THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XI.

BOSTON:
PRINTED BY TUTTLE & DENNETT.
1852.

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THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XI.] BOSTON, NOVEMBER 1, 1851. [No. 1.

INTRODUCTION TO VOL. XI.

On entering upon a new volume of this Magazine, it seems proper that we should make our acknowledgments at least to those of our Brethren who have accompanied us through the ten years which have passed, and who have shown themselves on all proper occasions to be the fast friends of the work and its editor. Nor are our acknowledgments and thanks less due to those of our Brethren who have come forward at later intervals and liberally contributed by their subscriptions, counsels and encouragements, to promote the interests of the former and to render less onerous than they otherwise must have been, the arduous and not unfrequently difficult labors of the latter.

The first number of this Magazine was issued in November 1841. Up to that period there had never been an attempt, either in this country or in Europe, to establish a periodical exclusively devoted to the subject of Freemasonry. It was therefore a new, and in the minds of some of our friends, a doubtful experiment. They did not doubt that the patronage of the Fraternity would be sufficient to sustain such a work; but that it would be possible to find material enough to fill its pages. No such doubt however was permitted to vex our own mind. We knew our own resources, and that we could rely upon them. The result of the experiment thus far, is the production of TEN consecutive VOLUMES on the subject of Freemasonry. They constitute a MASONIC LIBRARY of themselves; and we believe we may without presumption add, that as works of general reference, they are unequalled by any similar number of volumes ever before given to the Masonic public.

The work has gradually acquired for itself a character flattering to the ambition of its conductor; and it now holds a position among the periodicals of the country, which, he trusts and believes, at least reflects no discredit on the literature of the Institution by which it has been so long and liberally sustained. To maintain for it the character it has thus acquired, will be the end and aim of our future labors. To gratify the wishes of all, is more than we can hope to realize. Long experience as a public writer, has taught us that the editor of any periodical who expects to please the tastes and meet the demands of all for whose gratification or improvement he toils, will reap only a rich harvest of disappointment. There is but one rule on which an editor can with any degree of safety rely, and that is, to follow his own convictions of right and duty, and endeavor to satisfy his own judgment. This rule we adopted for our government at the commencement of this work. It has thus far crowned our labors with success, and it will continue to be our guide for the future. Whether that future be long or short is in the hands of a beneficent Providence. But while he permits us to occupy the position we at present hold, we shall endeavor faithfully to discharge our duty to Him and to the honored Institution whose sacred principles we were early taught to revere, and whose interests we have for nearly a life-time labored to promote.

Boston, Nov. 1, 1851.

GRAND LODGE OF LOUISIANA.

We have for some time had upon our table a printed copy of the proceedings of the Grand Lodge of Louisiana, between the months of January and June of the current year. They are comprised in a volume of about two hundred pages, and present a full, perfect and interesting history of all the important and harrassing difficulties by which that Grand Body has recently been surrounded, and over which it has so ably and signally triumphed,—thus vindicating, not only the integrity of its own authority, but the rights and prerogatives of ancient Craft Masonry over the whole country. For this, it is eminently entitled to the grateful acknowledgments of its sister Grand Lodges, and will receive the thanks of all who feel an interest in the unity and prosperity of the Institution, and the preservation of its ancient laws and usages, in their purity. The correspondence, and the other voluminous papers from the pen of the Grand Master, are not only characterized by rare ability, but by that indomitable industry and perseverance which have enabled their author to overcome all the discouraging obstacles with which he has constantly been met in the discharge of his Masonic duties. The preparation of these papers has been a work of great labor, and they will hereafter constitute an important and interesting chapter in the history of Masonry in Louisiana.

MASONRY AND CHRISTIANITY.—ANCIENT AND MODERN DEGREES.

Is Masonry Christianity? It is not—in the dogmatic and usual sense of the term. It is alledged that our learned Br. Oliver maintains the contrary. We do not so understand him. His great object seems to be to show that Christianity is cosmopolitan, and catholic or universal in its character, and as such is designed for the whole human race. This same character, he shows, was essentially applicable to the primitive religion of mankind; and, further, that this trait of character is one of the fundamental, peculiar and most beautiful features of true Freemasonry.

The Jewish religion was exclusive, and designed for a particular nation only. Although thus anticatholic in the abstract, yet its doctrines, when correctly explained and understood—especial reference being had to its ceremonials—all pointed unmistakeably to the new dispensation of "good things to come"—to that "grace and truth which came by Jesus Christ." Every observing Brother has noticed the great analogy which exists between many of our Masonic emblems, symbols and allegories, and those of the Jewish dispensation.

This brief allusion to these general truths will help to lead the mind of the reflecting Brother to the conclusion to which we would bring him, namely, that similarity and even coincidence are not always evidence of identity. Many pagan nations had religious ceremonies precisely similar to the Jewish; yet, identity of religion was no more to be inferred from thence, than of nationality.

Again—it is asked, are the *Craft* degrees Christian degrees? or do their emblems, symbols and allegories teach only Christian tenets? This however is nothing more than giving a particular phase to the general question at first propounded. It is undoubtedly true, that the virtues taught in our Lodges, as worthy of all imitation and practice, and their opposite vices, which must be shunned, are precisely those which Christianity teaches; and that we also inculcate that "*faith* which works by love." This gave rise to the expression of the sentiment which we may be proud to repeat, that there is "no other institution in which benevolence so pure and philanthropy so disinterested, are taught in obedience to the commands of God; nor where, but in the gospel, the social and moral duties are enforced by such awful sanctions as in the Lodges of the Brotherhood."

A Brother, who has read Dr. Oliver's works attentively, remarked to us, not long since, that the worthy Doctor, in his zeal not to compromise in the least degree his conscientious duty as an ambassador of the Cross, and to propagate the peculiar tenets of his sect or denomination, had given such a turn to some of his observations as to make them savor too much of sectarianism ; and spoke of the unwearied efforts which run through every volume he has written, to show that Freemasonry teaches certain theological dogmas. He instanced that of the Trinity. The Brother we refer to is himself a Trinitarian in his faith as a Christian ; but not in his faith as a Freemason. We will not deny but that a similar idea has crossed our own mind. The learned Doctor, however, has a way of getting over this objection, which he seemed to be aware might be made. He answers it when speaking of the propriety of admitting Jews into our Lodges, as well as in some other passages in his works. But the question is not one which the subject matter before us requires to be mooted. Ancient Craftmasonry, the only branch of Freemasonry which is universal in its application and cultivation among the nations of the earth, is not Christian Masonry, in the conventional sense of the phrase. We have " Christian Degrees and Orders," technically so called ; and in these the characteristics of the Christian faith, divested of sectarianism, are taught " without a veil." We have also, as is well known, " Military Orders," commonly called " Orders of Masonic Knighthood."

Masonic Templarism partakes of a character both Christian and Military ; while the Rose + degree, and others of its class, are purely Christian.

Certain emblems in the Craft degrees, will unquestionably bear the *Christian* rendering which is given to them. But such rendering is more properly the province of certain of the superior degrees, and should be left where it belongs.

In this connection, it will subserve our purpose to refer briefly to the opinions and practices of our Brethren in Scotland.

Ancient Craftmasonry, as practised by them, is very meagre in its illustrations. They pride themselves on having preserved, in its greatest purity, " St. John's Masonry," as they term their system of the three symbolic degrees.

Laurie, in his history of Freemasonry states, that about the year 1802, the Grand Lodge of Scotland received from a Grand Lodge in North America, a circular letter, which "breathed a spirit of illuminism." The writings of Barreul and Robison had exposed the antichristian, antimonarchical and antisocial character of the Society of the Illuminati, which had, as is well known, the better to cloak its real designs, framed a system, through or by which to propagate their principles, that bore the external marks of Freemasonry, especially in the higher degrees of the Order.* The proceedings of the Illuminees on the continent of Europe, were well calculated to excite the suspicion, and even the alarm, of the true friends of civil order and truth ; and such true Freemasons are, and ever will be. No wonder therefore, that so loyal a Grand Lodge as that of Scotland, with the history of the Illuminees still fresh in their recollection, should exhibit great caution how they opened a correspondence with a Grand Lodge in America, or any where else, tinctured ostensibly with the doctrines of the Illuminati. But Br. Laurie was mistaken. No such letter ever emanated from any Grand Lodge in America, nor were such sentiments and doctrines ever entertained or promulgated by any truly Masonic body in the world. The presumption is that he was either imposed upon or misinterpreted the true intent and meaning of the document on which he comments with much severity.

The reader must not infer from the foregoing remarks, that only the E. A., F. C. and M. M. degrees were ever conferred in Scotland. This is far from being the fact. Different degrees of " the ancient and accepted rite," were at different times cultivated ; and for a series of years past, that rite has been, and is now practised, *in extenso*, under the auspices of the present W. M. Grand Master, the Duke of Athole, who is now the head, and for many years has been a member of the Supreme Grand Council for Scotland.

Templarism is also practised in Scotland, under the title of " Scottish Knights of the Temple." This Order has no necessary connection with Freemasonry, as Templarism is practised elsewhere ; and, although not so called, is strictly a national order ; though provision is made for the establishment of branches of the Order, through the medium of Grand Priors for Provinces.

In addition to this, the Scotch Masons have from time immemorial, had what they term their " *National Order*." This is described as being, in and of itself, a perfect and sublime system of Freemasonry ; and which, it is contended, truly explains and illustrates the abstruse points in the lower degrees. It seems to proceed upon the principle, that the main design of a superior degree, is to perfect a Brother of the symbolical degrees, in the hidden knowledge and occult doctrines of those degrees. The symbolic or blue degrees, our Scotch Brethren give in the simplest manner possible. With the exception of a few moral lessons, taught by the principal emblems, and enforced in a brief way, they leave every thing for a higher degree.

The reader should be apprised, that the " National Order" of Scotland referred to, and designated "the ROYAL ORDER," is a *Christian* and Military order, established, as is maintained, by Robert Bruce, after the battle of Bannockburn, which took place in 1314, on *St. John's* day. None but Brethren of the Christian faith, can with propriety be admitted to it, any more than they can to the Christian and Military orders appertaining to the ancient and accepted rite; or to the Order of Templars, or any other recognized Masonic Order of Knighthood.

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*It will not be out of place to note here, that the Society of the Illuminati was founded about the year 1776, whereas all the Sublime Degrees of the Ancient and Accepted Rite (except the 33d established 1st May, 1786) had been cultivated long before, and were regularly organized into a system in 1761.

We will here cite the words of a talented Scotch Brother, a correspondent of Dr. Oliver. "I contend," says he, "that all allusions to Christianity, are interpolations in the system. In a mere blue Lodge, which I maintain to have been originally restricted to working Masons, with very few exceptions, nothing more was required than a moral explanation of the Bible, Square, Compasses, Level and Plumb. In Scotland, the first three degrees were considered to be confined almost entirely to science; and the correct definition of Masonry is—a science founded on Geometry, Mathematics, and Astronomy. And accordingly the top of the Master's Rod of Office is surmounted by a triangular spear head, on which are the letters G. M. A. The Scotch Masons consider the moral explanation, if obvious and simple, to be proper, but refer all deep and mystical topics to *a superior degree.*" By this superior degree, the reader will understand the Royal or National Order, of which we have before spoken.

Our studious Brother G. F. Yates, in his address at the installation of a Lodge in 1845, holds the following language, which we deem apropos in this place, though we cannot say that we are prepared to adopt his sentiments:—

> "Lodges are not dedicated to the holy St. *Johns*, but to '*the holy St. John.*' This last I have always been taught to believe to be the orthodox and immemorial phrase of our rituals, as I have ever found it to be the household and usual one. Some Masonic writers contend that neither St. John the Baptist, nor St. John the Evangelist, ever belonged to our Fraternity, but that they have been adopted in these latter days as patrons of the Order. I cannot agree with these writers, if they deny that these holy men were ever members of a secret society engaged in the study and practice of those ancient mysteries, which we claim to have been in essence, the same with those we now cultivate, under the epithet Freemasonic. Certain it is, that Clemens, Justin Martyr, and other ancient fathers of the Church, spoke of those mysteries approvingly, and as 'worthy of all veneration;' and Calmet declares, that St. John the Baptist belonged to the secret Israelitish Order called Essenian. He was called the Baptist; because he baptised with water—a ceremonial designed to teach a mystical doctrine explained in one of the high degrees of Freemasonry, to the *neophyte*, or new initiate, and which emanated from the banks of the Jordan, and was diffused through regions in which the doctrine of that Divine Mediator who *baptized* with *fire* and the holy *spirit*, did not reach until afterwards. I therefore incline to the opinion, that it is to 'the Order of *St. John the Baptist*,' alone, and not of St. John the Evangelist, or of both conjointly, that our Lodges are or should be dedicated. I am not however unmindful of the extraordinary assumption of the Rev. S. Faber, that the whole machinery of the Apocalypse is borrowed from the machinery of the ancient mysteries, in which St. John the Evangelist is himself the aspirant.'"

Although there may be some minor points on which Masonic students are not fully agreed, yet we are convinced that there is not that real disagreement respecting the St. Johns, and the Christian character of Freemasonry generally, which a cursory view of the subject, would seem to indicate. It was not our design to enter into any elaborate discussion of these questions at this time; and indeed we have already said a great deal more than we had at first intended. We conclude by observing, that the Christian references of our accredited lectures, cannot be disputed; but whether *all* the "deep and mystical topics" of which they treat, and a minute detail of *every* rendering they are susceptible of, should be crowded into the lectures designed for the use of our Brethren, who choose to confine their studies to the *Craft* degrees, may well be doubted, when we consider the conceded *cosmopolitic* character of "ancient Craft Masonry."

CONTINENTAL MASONRY.

DR. OLIVER somewhere remarks, that "there are many reasons for believing that the anomalies which at present exist in the Order, may mainly be attributed to the continental innovations of the last century." And this is undoubtedly true. Masonry had hardly assumed an organized existence on the continent of Europe, before the work of innovation manifested itself in the form of change, improvement, or amplification. The original, beautiful in its simplicity, was made to represent a dazzling deformity—so bereft of its primitive distinctive features as with difficulty to be recognized by those who had sent it abroad. It was made to assume more shapes, and undergo more changes than the prolific brain of Proteus ever conceived. And, worse than all, it had been upon its continental travels scarcely half a hundred years, before, equally to its own and the surprise of its acquaintances, it found itself surrounded by a family of several hundred strange children, all stoutly urging their pretensions to legitimacy! It was in vain that relationship was disowned,—the good old mother was obliged to submit and take her place at the head of the large family thus summarily provided for her. She was not, however, long permitted to hold so honorable a seat in the family circle. Her dress and manners were too staid and antiquated for a progressive and fashionable age. A new *regime* was established. The sceptre of Judah passed into the hands of strangers; and the venerable old lady, denied the exercise of her ancient prerogatives, returned to her own England, where, for nearly a thousand years, her ancestors had reigned in peace and honor,—leaving her continental offspring to enjoy as they best might, the fruits of disobedience, and the consequences of the removal of "the ancient landmarks which their fathers had set" for their direction and government. And, though she has been a great traveller, and visited most parts of the world, it is not known that she has since crossed the British channel.

THE UNIVERSALITY OF FREEMASONRY.

We give below an extract from the report of the Committee on foreign correspondence in the Grand Lodge of New York, showing the extent,—indeed the universality, of the Masonic Institution; in which respect it is equalled only by the Christian religion:—

"The Masonic Institution is now in a more prosperous condition, throughout the world, except in South America, perhaps,* than it has ever at any former period in its history experienced. It pervades China, Persia, Northern and Southern Africa, the Islands of the Pacific and the Atlantic, the Southern Ocean, and the Mediterranean. It is prosperous beyond example in all the British dominions, the United States of America, and all the States of Europe, except those of Italy and Spain, in which the influence of the Catholic See prevails. The imperial houses of Sweden, Denmark, Prussia, Austria, France, Portugal, and Brazil, are its protectors and patrons. The governments of the United States, Mexico, England, Belgium, Holland, the German States and Switzerland, are either friendly or do not interfere, to embarrass the institution in its moral, social, and charitable efforts. It is spreading widely and rapidly in the Turkish States; and Bavaria is the only kingdom in which the government exercises a hostile influence."

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*And here it is cultivated to so great an extent that the exception need hardly be made.—Editor.

REV. BR. RANDALL'S ADDRESS.

In our last number we gave a brief notice of the Levee given by the Grand Lodge at the Masonic Temple in this city, on the 18th September, in honor of distinguished Brethren from Canada and the adjacent States, who had come to the city to unite in the great three-days "Railroad Festival." Among the visitors present at the Temple, were Sir Allan Macnab, Provincial Grand Master for Canada West, and several other Provincial Grand Officers. The guests having been introduced to the Grand Master and taken their seats, Br. Randall, Dep. Grand Master, rose and spoke, in substance, as follows:—

Most Worshipful Provincial Grand Master, and distinguished visiting Brethren:—

The Most Worshipful Grand Master, of the Grand Lodge of Massachusetts, has requested me, as his Deputy, to perform the duty of bidding you welcome, on this interesting occasion. A duty, which I shall proceed to discharge, with diffidence, and yet with confidence. With diffidence, because, I would, that this duty had devolved upon one, older in years, and older in Masonry than myself,—with confidence, because, I know, I speak the sentiments of every member of the Grand Lodge, and of the Fraternity throughout this Commonwealth, when I bid you a welcome,—*a hearty welcome*,—a Masonic Welcome to the capital of this State,—to this Temple of Freemasonry,—and to the hearts and the hospitalities, of all the Brethren here present.

I have called this an *interesting* occasion, for such it is to us, both as *citizens* and as *Masons*. As citizens, we can but feel a lively interest in an event, which commemorates the completion of a great work of internal improvement, that brings into near neighborhood, two such nations as England, represented by her Canadian Provinces, and the United States.

The completion of a Railroad, that shall connect this State with Canada, is an event, in a commercial point of view, which cannot but be of very great importance to both communities.

As a demonstration of the advancement of science, and the triumph of art, which mark and measure the progress of the present age, it is fraught with deep interest, to all who are concerned for the present and future welfare, of these two great and growing nations, which border upon each other.

In a political and moral point of view, the completion of such a work, is not less interesting, to all who desire the perpetuity of the bonds of peace, which now bind these two great governments together. A Locomotive, which shall run from Boston to Quebec, without stopping, except to take breath, is worth more, than the best constitution of a *Peace Society*, that ever was written. How sublime a sight, to see two such nations as England and the United States, embracing each other, with *wrought iron arms*, rather than striving to destroy each other, with *cast iron balls*.

By such increased facilities of communication, the people of the Provinces and the people of the States, are brought more frequently together, and we only need to know each other better, to love each other more. It will surely require a very serious cause to involve two such nations, with interests so great and mutual, cemented by an acquaintance so intimate, in the terrible work of destructive warfare.

But there is another feature, which lends an interest to this occasion. What people is it, that are the guests of our city?—and who are they whom we have met, to night, to welcome,—and whence do they come? They are the subjects of our mother country. Yes, of our *mother country*. To these distinguished guests, we sustain the endearing relation of *Brethren*. We have descended, with them, from a common ancestry;—we speak a common language;—we call *their* mother *our* mother; for from her we received, not only our colonial existence, but from her we have derived, in a great measure, our literature;—she taught us our earliest lessons in Science and the Arts,—and through her, has come to us, our Holy Religion. Nor is it too much to say, that she gave to our fathers the seeds of civil liberty, which they diligently sowed in the soil of this new world, whose plants their descendents have carefully cultivated, until they have ripened into the fruit, such as is now seen in the form of the present institutions of our country.

But England is, moreover, our mother, in a *Masonic* point of view. From her we derived the principles and the Institution of Freemasonry. As early as 1733 the Grand Lodge of Massachusetts was organized by a commission from the Grand Lodge of England. This was the first duly organized body of Freemasons, on this whole continent. From the Grand Lodge of Massachusetts, Masonry spread in every direction. In 1740 a Lodge was organized in Nova Scotia. Another was formed in Newfoundland, in 1745, and a Lodge was organized in Quebec, before 1765,[*] all by commissions issued by the Grand Lodge of Massachusetts. Here then we find another element of interest, imparted to this occasion, since we may not only welcome our Provincial guests as our *Brethren*, but as our *Masonic Children*.

This occasion is, moreover, one of especial interest to the Masonic Fraternity, since the Municipal hospitalities, which constitute the great feature of this festival, are, in a measure, founded upon, if they do not spring from a reciprocal commercial advantage. A strong bond has, indeed, been woven, which binds in Brotherhood, these two near and mighty neighbors; but we all know the mutability of all human arrangements;—we know the fallibility of human Cabinets;—we know how readily pride, or passion, or ambition, will find an excuse for breaking alliances, and involving nations in fierce contests, where the highest interests of both parties, are rashly sacrificed on the bloody altar of war. This change may come upon us. We have heard this evening, and we have rejoiced to hear, the roar of cannon, which have been thundering from their brazen throats, the tones of welcome to the Governor General of Canada. The sublime spectacle has been witnessed, of the meeting of the President of the United States, and the Chief Executive Officer, of the English Provinces. The time may come, (but heaven forbid it,) when it may be most convenient for the Governor General of Canada to remain at home, and for the President to stay in Washington, while these cannon, which are now employed in the joyful work of welcome, shall be charged with something more than powder and flannel, in the work of destroying the property and the lives of men, as enemies, whom, we are happy, to night, to call our friends and our *Brethren*. But to us, as Masons, there can be no such

utter alienation, between us. The sword of State may madly cut the purse strings of national wealth and individual interests, but neither the sword of government, nor any other sword, wielded by the national arm, or any other human arm, can cut asunder the heartstrings which bind the members of this Fraternity into one common Brotherhood. This point has been repeatedly and fully tested. Upwards of seventyfive years ago, the mother, of whom we have spoken, and her daughter, had "a falling out." The daughter thought that she was old enough, and wise enough, to set up for herself, and to have and take care of, a family of her own. The mother did not think so; and they separated, the one from the other, and found themselves in very unpleasant relations. Some adhered to the mother, and others "took sides" with the daughter. Previous to this time, the Masonic Institution had been established in different parts of the country. During the revolutionary war, there were 'traveling Lodges' connected with both the American and English armies. It happened on one occasion that the constitution and regalia of *Unity Lodge*, No. 18, held in the 17th British regiment, fell into the hands of Gen. Parsons. No sooner did he learn this fact, than he dispatched a messenger, to the lines of the enemy, with these articles, accompanied by a letter, in which he exhibited the noble qualities of a patriot soldier, and a true Mason.

On another occasion, when the Masonic chest, containing the regalia and furniture, belonging to a Lodge, attached to the 46th regiment, fell into the hands of the American army; Gen. Washington, as soon as he was apprized of the fact, ordered it to be immediately returned to that regiment, with a flag of truce, guarded by a file of soldiers, under the command of a distinguished officer. What spectacle could exhibit more clearly or illustrate more beautifully, the benign principle of this institution? Here were two armies drawn out, in deadly array, against each other; and yet, a portion of each, meeting and bending over this Masonic chest, and mingling their tears of grateful emotion, when they found their hearts were bound together, in a mystic bond of Brotherly love. Yet each was loyal to his own country, and to his country's cause. They sacrificed nothing of duty, and nothing of patriotism, to the principles of the society of which they were Brethren. And when some thirty years afterwards, the mother and her daughter, had another misunderstanding, (and such accidents will happen in the best regulated families,) the influence of the principles of Masonry to relieve the destitute and comfort the distressed, in the vicissitudes which necessarily attend a state of warfare between nations, was repeatedly illustrated, without compromising, in the least degree, the allegiance which the citizen and the subject owes to the government, under which he lives. There are now men living, who experienced these benefits, during the last war, with England; it may be, that some of this class, are here present this evening. I was told, not long since, by a gentleman, who, at one time, during that contest, was engaged in privateering, that by the fortunes of war, he fell into the hands of the enemy; he soon found, that the captain to whom he had struck his colors was a Brother. As such, he was kindly treated, and made as comfortable, as was consistent with the circumstances, in which he was placed. He was subsequently landed at one of the British W. I. Islands, Bermuda, I think, and here he found that the Governor was also a Mason. He was introduced to the Lodge, where he sat, with his Brethren, evening after evening, while the two nations, here represented, were engaged in deadly conflict. Such was the number of prisoners, who had arrived before him, that his regular turn to be exchanged, could not come for some time ;—but on the arrival of the very first cartel-ship, the Governor intimated to him, that he had better pack up his trunk and take it down to the wharf, and go on board the cartel and " say nothing to any body ;" and he did so, and was soon on his joyful journey home. In all these instances, there was no sacrifice of patriotic duty. All these parties and persons were loyal to their respective governments, as much so as they would have been, or could have been, had they not extended the hand of charity, and performed the kindly offices of Brotherly love, to Brethren in distress.

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[*] The precise date cannot readily be ascertained.

During the introduction of our visiting Brethren, to the M. W. G. Master, I observed that some of our guests have come from other portions of the great Masonic family ;—one from the Grand Lodge of Ireland, and others from the Southern States of our own Union. It is a delightful thought, that Masonry knows no local distinctions. It has no "*East*" but the "Rising Sun,"—no "*South*" but the meridian,—no "*West*" but the setting sun, and as to the "*North*," it has none.

To you all, my Brethren, from whatever quarter you may have come,—I bid you, in the words, with which I began, a Welcome, a *Hearty Welcome*, a MASONIC WELCOME to the capital of this State,—to this Temple of Freemasonry,—to the hearts and the hospitalities of all the Brethren here present.

OLD MASONIC SONGS.

BY MO.·. PUIS.· BRO.·. GILES F. YATES.

> "At a certain hour of the evening and by certain ceremonies—used by our Brethren of the last century, the Lodge was called from labor to refreshment; when the Brethren 'enjoyed themselves with decent merriment', and the song and the toast prevailed for a brief period. And I can say from experience that the time of refreshment in a Masonic Lodge, as it was conducted up to the Union in 1813, was a period of unalloyed happiness and rational enjoyment,—all was peace, harmony and Brotherly love' !—*Rev. G. Oliver, D. D.*

R. W. BR. MOORE. In my juvenile days I heard several Masonic songs sung at the festivals of our Order, which I do not remember ever to have seen in print. The reason why they were never published, was most probably because as pieces of composition they were beneath criticism. Such some of them really were ; yet there was a quaintness about them, that had a peculiar charm for me as a Mason; and hence doubtless they became the more readily imprinted on my memory. When first admitted among the mystic Brotherhood, I was constantly on the *qui vive* to get some insight into those truths which every initiate sees at first only " through a glass darkly."

The songs referred to had been, as it would seem, sent forth to the world anonymously; and yet I thought their authors need not to have been ashamed to acknowledge their productions. Rudely descriptive, and veiled in metaphor, the writer perchance too, unclassically educated, like a new apprentice in the divine art of painting, he presented to view the merest daub of a picture, with a few prominent rough outlines, and all the figures in the background very indistinctly delineated. The softening touches and the filling up of the vacant spaces on the canvass, were left to the imagination of the spectator, and the meaning and moral of the ensemble, to his discriminating mental powers; which would be more or less available according to the progress he had made in the study of the Masonic art and science.

The old Masonic song which I now particularly refer to, will doubtless recur in the minds of some cotemporary Brethren, when I bring to their recollection its first and last lines :—

" Come all ye Freemasons, who dwell round the globe,
Who wear the badge of innocence, I mean the royal robe."
* * * * * *
For in heaven there 's a Lodge, and St. John he keeps the door,
And none can gain admission except those that are pure."

The learned author, from one of whose late works, entitled " The Book of the Lodge," I have taken my motto, says in regard to Masonic songs, that they "were usually as printed in the old Books of Constitutions and other works ;—and that the poetry is sometimes not of the choicest kind,—the song appeared to have more zest than in a private company, and the toast thrilled more vividly upon the recollection. With what a profound expression of pleasure have I often seen this characteristic toast received" :—

" To him that all things understood,
To him that found the stone and wood,
To him that hapless lost his blood,
In doing of his duty.
To that blest age, and that blest morn,
Whereon those three great men were born,
Our noble science to adorn,
With wisdom, strength and beauty."

The old song which has elicited these remarks, I thought, from its peculiar tenor, might, if amplified, be adapted to illustrate some of the " superior degrees." I have accordingly interpolated some thirty additional lines, and slightly changed the phraseology of those portions of it which I have reproduced. All the allusions in it, although explained more in detail in the degrees referred to, will, with few exceptions, be understood by the Craft Mason of the lower degrees who has attained to any degree of completeness in the study of our mysteries: so true is it, that the germs or seed-buds of the highest degrees, will be found in the degrees of ancient Craft Masonry when properly understood. The investigating Brother, who does not rest satisfied with the knowledge he has attained from the mere ceremony of initiation, finds in this ceremony only the key wherewith to unlock the mysteries he is in search of. From these germs shoot forth the rich pomegranates—" apples of gold in pictures of silver"—the acassia-plant, redolent of hope and innocence—the elastic palm-trees crowned with immortal green—and the white immaculate rose of Sharon—the strong, upright and incorruptible cedars of Mount Libanus, and the humble lillies of the valley, with their serpentine* lines of wisdom and beauty—"Lo! Solomon in all his glory was not arrayed like one of these."

But to return to our song—with its additions, I now present it to you, for publication; flattering myself that it may serve as an appropriate

ODE FOR S. P. R. S.

Here 's health to true Freemasons all, who dwell around the globe,
Who wear the badge of *lambskin,* and the ancient royal robe,
Which patriarch NOAH erst did wear when in his ark he stood,
That *Lodge* of perfect safety mid the waters of the flood.
He was the ark's great *builder*, and by true *geometry*
Divinely taught, and aided by his sons, in number *three.*
At length securely landed on the lofty *mountain's* top,
Kind heaven sent its *token* in the *rain-bow* arch of HOPE:
A messenger forth sending, e'en an *innocent white* dove
Brought back a leaf of *olive*, symbolizing *peace* and LOVE.
And Noah when he landed, lo! an ALTAR built to God,
Who gave to him his blessing: and all ye who "keep HIS WORD"
Are called the true "*Noachidae*", who "seven precepts" keep;
Unlike presumptuous *Peleg,* ye shall ne'er have cause to weep.
Eke Noah was a husbandman,* he planted the first vine,
Rais'd *corn* for human comfort, and for use made *oil* and *wine.*
Behold! I bring good JACOB, and his *ladder* to your view,
Which leads to heav'n's portals, all "the faithful and the true."
His allegoric vision, and his pill'wy *cubic-stone,*
With us they have a meaning which to others is unknown.
And when we think of MOSES, we have reason great to blush,
'Twas on a holy mountain, where he saw the *burning bush.*
And he rear'd the *tabernacle*, symbol of man's estate;
With tables and pure vessels, which to heav'n were consecrate;
Of *purple*, *blue* and *scarlet* he most holy vestments wrought;
And *vail*, and ARK and *altars* with most sacred *treasures* fraught.
Of skilful *Ahiloab* and his brother *Bezaleel,*
And of their mystic *labors*, it becomes me not to tell;
Nor of the "cunning artisans" in *wood* as well as *stone,*
From *Tyre*, and on mount *Lebanon*, who eminently shone.
While of the mighty SOLOMON and HIRAM his true friend,
And also of his *namesake,* your attention you would lend
To hear me sing, I dare not, lest some *kouans* and "*profane*,"
Should certain truths they know not, in some way unlawful gain.
And too of learn'd ABDAMON, he whose tact and magic skill,
In "solving hard *enigmas*," did wise Solomon's excell.
'Neath an ancient *temple's ruins*, what *treasures* lay conceal'd,
Of "zealous *knights*" who found them there, are secrets well reveal'd
To all who by their *labors* and "*good works*' in our good cause,
Sustain the Mason's glory, and maintain our ancient *laws.*
For *martyrs of three temples*, we may sure indulge our grief:
And boast of "acts *heroic*", and of *rescue* and *relief!*.

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*Hogarth applied the "*serpentine* line" to beauty only.

*" *Quest.* Whatte artes haueth the Maconnes techedde mankynde?
"*Answ.* The artes *Agricultura,* Architectura, astronomia, geometria, numeres" &c.—BODLEIAN MS.

With *sword* as well as *trowel*, my whole duty I will do,
The *foes* of TRUTH I'll vanquish, and be "*prince of mercy*" too.
The world shall learn the *justice* and the *rightness* of our claim,
And ev'ry one acknowledge both our *honor* and our *fame.*
With righteousness for *breastplate*, and the Spirit's holy *sword*,
With *helmet* of salvation, and relying on his WORD,
A holy FAITH for *buckler*, and most brave in *virtue's* might,
True *brothers, knights* and PRINCES, will all "*rally for the fight*";
In glorious *reunion* do their duty, though they may
Find *dragons* to impede them, and tho' humbled in the fray:
The LION, he of old that *was*, now *is*, and e'er *will be*,
Holds that which won, will be their prize:—*lo! here's a mystery!*
When *death* at length o'ertakes them, then the WORD will bid them rise,
Renew'd in *strength* and *beauty*, to bright mansions in the skies,
Victorious in their "*fight of faith*" with God's whole *armor* on,
In HIS eternal *temple* dwell, *tyl'd* by the good ST. JOHN!

THE KNIGHTS TEMPLARS.—NO. 7.

[Written for this Magazine by R. W. JOHN H. SHEPPARD.]

THE happiest days of the Christians in Palestine passed during the caliphate of Haroun al Raschid, who flourished about A. D. 800, and was cotemporary with Charlemagne. His reign was splendid. He promoted learning and patronized schools. At the head of the academical institutions in Bagdad, he placed a Nestorian christian, John abn Messue, a citizen of Damascus. There are few brighter spots in the long vista of the dark ages, than the banks of the Tigris, thus lighted up with seminaries by this liberal and excellent prince. His name is alluded to and associated with the "Arabian Nights' Entertainments"—a work which for ages has charmed the young and cheered the veteran scholar in many lands.

Haroun, either from fear of the gigantic power and successful arms of the French monarch, or from natural benevolence and the love of peace, was friendly to Charlemagne and kind to the Christians in the east. It is said he delivered up the keys of Jerusalem to the emperor's envoy; but it is much more probable, that they were only the keys of the Holy Sepulchre; because there is no evidence that the capitation-tax of two pieces of gold, inflicted on Christian residents in Syria by his predecessors, had ever been relinquished. Charlemagne, however, established a large hospital and library in Jerusalem, where houses of charity for the aged and indigent had existed for centuries; and Jerome in his day built an infirmary in Bethlehem. The intercourse between these royal personages was ever courteous; at one time Haroun sent to Charlemagne a huge elephant, a gorgeous robe, some apes and a clock—one of the earliest chronometers of which there is any record.

With the exception of the mild reign of this Arabian prince, from the conquest of Omar in 637 to 969, when the Egyptian dynasty prevailed in Palestine, the "Star of Islamism" was a baleful, burning meteor to the poor pilgrims. The story of their sufferings in the rough voyage or by the circuitous route round the shores of Asia Minor—of their perils and hardships in Syria—of their cruel oppression under successive Moslem Masters—and of their persecutions from the hostile, callous and gnashing Jews in Jerusalem, would fill volumes. Yet it must be recollected, that "No Cross no Crown," was a Christian motto written by the blood of martyrs. Dangers, tribulations and sufferings made up much of the saving efficacy in their belief of a visit to the Holy Sepulchre. They had faith that in such a pilgrimage, the performance of their vow was registered in Heaven—the reward, if they died on the way, was immediately a crown above, and if they lived to return home, a seal of redemption on earth. Such was the high behest and blessing of a Soldier of the Cross.

An event was at hand, which had a peculiar and weighty bearing in that age of the world, and created deep anxiety in the minds of all reflecting men in Christendom. They pondered upon it deeply. The solemnity of its approach overshadowed all thoughts of pleasure, business or domestic endearments. I refer to the year one thousand, since the birth of Christ. It was supposed to be the epoch of doomsday, as foretold in the Word. This Millennial year was drawing nigh—the Dominical year—the great day of the second coming of our Lord, with his holy angels in a cloud of glory to take judgment on this dark orb of the planetary world. The last sands were running out of the centennial glass of time. The belief among all christians was general. Theologians, saints and converts thus interpreted the mysterious prophecies and dark sayings of Holy Writ. They applied the last words of the Son of God to their own narrow and benighted views of Divine government. Roused by such anticipations, thousands sold their possessions and went on a pilgrimage to the Holy Land. The value of their vow then became of infinite, eternal importance. Ships were loaded with converts, and pilgrims filled the harbors of Palestine. The long, dreary, dangerous roads from the Hellespont to the confines of Syria were crowded with multitudes of Palmers. Around the Sepulchre on Calvary were groans and tears, and supplications; for Jerusalem was the predicted place of judgment, and in the valley of Jehosaphat were all nations, and tribes, and kindred to be gathered together. It was a day terrific in the perspective—an incubus of portentous and frightful imagery in a dream of superstition.

But the world rolled on in its magnificence. The sun of that Millennial year rose calm and bright, and beautiful as ever, and went down at the end of his revolution round the earth, with all his planets and their satellites, undisturbed and unmoved from their wonted path by the slightest momentary variation. Nor has there been any change to this hour; though fanatics and Millerites have frequently arisen and troubled small sections of this earth, by a similar ignorance of the prophets.

An erroneous construction of the prophecies and of the Apocalypse has ceased to be a novelty. In the year 1666, both Jews and Christians labored under this delusion, and millions of people were in fear and trembling waiting for the coming of the Messiah. Even the learned John Napier, Lord of Marchiston, the inventor of Logarithms, in 1593 wrote a book filled with interpretations of the ten horned beast—"the Turkish and Mahometan" Gog and Magog—the scarlet lady of Babylon—the great Dragon, and the seven trumpets; and he fixed upon the interval between 1688 and 1700 for the denudation of these deep mysteries. It is a quaint and curious work. But all these years went by harmless, and men from that time, have sowed and reaped and married unto this day.

The mistakes of the learned, and the utter failure of the supposed predictions of the funeral of the world in the year one thousand, did not diminish the ardor of these pilgrimages, nor shake the faith of Christians in their efficacy. For the zeal of Christendom had been kindled. Journies to Jerusalem became a principle of action—a sacred duty; and so great was the increase of Palmers, that caravans of pilgrims multiplied to such a degree, that they were called the Armies of the Lord. Flocks of both sexes, and of all ages and conditions, were seen hastening to Jerusalem. In 1064, the Archbishop of Mentz, with several bishops from remote dioceses, marched at the head of 7000 pilgrims to the shrine of the Holy Sepulchre. And it became fashionable, too, for Mussulmen to make a pilgrimage to the temple of Omar, on Mount Moriah. The very next year, 1065, the wild Turcomans, of Tartar origin, invaded Syria; about 1676 they took possession of Jerusalem, and treated the Hebrew Christians and pilgrims with unexampled barbarity. There is something noble in the Saracen race,—compared to these savage proselytes of Mahometanism.

Various opinions have been given with regard to the origin of the Turkish name. "The General History of the Turkes, by Richard Knowlles," in an old and ponderous volume of great research, printed in 1610—a work of much erudition and curious matter, which would require many days and nights to wade through—is now before me. It is there stated, that some supposed the appellation of Turci, a corruption of Teucri, was derived from the ancient Trojans. Could the wars of the "Pius Æneas" have led to this conclusion?

The Seljuk Turks came from Caucasus and the Caspian mountains. They swarmed from their fastnesses in A. D. 844, passed through Georgia, seized Armenia; and in 1030, their leader, Tangrolipix, conquered and became Sultan of Persia. This nation, a race from Scythia, is spoken of by the ancient writers. Pomponius Mela, who flourished about the time of the Christian era, says, "*Juxta Thyrsagetæ, Turcæque vastas sylvas occupant aluntur que venando.*" Pliny remarks, that among the nations about the fens of lake Mæotis were the Turcæ, "*qui ad Riphæos pertinent montes;*" and Ptolemy also refers to them in his description of Sarmatia Asiatica.

Tangrolipix extended his victories in every direction. His Turkish archers soon defeated the Caliph of Babylon, spread over the Arabia and part of Syria, and laid the foundation of the Ottoman empire. The history of this period is a tedious detail of uncouth names of warriors, bloody battles, cruel sieges, and gloomy revolutions; where unhappy man only found a new master in every victorious barbarian, and the Christians of the East groaned under the chains of a Tartar dynasty. The Holy city for eighteen years was under the dominion of these Seljuk Turks. They pillaged the city, and the fierce Turcomans, under the Emir Ortok, massacred 3000 citizens in cold blood. The Saracen government was merciful to the pilgrims compared to these savages. Churches were desecrated—their religion despised, and the patriarch of the Holy city dragged from the altar by the hair of his head and immured in a dungeon. The report of such atrocities reached all Christendom, and as some fine writer observes, "a nerve was touched of exquisite feeling, and the sensation vibrated to the heart of Europe."

Men never act simultaneously without an impulse given by some one, single and alone, as prime mover. Every change, revolution, or progression by the multitude, to good or evil, commences from a thought first started in an individual mind. Every enterprise conducted by numbers must have a head, and whatever we may think of equal rights and equal claims in society, talents will preponderate, and men of the greatest intellect will generally have the ascendancy over others. It was so in the first infant step of the gigantic Crusades. One mind, seemingly raised up by Providence, kindled the spark which set Europe in a blaze for two centuries—PETER THE HERMIT.

It may be questioned, whether Dr. Mosheim, in his "Church History," has done justice to the talents or motives of this extraordinary man. He wrote with a bitter prejudice against the Catholics, and in his too much zeal has often omitted facts, and set at naught opinions, formed by judges on the spot in the earlier ages of Christianity. The vast influence which the first mover of the Crusades exerted over millions of minds, surely deserves the respect of the impartial historian.

Peter the Hermit was a native of Amiens, in Picardy. In his youth he served in the army of Eustace de Bouillon, father of Godfrey VI., duke of Lorraine. Married when young to an old and ugly woman, of high family, he deserted his bride in despair and sought celibacy in a monastery. Here, according to Petrarch, he became a rigid ascetic, led an exemplary life, and habituated himself to the strictest discipline of the Order. He became an anchorite, lived on bread and water, was clad in the weeds of his profession, the coarse woollen frock and cowl, and became a solitary—whence his appellation of hermit. In person he was small, lean and sallow—his features sharp and careworn—and his form muscular and capable of great endurance; but his soul lay in the splendor of his eye, whenever excited by the workings of a sanguine temperament. "Austerity—said Plato—is the companion of solitude." Peter realized this truth. He was a man of ambition. It was born in him: and ambition once planted in the soul can never be eradicated. It may change its object, but not its nature. If it give up all hope or desire of eminence in this world, it is only to aim higher for a crown of glory in the world to come. When Peter left the camp for the cell, the events of his future life showed too plainly that his enthusiastic and vivid imagination sought a loftier and purer path to fame. Like the religionists of the age, he might, too, have been desirous of laying up treasures in Heaven by a pilgrimage to the holy sepulchre; and he went there. It was at the very time when Turkish barbarity was inflicting its deepest wounds on the Church. His soul was set on fire by the sufferings of the pilgrims, and whern he prayed with them at the shrine of the holy place, and heard their tale of sorrow, he rose from the spot with a vow in his heart, that he would devote his life henceforth to their rescue and the deliverance of Jerusalem from the enemies of the Cross.

It was in the year 1083, when Peter the Hermit visited Palestine; Ortok, emir of Malek Shah, then Sultan of India, held the government of Jerusalem. Peter, in the habit of a poor pilgrim, attracted no notice from this barbarian tyrant, for he passed as "a little low hard featured fellow," while with his piercing eye he scrutinized the power and strength of the Turcomans, their troops and resources, studied their customs, and examined their castles and fortresses; for Peter in his youth had been a soldier. He conversed much with his fellow-christians, sympathized in their distresses, and in secret and frequent discourse with Simon the patriarch, abbot of the monastery, and with the Grand Master of the Hospitallers, he opened to them his views and explained his future plans for their relief. They wrote by him a general letter to the pontiff, bishops and churches of Europe, describing the unhappy lot of their Brethren in Jerusalem. In a most pathetic manner, they portrayed the sufferings of the poor, broken-hearted, trembling pilgrims—how some were buffeted, scourged and pierced, others "brained, beheaded and crucified"—while their mysteries were profaned and their temples polluted;—and they cried for immediate help, calling on all Christendom to rise in their behalf, before the tempest-thunder and the lightning should fall on them in like manner.

Armed with this eloquent document, and his heart on fire with what he saw in Jerusalem, Peter hastened home. As the welding heat unites the iron and the steel in the furnace, his resolving and action—the vow and the performance, became one, and he threw his whole soul into the work. He became a Missionary of the Cross—the loftiest, noblest and most angelic office with which a human being ever has, or ever can be invested.

On his arrival in Italy, he called immediately on Pope Urban 2d, and laid before him the heart-rending evidence. A great council was called at Placentia, in March, 1095; thousands of ecclesiastics and laymen were convened. It was followed by another convention, which met at Clermont, in France, in November of the same year. It was the greatest council ever assembled, of which there is any record. Five hundred bishops, 4000 clergymen, and 300,000 laymen spread over the picturesque plains of Limagne, beneath an amphitheatre of mountains, and on the banks of the river Allier, within sight of the Cathedral of Notre Dame du Port and the towers of this ancient Roman city.

The Pope opened the meeting with a powerful address, and laid before the vast assembly the facts, the testimony, and the patriarch's letter. And Peter the Hermit, stood before them, small as he was in stature, humble as he seemed in his poor, monastic habiliments, and poured forth such living streams of eloquence, and presented such a picture of the sorrows, sufferings, bloodshed and oppression of the pilgrims in Jerusalem, that all minds were electrified, and with one voice rent the air of heaven with the cry, "*Deus vult, Deus vult.*" It is the will of God, it is the will of God!"

The news spread like a conflagration on the mountains. Christendom was awakened to relief. In the mean time the anchorite rested not from his labors. He was every where. On his mule he rode from city to city, from kingdom to kingdom—visited each Christian court, prince, potentate and hierarch in Europe; and so great was the veneration of the people for him wherever he went, that even the very hairs of his mule were plucked and preserved as relics and perhaps as emblems of female piety—in breastpins and bracelets.

THE R. A. WORK AND LECTURES.

At the late triennial meeting of the Gen. Grand Chapter, as our readers will all recollect, the Work and Lectures for the Chapters were referred to a large and intelligent Committee of that body, for revision. This Committee, after giving the subject a careful and laborious consideration, made their report, which was adopted, and the Council were authorized to take such steps to carry the recommendations of the Committee into effect, as they might deem proper. It was finally determined that each member of the Council, (comprising the first four officers,) should select and appoint some suitable and qualified Companion to instruct the Chapters in the section of the country where he resides. How far this arrangement has been carried out, we are not informed; but from the frequent inquiries made of us by Companions at a distance as to how a knowledge of the work can be obtained, we presume it has not been fully matured—probably from the difficulty the G. G. officers experience in finding qualified Companions to appoint. No such difficulty however presented itself to delay the appointment of a suitable Lecturer for this section of the country. The verbal report of the Committee to the Gen. G. Chapter, was made by Comp. Rev. Stephen Lovell, of this city; and the G. G. H. P. very properly selected and commissioned him to perform the duty of instructing the Chapters in this and the neighboring States. The appointment was favorably received, and the important duties involved in it have, we believe, been ably and faithfully discharged, and to the satisfaction of all parties interested. Comp. Lovell is esteemed by his Companions to be an accomplished working officer and an accurate lecturer. He is the present D. G. H. P. of this State. We understand, and are authorized to say, that he would be willing to extend the sphere of his labors to distant States, during the present winter, should his services be desired. And as this presents the most feasible and economical way of securing, with proper accuracy, a general diffusion of the work as agreed upon and adopted by the Gen. G. Chapter, we cannot but hope that our Companions in other States will avail themselves of it. Communications addressed to Comp. Lovell, in this city, will receive attention.

THE TRESTLE-BOARD.—POSTAGE.

Some of our correspondents having been overcharged for postage on the Trestle-Board, when forwarded to them by mail, we addressed a note to the Post Master General on the subject. The following extract is from the answer of the head of the proper department at Washington. We publish it for the information of Brethren ordering the work by mail:—

"The postage on the Masonic Trestle Board, will be one cent per ounce, for any distance not exceeding five hundred miles; for any distance over five hundred miles, but not exceeding fifteen hundred, two cents per ounce; for any distance over that last named, and not exceeding twentyfive hundred miles, three cents per ounce; for a greater distance than twenty five hundred miles, and not exceeding three thousand five hundred miles, four cents per ounce; for any greater distance, five cents per ounce."

The Trestle-Board, with the wrapper, weighs a little short of *six* ounces. The postage will therefore be as follows:—for 500 miles or less, *six* cents—for between 500 and 1500 miles, *twelve* cents—between 1500 and 2500 miles, *eighteen* cents—between 2500 and 3500 miles *twentyfour* cents—for any greater distance, *thirty* cents—a copy. The postage should in all cases be pre-paid, in order to secure the benefit of the above rates. We will send to one address, *four* copies and *pay the postage*, on the receipt of five dollars,—whatever the distance may be; or, two copies, on the receipt of a quarter of an eagle in gold, which latter may be safely sent by mail, if carefully enclosed.

Our readers are probably all aware that the Trestle-Board, as originally published, was limited to the first three degrees, and was prepared by order of the Convention assembled at Baltimore in 1843. The work has been since carefully revised and enlarged by the addition of the manual illustrations of all the degrees up to and including the Orders of Knighthood.

In previous numbers of this Magazine we have given recommendations and opinions of its merits from distinguished Brethren in all parts of the country. But it may not be uninteresting to some of our friends to learn how the work was received by the members of the Convention on its first publication in 1843. The following certificate published at the time will show this:—

"The undersigned, members of the late National Masonic Convention, having examined the Trestle-Board, prepared by R. W. Brs. Moore and Carnegy, recommend it to the Fraternity throughout the United States, as a Manual, singularly well adapted to the purposes for which its publication was ordered by the Convention. They believe it to be all the Convention designed it should be, and that its general use by the Lodges cannot fail to secure a great degree of uniformity in the Work and Lectures. Signed—

"Albert Case, of South Carolina; John H. Wheeler, of North Carolina; Joseph Foster, of Missouri; Thomas Clapham, of New Hampshire; William Field, of Rhode Island; Daniel A. Piper, of Maryland; Thomas Hayward, of Florida; Lemuel Dwelle, of Georgia; Edward Herndon, of Alabama."

MASONIC SKETCHES.*

BY BROTHER CHARLES MACKIE.

Author of the "Castles, Palaces, and Prisons, of Mary of Scotland," &c.

Previous to the Conquest of William the Norman, no semblance of a fortress or castle, save a few Roman remains, was to be seen in North Britain. William coming with an army to take forced possession of the kingdom, was obliged to secure his conquests in the same manner as the Romans, by fortifying those places which had yielded to his arms, disputing and maintaining possession of every acre of ground, until he became master of the whole kingdom.

Among the families of note who settled in Scotland after the Conquest, was William de St. Clair, second son of Walderne, Compte de St. Clair, and Margaret, daughter of Richard, Duke of Normandy, whom the policy of King Malcolm Calmore invited to Scotland, and who settled upon him large grants of land in Mid Lothian.

These domains were considerably enlarged by the partiality and munificence of succeeding monarchs. King Robert the Bruce is mentioned as having contributed largely to their growing power; and a story is told of the success of Sir William St. Clair in a hunting expedition, on which occasion he periled his head and lands on the prowess of his favorite dogs. The king caught at the unwary offer, and betted the forest of Pentland Moor against the life and lands of the rash St. Clair. The St. Clair, however, became the victor. In gratitude for which intercession of Providence, or rather, the intercession of the Virgin Mary, as the St. Clair imagined, the gallant knight built the church of St. Katharine's in the Hopes, the churchyard of which still remains.

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*Freemasons' Mag. and Rev. London.

This adventurous and successful huntsman obtained considerable possessions in addition to those he already held, and being married to a daughter of the Earl of Orkney and Strathearne (in whose right her son Henry was created Earl of Orkney,) Hacco, king of Norway, afterwards styled him Prince of Orkney, a title recognized by the kings of Scotland until the princedom was by purchase, or rather exchange, annexed to the Scotish crown in 1471.

William de St. Clair, the lofty personage above alluded to, (surnamed the "seemly de St. Clair," from his noble stature and accomplished manners,) was one of the chief ornaments of the Courts of James I. and II. of Scotland. He was also considered one of the best and greatest Masons of the age; and such was the high opinion formed of his talents, that King James II. bestowed on him and his heirs the honor of being Patrons and Grand Masters of Freemasonry in Scotland, which remained in their family for more than three hundred years. About this period, St. Clair had planned and contemplated the erection of a most magnificent collegiate Church at his palace of Roslin, but nothing more than the *choir* was proceeded with, and indeed, from the richness of its ornaments, and the state of Masonry in those days, it is wonderful that the munificent founder could have even outlived the execution of this small, but elaborate portion of his design.

Many of our readers must have seen this beautiful ruin, and before we part we may say something about its architectural wonders. But to continue our narrative: the once princely family of St. Clair, whose attachment to the Bruce was only equalled by their blind loyalty to the unhappy Stuarts, reduced them to the sad fate

"That tumbles mightiest kingdoms."

The Master of St. Clair had to hide himself amongst the tombs in the cathedral built by his ancestors, and the last of that noble race finished his course in a manner befitting the son of a Master Mason. William St. Clair of Roslin, the last of that noble family, was one of the most remarkable personages of his time; although stripped of his paternal title and possessions, he walked abroad respected and reverenced. He moved in the first society; and if he did not carry the purse, he was stamped with the impress of nobility. He did not require a cubit to be added to his stature, for he was considered the stateliest man of the age. He was proprietor and possessor of a venerable house near the bottom of Libberton's Wynd, Edinburgh; it was what they call in Scotland a self-contained house, adjoining to the east side of the alley, having a southern exposure to the Cowgate; but, like Sir Walter Scott's birth place, it has been swept awept away in the *march of improvement.* The last of the St. Clair's, like his great ancestor, was fond of athletic exercises, and such sports as were permitted to his fallen fortunes. He was a first rate archer, and belonged to the Royal Company of Archers. This nobleman, unacknowledged by courtesy, excited such a power and influence over the society in which he moved, that he was looked upon with no less regard than if he owned the princedom of Orkney. He revived this ancient body-guard, which had been left by James I. of England with nothing but a name, and had consequently become nearly extinct; it now numbers upwards of three hundred members, and claims priority to any of the Queen's guards when Her Majesty visits Scotland. Before he died, he saw the fruit of his labors, by witnessing the laying of the foundation stone of the Archers' Hall, which was erected in 1776.

We have already stated, that in addition to the other titles enjoyed by the noble family of St. Clair, that of Patrons and Hereditary Grand Masters of Freemasonry was enjoyed by them; but William St. Clair, from the laudable motive of encouraging the welfare, prosperity, and independence of Freemasonry, voluntarily renounced the title which his family had held for so many generations, and proffered his resignation as the last representative of the St. Clairs of Roslin.

The Grand Lodge of Scotland accepted the resignation of his paternal rights, and immediately *elected* him as their chosen Grand Master, which office he held for about two years. He died in 1778, aged 78, universally beloved and regretted by the Brethren of the mystic tye, and by a large circle of friends.

There were several curious stories among the old people respecting St. Clair. He was so famous a golfer that at all the competitions, held in Leith links and elsewhere, he invariably carried off the prizes, and in all other athletic exercises no person was bold enough to dispute the palm of superiority: he was therefore set down as a *Warlock.* He now sleeps with his mail-shrouded ancestors in Roslin Chapel; but there is a fine full length portrait of him in the Gulf house at Leith, dressed in the habit of a Golfer. At a meeting of the Grand Lodge of Scotland, held in consequence of his decease, Sir William Forbes, banker, delivered a speech in which his numerous merits and virtues were properly eulogized.

The Chapel of Roslin is one of the principal attractions about Edinburgh. It was frequently visited by Sir Walter Scott, and many of his literary and other friends. The writer of this has seen him superintending workmen taking casts of the different ornamental carvings, many of which he transferred to Abbotsford. In his youthful days he has seen Sir Walter gallantly escorting the beautiful and accomplished Miss Bouverie (afterwards Countess of Roslin) through the ruins, who appeared delighted with his society. The last time he saw the poet and the lady together they were admiring the beautiful arch containing a drop representing the star of Bethlem in the centre, and when last he visited this ancient mausoleum, on inquiring where the countess was buried, the cicerone replied, under the "*Star of Bethlem!*" And here, under a plain slab-stone, reposes the ashes of a form which "had once shone in the light of a nation's eyes." Not far from this spot, but in different *habiliments,* rest the ashes of ten Barons of Roslin, clad in armour, and without coffins. Sir Walter Scott, with poetic license, doubles the number:—

"There are *twenty* of Roslin's Barons bold
Lied buried within that proud Chapelie;
Each one the Holy vault doth hold—
But the sea holds lovely Rosabelle!

And each St. Clair was buried there
With candle, with book, and with knell;
But the sea caves rung, and the wild woods sung
The durge of Lady Rosabelle."

Lay of the last Minstrel.

On the 14th of September, 1842, this picturesque ruin was visited by Her Majesty and her Royal Consort, when it underwent a careful and attentive examination. Her Majesty and the Prince were evidently struck on entering this "ancient fane," at the smallness of its dimensions, which form no proportion to the elaborate and almost endless sculpture which every where abounds.

Her Majesty spent sometime in surveying this truly wonderful ruin, and was about to descend into the subterraneous Chapel or Crypt, when the cicerone quaintly assured the Queen that "there was *nothing there worth seeing.*"

Her Majesty and the Prince laughed heartily at the legendary account given by the exhibitor of the *Prentice** pillar which the Master Mason could not execute until he went abroad to see the original. In the meantime his apprentice who had seen the drawing, executed the pillar before his master returned. The master, stung with jealousy at his apprentice, instead of rewarding him for his ingenuity, struck him on the head with a hammer, in proof of which three sculptured heads, the Master Mason, the Widow weeping for her Son, and the Son, with a red mark on his forehead, are pointed out as the veritable evidence of the fact.

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*Suppose a corruption of Princes.

MASONIC FESTIVALS.*

One subject of interest is suggested by the frequent occasions for Masonic ceremonies in public celebrations and in laying the corner stones of new buildings. A few years since our own Grand Lodge was called to lay the corner stone of a College edifice for our cherished "Bowdoin," at Brunswick. We have had several celebrations by the Grand Lodge or by subordinates in different parts of the State. Our Brethren in Lincoln county enjoyed a good season in June last, and resolved to do so annually in some part of their Masonic district. Invitations come to us every year from sister States to join them in some Jubilee.

We have given you the invitation of the Grand Lodge of New York. Another has come to us from New Haven in Connecticut, and we have a graphic description of the occasion in a full and special report of the Centennial celebration of Hiram Lodge, with an able address by R. W. and Rev. Benjamin Huntoon, formerly of this State. Last year we had an interesting report of the ceremonies of laying the corner stone of the Washington National Monument at Washington, by the Grand Lodge of the District of Columbia, and this year we have the doings of the Grand Lodge of Virginia in a beautiful pamphlet of 62 pages, accompanied by a superb engraving of the proposed Monument to be erected to the memory of Washington, in the city of Richmond. The festival seems to have been conceived and carried out in the genuine spirit of the Old Dominion. Two splendid monuments are thus rising to the memory of the Father of his country, the foundations of which are laid with Masonic ceremonies, and both will rise in solemn grandeur by the labors and contributions of thousands both in and out of the Masonic Order.

The National Monument at Washington has appealed to all the States, and to the Masonic and other similar associations in all the States, to aid in this noble work by their contributions, and invite each to send its block of Granite or Marble with appropriate emblems and inscriptions. As these occasions for public ceremonies occur it is important that they should speak to the public ear in the true spirit of the Order, and exhibit the high character and mission of the Masonic Fraternity. It is time that all honest men should know that the emblems and regalia of our Order, are not an empty show, nor its professions and principles and instructions a sounding brass or a tinkling cymbol. It should be seen and read of all who witness our public ceremonies, or read the published accounts of them, that we are engaged in a noble work and one which is demanded by the wants of our country and our age. The world seeks light upon our principles, and motives, and these public occasions are now beginning to attract attention and the services to be attended by increasing numbers who come in the spirit of candor to hear and to judge. Let them not be disappointed. Let not unfounded claims be set up or invidious comparisons be allowed between our Order and other worthy institutions, nor let our public occasions become unnecessarily common; but when they occur let the voice of wisdom wield the cardinal truths and duties of our Order in a manner not to be mistaken. This view is evidently gaining ground.

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*From the excellent report of the committee on correspondence, to the G. Lodge of Maine, at its last annual communication.

LAYING CORNER STONE OF THE STATE HOUSE AND CITY HALL, AT CHICAGO, ILL.

The ceremony of laying the corner stone of the new Court House and City Hall, at Chicago, Illinois, took place on the 11th September last. The M. W. Grand Master of the State was invited to perform the ceremony, but being absent, in consequence of sickness, which, we much regret to add, terminated his useful life, the duty, at the request of the Master of the senior Lodge in Chicago, was assumed and ably performed by our talented Brother Prof. James V. Z. Blaney, D. G. H. P. The occasion was one of much interest, and all the arrangements seem to have been admirably carried out. The procession was nearly half a mile in length, and having arrived at the site selected for the building, the platform, erected at the north-east corner, was assigned to and occupied by the Masonic Brethren, where the ceremonies were commenced with a chaste and touching prayer by the Rev. Mr. Richardson, Chaplain of the day. Professor Blaney then delivered the following admirable and appropriate address :—

" *Gentlemen of the Building Committee* :—I regret to announce that, owing to the distance of his residence, the Most Worshipful Grand Master of the Grand Lodge of Illinois cannot be present on this occasion. I have the honor to have been selected by the Brethren in his absence, and in compliance with your invitation, to conduct the ceremonies of laying the corner stone of the public buildings of the county of Cook, with Masonic ceremonies.

The custom of inviting the Masonic Fraternity to conduct the ceremonies on occasions like the present is one which has received the sanction of time, and the authority of potentates and powers throughout the civilized world. The reason for this custom may be said to be two fold :

1st. Because the Masonic Order alone of all organized bodies now in existence, so far as we are aware, has a prescribed form of ceremonies for such occasions.

2d. Because of the origin of our Order, which was once operative, and derived its organization from the necessity of controlling and regulating large bodies of operatives employed in the erection of huge structures, and of providing mutual support and assistance in distress, and when travelling in foreign countries in search of employment. Not to refer to our own traditions, which to you, gentlemen, can be of no authority, history assigns to our Order the credit, in the dark ages, of promoting the cultivation and preserving the knowledge of the arts and sciences, especially of geometry and architecture.* In proof of which, the ruins of those massive castellated structures of the feudal age of Europe, whose history is so interwoven with romance and poetry ; those venerable Gothic abbeys and vast minsters, so graceful in their moss grown ruins, so beautiful and majestic with their pointed arches and lofty turrets—these stand the monuments of the operative energies of our Order. We have now for centuries past ceased to be an operative, and have become a speculative Order. We have retained, however, all our ancient customs, forms and ceremonies and working tools. Instead of using them, however, as in days gone by, in the erection of the temple of the Living God on Mount Moriah, the palace of the King and noble, the abbey and minster, or the fortress of the feudal lord, we now make use of them for the more noble and glorious purpose of erecting the temple of moral reformation in the hu-

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*Mr. Westamacot, in concluding a course of lectures at the London Royal Academy, in 1836, in remarking upon the causes which tended to revive Literature and the Arts in the middle ages, stated that there were two principal causes : These were the Crusaders, and the extension, or it might be called the establishment of the Freemasons' Institution in the North and West of Europe.—*Moore's Magazine, May No.* 1842.

man heart, to stimulate to the cultivation of the arts and sciences, and to prepare each and all the members of our Order 'as living stones for that spiritual temple—that house not made with hands, eternal in the Heavens.'

The ceremony, which, by your invitation we are about to perform, had its origin in the operative age of our Order, and has been ever since retained and performed by request of the proper authority on all suitable occasions.

Not to go beyond the limits of our own country, instances may be found in which, on the most grand occasions, the Fraternity of Free and Accepted Masons have been invited to perform this time honored ceremony.

On the 18th day of September, 1793, the corner stone of the Capitol of the U. States was laid with Masonic ceremonies by George Washington, at that time President of the United States, acting as Grand Master of Masons, and clothed in Masonic regalia.

On the 22d of February, 1850, the corner stone of the Washington Monument, at Richmond, was laid by Past Grand Master Scott, of Virginia.

Subsequently, the corner stone of that vast Monument, now in progress in the city of Washington—the tribute of the whole nation to the memory of the Father of his country—was laid with Masonic ceremonies by Grand Master French, of the District of Columbia.

On the 4th of July, last past, the corner stone of the extension of the Capitol was laid by Grand Master French, with Masonic ceremonies, he being clothed in the same regalia which the immortal Washington had worn, and using the identical gavel which he had used, when, fiftyeight years before, he laid the corner stone of the original building."

These, gentlemen, are the illustrious precedents we find for the ceremonies of this day. Our Order, from its peculiar nature, is not disposed frequently to obtrude itself on public attention, but the present is one of the very few occasions upon which we deem it legitimate for us to take a part in a public ceremonial. It is accordingly with much pleasure that we this day respond to your invitation, and for a season resume our tools as Operative Masons.

In behalf of my Brethren and Companions, gentlemen, permit me to wish you all success in the undertaking entrusted to your hands by the people of this county. May the structure, when completed, eminently subserve the purpose for which it is intended, and may you meet the reward of your arduous labors in the approval of your constituents and experience the high gratification of having nobly done your duty.

With your permission, gentlemen, we will now proceed with the duty assigned to us.

[Whereupon, an Ode, appropriate to the occasion, was sung by the choir, a Prayer was delivered by the Grand Chaplain, a deposite of a roll was made by the Grand Treasurer, and the stone lowered, accompanied with solemn music. The W. Master, having applied the Plumb, Square, and Level, pronounced the stone well laid, true and trusty. A golden cup, and two silver cups, containing wine and oil, respectively, were then brought forward, which the W. Master took and poured on the stone, saying:]

'May the all bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life; assist in the erection and completion of the building; protect the workmen against every accident, and long preserve this structure from decay; and grant to us all, in needed supply, the Corn of nourishment, the Wine of refreshment, and the Oil of joy.'

The W. Master then addressed the Architect, saying:—

"*Mr. Architect*:—It is with much pleasure that I now present to you the working tools of your profession—the Square, the Level and the Plumb. We, as Speculative Masons, make use of them to enforce the most important moral lessons. It were needless for me even to suggest their practical uses to one so well versed as yourself in the Science of Architecture. The first stone of the noble structure, entrusted to your immediate supervision, we have ascertained and pronounced to be well laid, true, and trusty. It is now prepared to receive the superstructure, and to your hands we commit it, confident that it will rapidly rise to its noble proportions, in conformity with the design which your skill has prepared, and that it will prove, when completed, a credit and an ornament to our city and county.

You will please to announce to the Building Committee that our part of the ceremonies of the day has been performed."

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER IV.

DR. ANDERSON. FROM 1722 TO 1740.

"The end and moral purport of Masonry, is to subdue our passions; not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature, and humanity."—Anderson.

"She is the brightness of the everlasting Light, the unspotted mirror of the power of God, and the Image of His goodness.—Solomon.

"In vain would Danvers with his wit
Our slow resentment raise;
What he and all mankind have writ,
But celebrate our praise.
His wit this only truth imparts,
That Masons have firm, faithful hearts."
Secretary's Song.

"At length however, these attacks assumed a form which it was thought necessary to counteract in some public manner. One gentleman (for they were mostly anonymous) wrote a pamphlet containing a critical review of the history of Masonry;[*] another printed what he called an account of the ceremonies of initiation,[†] which brought out a third, called the Freemason's Accusation and Defence, which, in fact, had already appeared in the 'Post Boy;'[‡] and in 1726 an oration, in which these attacks were alluded to, was delivered by the Junior Grand Warden of the York Masons, in the presence of Charles Bathurst, Esq., the Grand Master, which was ordered to be printed.[§] A speech was also published as delivered at Carmarthen in 1728;"[‖] and another writer thus speaks of some objections which were made against the Craft:—'Others complain that the Masons continue too long in the Lodge, spending their money to the hurt of their families, and come home too late—nay, sometimes intoxicated with liquor! But they have no occasion to drink much in Lodge hours, which are not long; and when the Lodge is closed (always in good time) any Brother may go home when he pleases: so that if any stay longer, and become intoxicated, it is at their own cost, not as Masons, but as other imprudent men do, for which the Fraternity is not accountable; and the expense of a Lodge is not so great as that of a private club. Some observing that Masons are not more religious, nor more knowing, than other men, are astonished at what they can be conversant about in Lodge hours! but though a Lodge is not a school of divinity, the Brethren are taught the great lessons of religion, morality, humanity, and friendship to abhor persecution, and to be peaceable subjects under the civil government wherever they reside; and as for their knowledge, they claim as large a share of it as other men in their situation.' Beyond these fugitive attempts, I did not hear that any thing was done at present to rebut the slanders which were so freely circulated to the prejudice of the Craft.

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[*] "Observations and Critical Remarks on the New Constitutions of Freemasonry."

[†] The Secret History of Freemasonry, being an accidental discovery of the Ceremonies made use of in the several Lodges upon the Admittance of a Brother as a Free and Accepted Mason, &c. The second edition. London, printed for Sam. Briscoe, at the Bell-Savage, 1725."

[‡] "The Freemasons' Accusation and Defence, in Six genuine Letters between a Gentleman in the country and his Son, a student in the Temple, wherein the whole affair of Masonry is fairly debated, and all the arguments for and against that Fraternity are curiously and impartially handled. London, Peele and Blandford, 1726."

[§] "A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge held at Merchants' Hall in the city of York, on St. Thomas's Day, December 27, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. London, 1729."

[‖] "A Speech delivered at a Lodge held at the Carpenter's Arms, the 31st December, 1728, by Edw. Oakley, Late Prov. Senior Grand Warden in Carmarthen."

"At length, in 1730, a man of the name of Prichard, an unprincipled and needy Brother, concocted a book which contained a great deal of plausible matter, mingled with a few grains of truth, which he published under the name of 'Masonry Dissected,'[*] and impudently proclaimed in his dedication that it was intended for the information of the Craft.[†] And to show his learning, he asserted in the preface that 'from the accepted Masons sprung the real Masons, from both sprang the Gormagons, whose Grand Master, the Polgi, deduces his original from the Chinese, whose writings, if to be credited, maintained the hypothesis of the Pre-Adamites, and consequently must be more antique than Masonry! The most free and open society of the Grand Kaiheber, which consists of a select company of responsible people, whose chief discourse is concerning trade and business, and promoting mutual friendship without compulsion or restriction!!!'

"What do you think of this, sir? Was not this information truly wonderful? The public thought so. They said—it must be this—it can be nothing else; it is, as we always supposed, a whimsical cheat, supported by great names to seduce fools, who, once gulled out of their money, keep the fraud secret to draw in others.' And accordingly the book had an enormous and rapid sale, for four editions were called for in the first year of its publication, so open is poor John Bull to imposition. Its success stimulated others to follow in the same track, and

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[*] "Masonry Dissected: being a Universal and Genuine Description of all its Branches, from the original to this present time. As it is delivered in the constituted regular Lodges, both in city and country, according to the several Degrees of Admission. Giving an Impartial Account of three Degrees of Masonry, viz, I. Entered Prentice; II. Fellow Craft; III. Master. To which is added the Author's Vindication of himself. By Samuel Prichard, late Member of a constituted Lodge London, 1730. Fourth edition, London, J. Wilford, 1731." Eighth edition, London, J. Thornbuck, 1737. Thirteenth edition, London, Chandler, 1774. Twentyfirst edition, London, Byfield and Hawkesworth, 1787. It was translated into Dutch, French, and German The former had this title:—"Prichard het Collegie der Vrije Metselaars ontledt, of een algemeene en opregte Beschrijving van alle derzelves Soorten, van dessels Oorsprong tot op de Jegenwoordige Tyd. Utrecht, 1734." The French edition had this title:—"La Reception mysterieuse de la celebre Societie des Francs-Maçons, contenant une Relation generale et sincere de leurs ceremonies. Par Samuel Prichard, ci devant Membre d'une Chamber de la meme Confrairie. Traduite de l'Anglais eclaircie par des Remarques critiques, suivie de quelques autres Pieces curieuses, relatives a la Grande Bretagne, avec des Observations historiques et geographiques. A Londres par la Compagnie des Libraries, 1737." And the German edition was thus announced:—"Die zunft der freien maurer, oder, allgemeine und aufrichtige Beschreibung aller derselben Gattungen, von ihrem Ursprunge bis auf jetzige zeit. Als em Unpartheyis-Bericht ihrer Handlungen bei Aunehm und Einweihung ihrer neuen Gleieder, undden drei unterschiedenen Stuffen derer Maurer. Ans Licht gegeben durch Samuel Prichard, vormaligem Glied einer Zunffi Kammer. Ans der funften Englischen Auflage ubersetzt 1736. Analysirt in den Actis Hist eccles 1738, im Anhange von 1736."

"[†] I subjoin this precious dedication. "To the Worshipful and Honorable Fraternity of Free and Accepted Masons. Brethren and Fellows,—If the following sheets, done without partiality, gain the universal applause of so worthy a society, I doubt not but their general character will be diffused and esteemed among the remaining polite part of mankind: which I hope will give entire satisfaction to all the lovers of truth; and I shall remain, with all humble submission, the Fraternity's most obedient humble servant, Sam. Prichard.

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three or four pretended revelations of Masonic secrets issued from the press simultaneously.[*]

"It was now considered necessary to disabuse the public mind; and for this purpose Dr. Anderson was directed by the Grand Lodge in 1738 to prepare a defence of the Order against the calumnies which had been so industriously circulated to its prejudice. Several pamphlets had already appeared, as the Oration of the celebrated Martin Clare, J. G. W., in 1735, before the Grand Lodge;[†] 'the Freemasons' Pocket Companion,' by Dr. Smith,[‡] the 'Freemasons' Vade Mecum;' but this latter book was condemned by the G. Lodge as 'a piratical silly production done without leave,' and the Brethren were warned not to use it, nor encourage the sale thereof."

Obituary.

BROTHER SAMUEL BOWLES.

AT a Communication of Hampden Lodge of Free and Accepted Masons, held at Masons Hall, Springfield, Mass., Sept. 10, A. D. 1851,—A. L. 5851,—a Committee was raised to report such resolutions as might be deemed appropriate relative to the sudden death of our late Brother SAMUEL BOWLES, who died at his residence in Union Street, on Monday evening last, in the 54th year of his age; which Committee forthwith reported the following Preamble and Resolutions, and the same were unanimously adopted:—

Whereas, the Almighty Ruler of the universe, in the administration of an all-wise and mysterious Providence, having been pleased to remove suddenly, by death, our late worthy aud estimable Brother, Samuel Bowles, intimately known among us as a Mason, by his friendship, morality, and Brotherly love; and alike known and esteemed in our community, as an upright, useful, and honorable citizen:—And Whereas, this Lodge, deeply deploring the melancholy event, and desirous of offering a just tribute of respect for the memory of a deceased Brother, and placing testimony where it shall be borne in perpetual remembrance, to the Masonic character and christian courtesy of one, who, with strict fidelity to the principles of our Order, and firm devotion to their lasting fame, had

"So lived, that when his summons came to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
He went not, like the quarry-slave, at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approached his grave,
Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams."

Therefore be it Resolved, That our Fraternity are penetrated with profound grief in this sudden and unexpected Providence, the removal of a Friend and Brother from this earthly Temple to one eternal in the Heavens; and that, as Masons and as men, we sincerely mourn his departure from among us,—for he was a faithful, worthy Brother, and a good man—always a true, consistent, and unwavering companion, honestly devoted to the interests, honor, and perpetuity of our Institution, and in whose service was performed officially one of the last acts of his life; and through evil and through good report, he ever maintained the strength of his confidence, and attachment to the Order, with manliness and honor.

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[*] 1. "The secrets of Masonry made known to all Men, by S. P., late member of a constituted Lodge. To which is added the Author's Vindication of himself. London, Thorbuck, 1737." 2. "The Mystery of Masonry, London, Thorbuck, 1737." 3. "The Mysterious Receptions of the celebrated society of Freemasons; containing a true Account of their ceremonies. London, 1737."

[†] "An Address made to the body of Free and Accepted Masons, assembled at a Quarterly Communication, holden near Temple Bar, December 11, 1735." Translated into French and German.

[‡] "The Freemasons' Pocket Companion, by W. Smith, D. D. London, 1736."

Resolved, That our whole community deplore the loss of an upright, just, and estimable citizen, of acknowledged public spirit and philanthropy, and heartily engaged in the advancement of our most valued, useful, and reliable institutions and charities.

Resolved, That we tender our condolence and the sympathies of our hearts to the family and relatives of the deceased, in view of this afflictive dispensation by the Divine Hand, which has in the course of a few rolling suns fallen so frequently and heavily upon them;—leaving, as they have passed along, in quick and painful succession, the most melancholy evidence of the wrecks of happiness and home.

Resolved, That the Jewels and Furniture of this Lodge be clothed in the customary mourning for the usual period of time.

Resolved, That the Secretary transmit copies of the foregoing Preamble and Resolutions to the Widow and Children of our late Brother Samuel Bowles: and also to the "Freemasons' Monthly Magazine," at Boston, and the "Masonic Union," at Auburn, N. Y., and respectfully request that the same may be published in those periodicals;—and also that the proceedings of the Lodge relative to this mournful event, be entered upon the Permanent Records thereof.

All which is submitted.

James W. Crooks,
John B. Kirkham,
A. G. Tannatt,
} *Committee.*

Sept. 10, A. L. 5851. Read and unanimously adopted,

John West, *Sec'y.*

A true copy, attest, John West, *Sec'y.*

Brother EPHRAIM COBURN.

Died at Dracut, Aug. 20, 1851, Br. Ephraim Coburn, aged 73. Br. Coburn was buried with the usual Masonic formalities. His funeral was attended by Pentucket Lodge, of Lowell, of which he was a member. The Masonic ceremonies were performed in a very impressive manner by D. D. G. M. Prentice Cushing.

At a regular meeting of Pentucket Lodge, Sept. 4th, the following Preamble and Resolutions were adopted:—

Whereas it has pleased the Almighty Ruler of the Universe, to remove from earth, to his celestial home above, our worthy Brother, Ephraim Coburn, be it therefore

Resolved, That the members of Pentucket Lodge bear testimony to the great moral worth of their deceased Brother, whose unblemished life, as a man and Freemason, richly entitles his memory to this respectful notice from them.

Resolved, That in the death of Br. Coburn the Masonic Fraternity have been deprived of a bright example in Masonry, and a just and upright Brother.

Resolved, That we tender our heartfelt sympathies to the children and family relatives of our deceased worthy Brother, in the loss of a kind and indulgent father and faithful friend, one who has endeared himself to all by his kindness, benevolence and christian courtesy.

Resolved, That the furniture and jewels of this Lodge be cloted in mourning for the usual space.

Resolved, That a copy of this Preamble and accompanying Resolutions, be furnished the afflicted children of our deceased Brother, and a copy of the same be sent to the editor of the Freemasons' Monthly Magazine, for publication, and also placed on the Records of our Lodge.

William North, *Master.*
Colburn Blood, Jr., *Secretary.*

Brother HALL CHASE.

Waterville, Maine, July 30, 1851.

Editor Freemasons' Monthly Magazine,—

Dear Brother,—By a vote of Waterville Lodge of Free and Accepted Masons, it becomes my duty to forward you the following Preamble and Resolutions, with request for their insertion in our Magazine.

Whereas it has pleased the Grand Architect of the Universe, in the dispensation of an all wise Providence, to remove from us our much esteemed and worthy Brother, Hall Chase, and as the affection we entertain for him demands from us, an expression of our feelings on this occasion, be it therefore unanimously

Resolved, That we deeply deplore his death, and that in it society has lost a most valuable citizen, the Masonic Fraternity an estimable, efficient and worthy member, and we, all, a warm and devoted friend. As a Mason, he was pure, zealous and faithful, and ever devoted to the Order; as a friend always true, frank, kind and generous; and as a citizen prompt and efficient in the discharge of his duty.

Resolved, That the Lodge be put in mourning for the usual time, as a testimony of respect and esteem for our departed worthy Brother, and as a token of our deep regret at his loss.

Resolved, That we deeply sympathize with the widow and family of our deceased worthy Brother, in the irreparable loss they have sustained in his death.

Resolved, That the Secretary of this Lodge forward a copy of the Preamble and Resolutions to the widow of our Brother; also, that he forward a copy to the Freemasons' Monthly Magazine, at Boston, and to the Eastern Mail, with a request for their publication.

Yours, Fraternally,
Josiah H. Drummond, *Secretary of Waterville Lodge, No.* 32.

EXPULSION.

Asylum Lodge, No. 63, of Free and Accepted Masons,
Woodville, Miss.

At a stated communication of the above Lodge, held Dec. 14, 1850, it was unanimously

Resolved, That James B. D. Hanham, be expelled from all the rights and privileges of Freemasonry, for gross immoral and unmasonic conduct.

Published by order of the Lodge.

James Angell, *Secretary.*

MASONIC CHIT CHAT.

☞We had intended to lay before our readers the present month, the address delivered by our R. W. Brother Joseph R. Chandler, Esq., on the occasion of removing the remains of our late Br. Stephen Girard, to their final resting place in the grounds of the Girard College, in Philadelphia, but a press of other matter has prevented. The procession is said to have been the largest Masonic procession ever witnessed in Philadelphia; and, say the public papers of that city, "the respectability and standing of those composing it were subjects of remark on all hands." The officers of the Grand Lodge wore their purple regalia, trimmed with gold. The members of the Lodges were attired in black suits, with blue silk sashes, white kid gloves, and white aprons, trimmed with blue ribbon. This uniform dress being generally observed, added much to the effective appearance of the *cortege*. About three hundred *orphans* attached to the College, united in the ceremonies.

☞The M. W. C. G. Y. Taylor, Esq. Grand Master of the Grand Lodge of Illinois, died at Belleville, on the 5th September last, aged fortysix. He was greatly esteemed for his many virtues and high attainments; and in his death the Masonic Fraternity have lost a much honored and beloved Brother; the Methodist E. church a valuable and exemplary member; his family a tender and affectionate father and husband; and society in general a very useful and respected citizen.

The Knights Templars.—We invite the attention of our readers to the series of articles now in course of publication in our pages, from the pen of our talented Brother J. H. Shepherd. They will be found to possess a high degree of interest for all who appreciate sound learning and good writing.

Back Volumes.—We have on hand five or six copies of the last volume of this Magazine, which can be had at the subscription price. Also, several odd volumes,—none however, earlier than volume *five*.

☞The Grand Secretary of the Grand Lodge of Alabama reports the receipt of the sum of two hundred dollars from a Mason in England, who wishes his name to be concealed. The donation is to be added to the charitable fund of the Grand Lodge. Similar donations have been made by the same person to some other Grand Lodges. "Such donations coming from such a distance and in such an unostentatious manner, for the aid of his suffering Brethren, present a bright spot in human nature."

Masonic College of North Carolina.—The following gentlemen, constitute the Board of Trustees of the above Institution:—Messrs. R. W. Lassiter, R. T. Taylor, J. R. Hinton, J. Bullock, J. T. Littlejohn, N. E. Canaday, J. C. Taylor, W. W. Young, G. D. Baskerville, C. H. Jordan, J. Whitaker, P. Berry, Z. M. Paschall, A. T. Jerkins, J. A. Taylor, E. L. Winslow, J. H. Wheeler, T. E. Pender, C. P. Mendenhall, W. H. Haywood, P. H. Winston, Jr., P. W. Archer, W. P. Taylor, P. H. Clements, R. S. French, D. Coleman, K. Rayner, J. G. Bynum, Dr. H. I. Macon, Samuel Watkins, and M. A. Outten.

Sheldon, Vt., Oct. 17.— * * * "I look upon the Trestle-Board as an indispensable guide and text-book for all, and it should be in the hands of every Mason. It has now been generally adopted in this vicinity. We have been fitting up a new Lodge room here. H. G.

[Our correspondent is informed that his previous letter was received.]

Postage on Books.—When prepaid, it is, per ounce, when sent not over 500 miles, 1 cent; over 500 and not over 1500, 2 cents; over 1500 and not over 2500, 3 cents; over 2500 and not over 3500, 4 cents; over 3500, 5 cents.

☞We shall be happy to receive from our correspondent at Columbia, Louisiana, any items of information which he may think will be acceptable to our readers.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XI.] BOSTON, DECEMBER 1, 1851. [No. 2.

HURAM—THE "CUNNING MAN" OF TYRE.

"And now I have sent a cunning man, endued with understanding, of Huram my father's: The son of a woman of the daughters of Dan, and his father was a man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father."—2 Chron. ii. 13, 14.

When, in obedience to the commands of his late father and the higher command of God, king Solomon was about to commence the erection of the Temple at Jerusalem, he wrote to his intimate friend the king of Tyre, for permission to employ a portion of his subjects on that work; saying, "for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians."* King Hiram returned for answer to this request, "I will be subservient to thee in all that thou sendest to me about." King Solomon also, says Josephus, "sent for an artificer out of Tyre, whose name was Hiram." This artificer was the "cunning man" referred to in the passage which we have selected as introductory to this article. It is the fullest account we have of him in the Scriptures; and yet it is quite too general to enable us to determine, with much certainty, the question either of his nativity or parentage. Much less do we know of the source whence he acquired his extraordinary scientific and mathematical knowledge. He has been called, and perhaps with entire propriety, the architect of the Temple. He was doubtless the most skillful and accomplished workman, especially in the mechanical and ornamental arts, of all the "cunning men" of his day. Whence did he receive his instructions? The presumption is that he was a member of the Dionysian Fraternity,—an association of practical builders and artificers, which, originating in Egypt, had, at that time, spread itself, through Greece, over Asia Minor,—monopolizing, wherever it went, the exclusive privilege of erecting all public edifices involving either beauty of design or skill in execution. The probability of this presumption is strengthened by the belief that this Fraternity had been, if they were not then, in the employ of Hiram king of Tyre; and, further, by the tradition, the correctness of which is generally conceded by the learned, that Solomon availed himself of their skill and experience, in the building of the Temple. To them, it is believed, the Jews were mainly indebted for whatever of high attainment in science and architecture they may have subsequently displayed. But however this may be, it can hardly be doubted that Solomon, in carrying on that profound and magnificent work, summoned to his aid the highest talent and best practical skill which he could command and the world afford. He could not therefore have overlooked so important an association as the Dionysian Fraternity, without being guilty of an omission wholly inconsistent with his character and purposes; for they were at least the acknowledged masters of the world in the higher attainments of architectural design and execution,—a character which they continued to maintain until long after the light of civilization and learning had burst out from the black cloud which hung like a pall over the mediæval ages of the Christian era. It is only on the supposition that this "cunning workman" was connected with that operative association, that we can satisfactorily account for his extraordinary acquirements in the higher branches of human science, which, at that period, were so little known and cultivated among the nations, and which so eminently qualified him for the great work to which he had been invited; unless, indeed, we adopt the theory that, like Aholiab and Bezaleel, he was inspired from on high for that special purpose. From one or the other of these sources only, could he have acquired the unequalled knowledge and surpassing skill which he displayed in the erection of that wonderful structure; for there was no other school than the Dionysian then in existence, in which he could have studied with like results. The Jews furnished none, and there is no reason to suppose that he ever received any part of his education in Egypt.

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*Sidon and Tyre were the chief cities of Phœnicia. They both lay within the assigned geographical boundaries of the tribe of Asher, but were never taken from the original inhabitants. They sometimes had separate kings, and at others were united under one royal head. The latter seems to have been the case at the time referred to in the text. Tyre was originally built by people from Sidon, and was situated about twentyfive miles south of that city, on the east shore of the Mediterranean.

It may be objected that, being of Jewish extraction, and therefore an Israelite in his religious belief, Hiram could not, without personal degradation and sacrifice of caste among his own people, affiliate, even for scientific purposes, with a mystic association of a faith and practice so widely different from his own. But to this objection it may be answered, that having been reared and educated in a foreign country and under a foreign rule, he was in a great measure, if not wholly, beyond the influence of the Jewish church and its priesthood; and, therefore, in a favorable condition to assimilate with the customs of the people among whom he lived. Endowed by nature with a high order of talents and an extraordinary taste for scientific pursuits, he would seek to satisfy his thirst for knowledge, wherever it could be most readily and certainly obtained, without much regard to nice distinctions or occult ceremonies of a purely religious nature.

If we admit the correctness of the opinion most generally entertained by our Masonic Brethren, that Hiram was born of a Tyrian father and an Israelitish mother, the objection under consideration at once falls to the ground; for the mother could not have continued to entertain her national reverence for the Mosaic law, when she consented to intermarry with a man of a foreign country and faith.* But we are not prepared to make this admission; neither do we believe its truthfulness can be sustained by testimony. What has been advanced, we think sufficient to authorize a reasonable belief, that he was a member, and was educated in one of the Dionysiac fraternities, without assuming a position which we hold to be indefensible. If this be admitted, then we may safely assume, that he formed the connecting link in the chain which unites that Egyptian association of practical builders with those "cunning workmen" of Israel who were employed at the erection of the Temple, and with whom the Masonic Brotherhood claim original identity, and to whom they trace their descent as a Fraternity.

But what was his true lineage? We have already referred to the opinion commonly entertained by our Brethren on this point, and intimated our own. The tradition is with them. We believe the historical evidence is with us. Josephus, the Jewish historian, says, that "Solomon sent for an artificer out of Tyre, whose name was Hiram. He was by birth of the tribe of Naphtali, on the mother's side (for she was of that tribe); but his father was Ur, of the stock of the Israelites." It would appear, therefore, from this account of him, unless Josephus was misinformed, that he was of pure Jewish extraction. And this is probably the truth of the matter.

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*It was not allowable under the Mosaic law, nor did it often occur, that the ancient Israelites intermarried with the people of other nations. It was expressly prohibited in the ordinances given to Moses. Exod. xxiii. 32, xxxvi. 12-16. With the Hebrews, marriages with heathen women were reckoned null in themselves; and therefore it was that Ezra and Nehemiah caused the Jews to put away their heathen wives. Ezra ix. and x. Neh. xii. The Hebrews, intermarrying with the Canaanites brought fearful and repeated ruin on their nation. Judg. ii. Solomons' marrying heathenish women, rent the kingdom in twain, occasioned civil wars, and led to the establishment of idolatry in one kingdom for many generations. Ahab's marriage with Jezebel, and Jehoram's marriage with Ahab's daughter, brought the whole nation to the verge of ruin.

Prof. Brown of England, a distinguished biblical scholar and author, in referring to the circumstance that the father of Hiram is spoken of in the Scriptures as a " man of Tyre," supposes that he was so called " merely because he dwelt for sometime at Tyre;" not because he was a Tyrian by birth. He is also of opinion, that he may have been of the tribe of Naphtali; inasmuch as his surving wife, the mother of Hiram, is called a *widow* of Naphtali, and a *daughter* of Dan. The true interpretation undoubtedly is, that by virtue of her marriage, she became a member of the tribe of Naphtali, to which her husband belonged: hence, on his death, she is called a widow of Naphtali; while, by birth, she was a daughter either of the tribe, or city of Dan. The probability is that her parents were Danites, and that she was born in the city bearing the name of that tribe. It was the ancient *Laish;* and was pleasantly situated on the east of the springs of the river Jordan, and south of Mount Lebanon. It was early taken from the Canaanites by the tribe of Dan, and subsequently became a place of considerable trade and intercourse between that tribe and the people of Tyre. And this circumstance may have led to the removal of the parents of Hiram to the latter city; but whether before or after the birth of their son, it is impossible now to determine.

Hiram (the artificer) is represented, says the learned professor before quoted, " as the *father* of king Hiram and Solomon; either because he was the director in their curious works; or, perhaps, *Abi* or *Ab*, which signifies father, was his surname." The former supposition is probably the true one. In the original Hebrew the affix is *Abi*, the possessive case of *Aba,* and, as stated, signifies father; or, figuratively, superior. It was bestowed among the ancient Jews, as a title of honor and dignity; and was also often used by them very much in the sense in which we hear it among Christians at the present day, when they speak of their spiritual counsellor and guide as their "*father* in the Lord." Hiram was the intimate friend and counsellor of his king; by whom he was held in the highest estimation on account of his great wisdom and extraordinary ability to " find out every device which could be put to him." He was " filled with wisdom and understanding" above all his cotemporaries, and as such was honored with the title of *Abi*, or *Abif.*

CHARGES—EFFECT OF ON THE ACCUSED.

Fort Jesup, La., Oct. 15, 1851.

Br. C. W. Moore:—I take the liberty of asking your opinion on a subject, on which much difference of opinion exists.

After charges for unmasonic conduct have been preferred, received by the Lodge and referred to a Committee, can the Brother so charged visit the Lodge, as any other Brother in good standing, or does he remain virtually suspended?

The Constitution of the Grand Lodge and the By-Laws of the Subordinate Lodge, permit the personal appearance of the charged Brother at the time of trial, in order to make his defence; but it is doubted whether he can sit in the Lodge on any other occasion, should there be one or more meetings previous to the day of trial.

Your early attention is solicited by your obedient servant and Brother,

C. Chaplin, *W. Master Sabine Lodge, No.* 75, *A. Y. M.*

It is a principle at common law, that every man shall be held to be innocent until the contrary is proved. And this principle is founded in humanity, wisdom and justice. Its converse would not merely be unjust, but it would place in the hands of the vicious and revengeful, a crushing instrument of cruelty and oppression. The innocent and the guilty would be alike exposed to its operation. The punishment due only to the former, would fall with equal force upon the latter. The penalty would precede the judgment—the punishment, the conviction. The recognition of such a principle would enable a bad and passionate member to wound deeply his innocent Brother, by depriving him of his privileges and removing him from his Lodge, on a series of malicious and groundless charges. And for such conduct, however deserving of reprobation, it would be always difficult, and often impossible, to apply any efficient punishment, or supply any effectual remedy. It is not easy to determine the motives which influence the actions of men; nor is it always safe to infer evil intention from failure in promised results. Masons are bound to deal justly and act honestly one with another; but human nature is the same in all classes of men. The passions may be molified through the influence of good and virtuous principles; but they are rarely so entirely subdued that they will not often manifest themselves, either with or without excusable cause. The only safe rule, is to take man as we find him, and so hedge him about with wholesome checks and guards, that he may do the greatest possible good and the least possible evil.

Suspension, next to expulsion, is the highest grade of punishment sanctioned by the laws of Masonry, or that a Lodge can award to an erring Brother. It can only be imposed as the penalty of guilt, established by testimony, received in accordance with the forms and under the rules authorized by the proper authorities for the government of criminal proceedings. The offence must be proved, before the penalty can be exacted. The allegation is not sufficient. It is not even presumptive evidence of guilt. If it were, it would not authorize the exaction of the penalty due only to conviction.

Our opinion therefore is, that the Brother against whom charges have been preferred in Sabine Lodge, is not, as a consequence, deprived of any of the privileges which rightfully belong to him as a Mason in good standing. But in giving this opinion we desire not to be misunderstood. Neither the powers of the Master of the Lodge, nor those of the Grand Master of the State, nor the duties of either, are involved in the inquiry submitted, nor are they intended to be affected by the answer.

The duty of the Lodge, is to try the issue at the earliest possible day, that the accused may be relieved from the embarrassing imputation under which he now rests, and the Lodge of its present hardly less embarrassing position.

THE GRAND CHAPTER OF VERMONT.

This body held its annual session at East Berkshire, on the 14th of August last. The official account of the proceedings has just come to hand. We have read it with much interest and satisfaction.

The M. E. G. H. P. Comp. **Nathan B. Haswell**, presented his customary official annual communication. He congratulates the Grand Chapter on the present flourishing state of the Masonic Institution throughout the world, and alludes to the happy settlement, during the past year, of difficulties which had arisen in some parts of the country.

The condition of Royal Arch Masonry in his own State is next adverted to. The old Chapters at Royalton, Windsor and Montpelier have been revived by dispensation. There are now seven Chapters under the jurisdiction, all of which are described as being in a prosperous and thriving condition.

The G. H. P. next calls the attention of the Grand Chapter to the question pending before the G. G. Chapter—whether it is "competent for a R. A. Chapter to confer the Chapter degrees on a M. M. who has but one arm?" and invites an expression of opinion by the Grand Chapter of Vermont.

He also brought to the notice of the G. Chapter the unauthorized use of his name, by a spurious body of Masons in the city of New York, calling itself a Supreme Council.

The communication was referred to a committee, from whose report we extract as follows:—

Resolved, That in the opinion of this grand body, it is not in accordance with Masonic law to confer any of the Chapter degrees of Masonry on persons maimed or otherwise imperfect in body.

Your Committee further report, that they have made themselves acquainted thoroughly with the history of the appointment of their M. E. High Priest, to an office in a spurious Masonic body, lately organized in the city of New York, under the authority of Mr. Jeremy L. Cross. They have found the facts to be as detailed in the G. H. Priest's address, and that he has effectually shaken off from himself all suspicion of having sanctioned or encouraged this prostitution of his name by that most dishonorable and spurious organization. This Committee is not aware that more need be said than to express their satisfaction at an event honorable to him, and grateful to the Companions of this body.

Respectfully submitted.

Philip C. Tucker, } *Committee.*
John B. Hollenbeck, }

We notice nothing further of general interest in the proceedings, except the report of the Committee on foreign correspondence. This is from the pen of the D. G. H. P., Comp. **Philip C. Tucker**, Esq., and occupies some seventeen pages in small type. In saying that it is an able and well written paper, we do it, and its talented author but feeble justice. It is written with a caustic pen; and though there may be some things in it to which we cannot fully subscribe, it breathes an air of independent thought and honesty of purpose, which cannot but commend the views of its author to the candid and careful consideration of his Companions. The report takes strong grounds against the resolution adopted by the G. G. Chapter, denying the right of appeal on questions of order, and argues the subject with much earnestness. The following extracts will present the views of the Committee on this point. We give them without adopting the opinions advanced. The great embarrassing difficulty which must always attend the discussion of the question, with a view to the reversion or abrogation of the principle as laid down by the G. G. Chapter, is to determine the precise line of distinction between the class of questions on which an appeal may safely be allowed, and those which the Master cannot entertain, without compromising his obligations and fealty to the parent body. The Committee have felt the force of this difficulty and have labored to overcome it. With what success, the reader can best determine for himself:—

"It was not contended in the General Grand Chapter by the few who opposed the adoption of the resolution in question,—nor is it contended now—that the rule was obnoxious when confined to the power of the presiding officer, while he was engaged in conferring degrees and performing the ordinary duties of Masonic work. So far as any question might be supposed to arise, in that particular state of things, the presiding officer must necessarily dispose of it, for the very apparent reason that no delay is admissible which would introduce confusion among the workmen or interfere with the work. Here, though errors may exist or defects occur for the moment, they are easily correctable afterwards by mutual counsel among the leaders of the labor. But Masonic labor does not constitute *all* the business of Chapters. Wholly independent of it is what may be properly termed their *legislative* character,—embracing their monied affairs,* charities, representation, reception and dismission of members, dealings with members, public celebrations, charter duties, private By-Laws and regulations, and many other things not necessary to be enumerated. All these are sheer business matters, distinct altogether from the other; always rightfully open, in our opinion, for discussion and consideration of the Companions in the Chapters, and demanding, by the very diversity of their nature, the operation of a different rule from the one required as to the ceremonial portion of Masonic action.

* * * *

"Your committee contend for this. In all matters appertaining to the technicalities of the Masonic ritual, the working of the Chapter, and every thing which in itself is purely and absolutely connected with the conferring of degrees, the decisions of the "presiding officer" are, *ex-necessitate*, for the time being, final; but that, in every thing independent of these and which is of a purely legislative or business character, no such rule as is laid down in the General Grand Chapter Resolution ever before existed or ever ought to exist, and that to mingle the two things in a *common* rule is wrong as a question of principle, and oppressive and unjust as a question of practice. And in the discharge of their duty they feel themselves bound to solicit that this Grand Body would ask for the repeal of the Resolution and for the establishment of a more liberal and wiser policy by the national G. Body.

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*Suppose a motion was made to divide the funds among the members, in direct contravention of the regulations of the Grand Lodge, would the Master be bound to entertain it?—Editor.

There are several other points of interest in the report, to which we may hereafter refer.

MONUMENT TO GEN. WOOSTER.

We are gratified to learn that our Brethren in Connecticut have resolved to erect a Monument to the memory of their distinguished fellow-citizen, the late Gen. David Wooster, and that active measures are in progress for the accomplishment of the purpose The Grand Lodge has issued a circular calling upon the Lodges of the State to aid in the undertaking by voluntary subscriptions among their members, and we cannot doubt that the call will meet with a ready and liberal response.

"The character of Gen. Wooster as a patriot and a philanthropist," (says the circular,) "is the property of the American people, and his biography has been written by those who have had in view his public services to the nation; but his connection with the early Masonic history of Conecticut renders his fame peculiarly interesting to the Lodges and members of the Fraternity in his native State.

"Gen. Wooster was born in the town of Stratford, Fairfield County, in the year 1711, and graduated at Yale College in 1738. Soon after leaving College he was engaged in the military service of his country, and was a Captain in the expedition against Louisburg in 1745. In the French war he served as Colonel of a Regiment, and subsequently as Brig. General, which office he held at the time of that war. In the war of the American Revolution he was appointed by the General Assembly of Connecticut to the chief command of the troops raised for the defence of that State. In 1776 he was appointed Major General in the Continental service, and was distinguished for his skill and bravery until the day of his death, which happened the 2d of May, 1777, having been mortally wounded by a musket ball while leading his men to an attack on the British troops near Danbury.

"The above facts are hastily gleaned from the published accounts at the time, and serve to show that he was not wanting in that pure patriotism which devotes life to the cause of freedom.

"In Masonry, Gen. Wooster's services were eminently useful to the Fraternity at the time of its first introduction in this country. He was made a Mason in early life, and was the first to procure a Charter for a regular Lodge in Connecticut. Of this Lodge he was the first Master, elected in the year 1750, and was continued in the same honorable station until his zeal for his country induced him to leave the peaceful walks of civil life, and take up the sword in the cause of liberty, which sword he did not relinquish until called to yield his life on the field of battle.

"Gen. Wooster was buried in Danbury, and no memorial, not even the slightest tablet, has ever been raised to mark his grave. In testimony of his great worth, as a patriot and a Mason, the Grand Lodge of Connecticut, at the Annual Communication, May 14, 1851, adopted the following resolutions;—

"*Resolved*, That the W. Master of each subordinate Lodge be appointed a Committee to solicit subscriptions from their respective Lodges, for the purpose of erecting a suitable Monument to the memory of Gen. David Wooster, to be erected at Danbury.

"*Resolved*, That the first four Officers of this Grand Lodge for the time being, together with the first three Officers of Union Lodge, No. 40, for the time being, be a Committee to superintend the erection of said Monument, and receive all funds raised for that purpose, and expend the same therein."

THE KNIGHTS TEMPLARS.—NO. VIII.

[Written for this Magazine by R. W. John H. Sheppard.]

It is a singular fact, that Hume in his celebrated History of England, Vol. I. Chap. V. should have fallen into such an egregious blunder, as to make Pope Martin 2d the author of the convention at Placentia and Clermont. Martin 2d was Pope A. D. 882, more than two centuries previous. Such gross errors may account in some degree, for the prejudice and harshness of this great writer, not only on the Crusades, but on many other matters of history.

By the eloquence and sanction of Pope Urban 2d, and the missionary thunders of Peter the Hermit, the minds of men every where in all Christendom were shaken and roused to action. Multitudes crowded to the standard of the Cross. They came from Denmark, Norway, England, Scotland and Wales—from the source of the Rhone at the Alps to the head of the Garonne at the foot of the Pyrenees—and from all Italy and Germany a vast body of men and women, priests and laymen gathered in this holy enterprise. Prodigies, meteors, dreams and visions, were seen and felt and heard by the superstitious. Europe reverberated in all her mountains and vallies with the notes of war. Without order, discipline or preparation they met together. Among them were the vilest wretches, pirates, murderers and outcasts of humanity—to such an extent, that the pious Fuller, wondering, remarks that it was strange that "the devil's black-guards should be God's soldiers." It was said by Fulcher, that six millions assumed the Cross; like many other accounts of immense numbers in ancient history—not even excepting some such in the Scriptures—this was probably a great exaggeration. Mankind are apt to speak and write in superlatives, especially when numerical figures are concerned.

The expedition by the Normans took the name of *Croisade*, from the wearing of the emblem of a Cross on the right shoulder. It was usually made of cloth; the wealthy used a silk or gold material. Various colors were chosen, but red cloth was more commonly adopted. Anna Comnena, daughter of the Emperor Alexius in the tenth book of "The Alexiad," thus describes these badges—"Rubras in humeris gestabant cruces: id insigne ac quasi tessera militiæ."

Neither the time nor the limits of this sketch of the Crusades will permit the writer to enter into a detail of events. Some of the prominent features will only be presented to the reader.

In the spring of 1096, the first great movement of one of these undisciplined masses commenced. Walter of Burgundy, called the "Pennyless," marched with 20,000 foot, and *only eight horsemen*, from France to Hungary. Through great miseries, losses and conflicts he reached Constantinople. Peter the Hermit with 40,000 champions followed him and passed through the southern frontier of Hungary. At Malleville, they had a contest with the Hungarians and slew 7,000 of them. In passing down the Save many of Peter's soldiers were slain or plundered. In the deserts of Bulgaria, they suffered from gnawing hunger, and lost 10,000 in conflict with the inhabitants. In great distress they reached Philippoli on the river Hebrus in Thrace, and at last joined Walter at Constantinople. There the emperor Alexis became alarmed at having such an unruly mob in the city, supplied them with provisions and helped them to cross the Bosphorus. They entered Bithynia, took the castle of Xerigord and attacked Nice. Peter having lost all control over them, returned to Constantinople. Solomon the Sultan with 15,000 troops attacked and defeated them; Walter fell covered with wounds; and such multitudes perished that the Turks, says Anna Comnena, made a lofty hill of their bones. Only 3000 persons survived.

Another body of 15,000 from Lorraine, under Godeschal, a priest, marched into Hungary, and were slain by the enraged people whose friends they had plundered and massacred.

Another immense mass, said to contain 200,000 fanatics and desperate men—a rabble gathering, some of whom worshipped the goat and goose, because they deemed them inspired—met with a similar fate. Many of them died on the route to Bithynia; some in the marshes of Hungaria; others in the woods of Bulgaria; and the rest perished on the plains of Nice. Without commanders to lead them, officers to discipline them, and every where devouring the substance of the industrious or pillaging the innocent citizens of friendless countries which they passed through, they deservedly came to a disastrous end.

In the mean time, the warriors and great chieftains of the age were preparing their disciplined troops. They came from the lands of chivalry, and multitudes from France, where Tournaments were first introduced long before the Crusades. Godfrey of Bouillon, duke of Lorraine—whom Dr. Mosheim eulogizes as a great hero—with Baldwin and Eustace, his brothers, in 1090 marched through Germany and Hungary, with 80,000 regular troops, foot and horse. His upright and benevolent conduct to the Hungarians, secured him a safe and honorable passage for his army; for he paid for all supplies furnished them, and forbade every kind of rapine and oppression. Raymond, earl of Toulouse, with his forces, went through Sclavonia. Robert, earl of Flanders—Robert, duke of Normandy, eldest son of William the conqueror—Hugh, count of Vermandois, brother of Philip I. king of France—Stephen, Count of Blois—Bohemond, duke of Calabria and his gallant chivalrous brother Tancred, so renowned in Tasso—Count Robert of Paris—Odo, bishop of Bayeux, earl of Kent—Adhemar, bishop of Puy or Podie, the Pope's Legate—Peter the Hermit—and many other men of lofty rank, were enrolled among the leaders of this first Crusade.

Hugh crossed the Alps and embarked his troops in a fleet. Bohemond with his warriors sailed from Apulia in November, landed at Durazzo and marched through Epirus to Constantinople.

After escaping the snares and treacheries, which the artful double-dealing emperor Alexis had prepared for them, those chieftains with their numerous legions met on the plains of Nice. Some writers say there were 700,000 persons in these united forces. Knolles makes the number of fighting men 300,000. The cavalry was 100,000, clothed in mail armor, carrying lances, maces and swords; the infantry wore hauberks, and were armed with shields, cross-bows, long bows and faulchions. With their banners, emblazoned pennons, and adorned shields and helmets, they made a magnificent appearance. The commanders and knights, too, on their richly caparisoned horses, shone with great splendor.

Nice—now Isnic in Natolia—anciently Antigonia, having been built by Antigonus—is seventyfive miles S. E. from Constantinople. Here, under Constantine the Great, the Nicene Creed, so famous in theology, was adopted in 325. Nice lies on the lake Ascanius, of which Virgil speaks in Georg. 3, v. 269.

> "Trans Gargara transque sonantem Ascanium."

Westerly from this city is the celebrated locality of Troy. Nice was once a great fortress, and in the time of the Crusades was surrounded by very thick, lofty, double walls three miles in extent and fortified by 350 towers. It now lies almost desolate; its walls are in ruins—the houses few, and the ground almost covered with gardens and mulberry trees—a mournful monument of departed splendor.

Solomon, the Sultan's General, defended Nice with a large body of troops, against the immense army of besiegers who invested the walls at every point of the compass. Kilidge Aslan, Sultan of Rhoum, came to his aid and hung on the brow of the adjacent mountain with 50,000 Turkish scimiters harrassing the invaders. The siege was terrible. The walls were assailed with mighty machines; belfrois, or towers covered with bullock hides, *Chat-chateils*, or covered galleries, mangonels,—probably the ancient catapultæ, to hurl huge stones—battering rams, and every species of weapon used to break down or sap the walls, were applied. From frequent skirmishes and sorties, the carnage was dreadful. Darkness seemed to thicken over the doom of Nice. Soldiers, sent by Alexis, covered the lake with annoying gallies. The Sultan's wife and sister left the city in a barge and were captured. Victory was almost in the hands of the Crusaders, when Alexis by his emissaries, offered honorable conditions to the Turks, and Aslan the Sultan capitulated; the first sign of which was the banner of Alexis on the walls of Nice. This took place July 5, 1097. The ungenerous artifice of the emperor saved the city from pillage, and a vast amount of bloodshed; but it irritated almost to vengeance the disappointed Crusaders, when they took possession of their prize. The siege lasted fifty days.

Nine days after this conquest the army, estimated at 360,000 men, took up their line of march to Antioch and imprudently divided into two bodies, one under Bohemond and Tancred, the other under Godfrey. In the valley of Gorgon near mount Taurus, Bohemond was attacked by Aslan, and would have been conquered, but for the timely succor of Godfrey, who subdued the enemy, after a loss of 4000 men.

They then resumed their march, took Antiochia in Pisidia, Heraclea, Tarsus, where St. Paul was born, Edessa, and a number of other cities and arrived near the confines of Antioch. They suffered much and endured great hardships in passing the lofty mountains of Phrygia: they experienced in the dry and sterile regions of Cicilia great scarcity of food and an intense heat. Women and children especially, who accompanied the troops, languished under sickness and severe deprivations. In one day 500 persons perished. At last the plains of Tarsus cheered their eye and relieved their wants. Between the sordid and ambitious Baldwin and the noble Tancred a deep quarrel arose. Baldwin with part of his followers separated from the main body and captured Edessa. On the 21st of October, 1097, they gained possession of the iron bridge,—which with its nine stone-arches spanned the river Orontes,—and encamped before Antioch.

Antioch is a place so memorable in history and the capture of it so important to the Crusaders, that some account, taken from several authentic sources, cannot be deemed an idle digression. This city is twelve miles from the sea, is situated on the Orontes, the largest river in Syria, which rises east of the chain of Antilibanus 50 miles N. of Damascus, and runs 240 miles, passing through many lovely and fertile vales—but unlike our noble American rivers, it is now unnavigable; at its very mouth is a bar with only two or three feet of water. Antioch was the ancient city of Hamath, or Riblah, the northern boundary of the promised land, where the lugubrious prophet Jeremiah, Chap. lxii. v. 10, says the king of Babylon slew the sons of Zedekiah before his eyes, and then barbarously put out those eyes, and bound him in chains.

This city was rebuilt by Antiochus Epiphanes, from whence it was called Antiochus. It occupied the summit and slope of some hills and commanded an extensive plain; it is bounded South by a lofty mountain and North by a great lake, beyond which is an open fertile country; the river runs along side its walls, which were of immense thickness, lofty, in some parts seventy feet in height, and fortified with four hundred and sixty towers. It was the capital of Syria under the Roman governors, after it was taken by Pompey, A. C. 65, was anciently very populous, at one period containing over half a million of inhabitants, and was famous for its commerce. It was besieged by the Parthians, when Cicero was proconsul of Cilicia, and relieved by him from those barbarians. Here the disciples of the Cross were first called Christians. It was devastated by Chosroes, king of Persia, in A. D. 548, taken by the Crusaders in 1098, and in 1516 added to the Ottoman empire by Selim 1st. In A. D. 158 it was nearly all burnt down by a fire. It has suffered from repeated earthquakes, seven of which were very destructive. In that of 115 the emperor Trajan who was in the city, narrowly escaped from the ruins; in 526, 250,000 persons, and in 587, 60,000 were thus destroyed. An earthquake was experienced there Aug. 13, 1822, and another in 1837. Such was Antioch in its glory, now reduced to about 10,000 inhabitants. Its ruined walls may be still traced out; but Volney describes the place as desolate, with huts of mud and straw, and a wretched population. Antioch is halfway between Constantinople and Alexandria, 700 miles from each; 76 miles N. E. from Tripoli, and 124 from Beyrout. It was the birth place of St. Luke and of Theophilus.

When the Crusaders besieged Antioch, they found the city fortified by the immense walls of four miles in circumference, and defended by a Turkish governor, called by some Baghasian, but by Knolles, Cassianus, with 7,000 horsemen and 20,000 foot. They assailed the tower and walls in every direction, with battering rams, catapultæ and various engines of destruction, without effect. The siege was unskilfully managed. Three months passed away, while the Crusaders underwent the extremity of famine—so that boiled thistles and pods of unripe beans were deemed a luxury—while pestilential diseases, swept off multitudes; for famine and pestilence are kindred evils. There were many cases of desertion; some of the men went home, and some to Christian cities. Godfrey was much confined to his tent by sickness. Taticius, one of the generals, shamefully departed. Even Peter the Hermit, and Tancred, were touched with the panic, and fled, but were brought back with some of the fugitives. The fact is, from the autumnal and winter rains the Orontes flowed over the low country and the atmosphere was filled with unwholesome exhalations. After five months some succors and supplies came from Pisa and Genoa and cheered the dismayed army.

There were many sorties by the enemy and they had some bloody conflicts. Bagnasian, relying on their weakness, at last attacked the Crusaders with all his forces. The walls of Antioch were lined with female spectators. Godfrey took possession of a commanding hill and subdued the enemy. He fought desperately with many face to face, and his powerful sword-arm hewed down several. Robert of Normandy, and Tancred also distinguished themselves by their personal prowess. Night came on, or Antioch would then have fallen.

Soon after this a renegado, Phirouz, betrayed the city into the hands of Bohemond, who entered it in the night, and 10,000 inhabitants were slain. Bagnasian fled to the mountains, was forsaken by his followers and while groaning from his wounds and asking relief, he was cruelly put to death by a Syrian Christian, who cut off his head and took it to the victors. Such is war, horrid and barbarous even among Christians. The city rich and full of luxuries was given to pillage and the banners of the Cross were seen waving on the towers of Antioch, June 3, 1098.

From the Siroc blasts of war, and this great Sahara of blood-shed and ruin, it is delightful to turn aside, and forgetting these dreadful scenes, to contemplate an Oasis in the desert, beautiful as the vale of Tempe, calm and sunshiny as the Elysian fields. Such is the picture of the village of Daphne, handed down to us from the days when Antioch was the capital of Syria and her palaces were the resort of Roman travellers and scholars. Daphne was about five miles from the city. By Antiochus it was beautified with the highest culture and adorned with a magnificent temple to Apollo, wherein a colossal statue of the god was placed. He instituted a Delphic oracle and established a stadium for the renewal of the Olympic games—planted a grove in an area of ten miles in circuit, filled it with choicest trees, and especially the laurel and cypress—and laid out gardens where the fig, and olive, and vine, and every variety of flowers regaled the senses and allured the footsteps of the contemplative. In variety and beauty it surpassed the Academic groves of Athens, as the mountains of Lebanon and the waters of the Orontes excel the hill of the Acropolis and the little winding stream of the Ilissus. In the latitude of 35, the climate was congenial and salubrious, and nothing could rival the imagery which the cedared mountains on one side, and the deep blue waters of the Mediterranean on the other, presented to the visiter, as he wandered in beautiful walks by the side of rivulets or near the dew of fountains, breathing the bland, balmy breezes, and regaling himself with the music of birds and water-falls in the pauses of the harp or dulcimer. But all, all is now fled. Daphne is vanished with her magnificent temple, garden, grove and inhabitant; and it is a mooted question now where the village of such enchantment once stood. Thus sings the great Italian poet,

> Cadono le citta, cadono i regni,
> Et l' uom, d'esser mortal par che si sdegni!
> *Tasso's Jerusalem*, B. XV.

Cities fall, empires decay, yet man mourns because he is mortal!

ADDRESS OF BROTHER GOURGAS,

Accompanying his resignation as M. P. Sov. Grand Commander of the Supreme Council 33d, for the Northern Jurisdiction of the United States.

My Dearly Beloved Brethren,—Having since our last stated meeting resigned my station as your Mo. Puis. Sov. Grand Commander, into the hands of my highly esteemed and beloved Brother Giles F. Yates, "Mo. Illus. Insp. Lieut. Grand Commander," and having inaugurated him as such, agreeably to the Grand Constitutions, he is now invested with the high dignity and charged with the duties of "Mo. Puis. Sov. Gr. Commander of the 33d and last degree 'ancient and accepted rite' for the Northern Masonic Jurisdiction of the United States of North America;" and he has also been constituted and confirmed chief of "the Sovereign Grand Consistory of Sublime Princes of the Royal Secret" (30th, 31st and 32d degrees of said rite) for said Jurisdiction.

My association with "Sublime Freemasonry," it is well known to you, commenced previous to the 5th day of August, 1813, the date of the establishment of our Supreme Grand Council by the Supreme Grand Council (our now sister and confederate) sitting at Charleston, South Carolina, for the Southern Jurisdiction of the United States. I was G. Secretary of the Sov. Rose + Chapter H. R. D. M., established in New York City in the year 1797, the oldest lawful establishment of this grade in our Northern Jurisdiction; I was also one of the founders and Grand Secretary of the Sov. Grand Consistory, (30th, 31st and 32d degrees,) from the 6th day of August, 1806, until in 1813, when it was placed under the superintendence of our Supreme Grand Council, where it now remains. Of our Supreme Grand Council I was one of the original founders, and its first Grand Secretary. My constitutional right to the Sovereign Grand Commandership I waived until the year 1832, when I assumed the duties of that station; and from 1832, until the present time, these duties have been discharged by me.

Our own "ancient and accepted rite," counting from the "Symbolic degrees," of which they are but a continuation, forms of itself a perfect system of "free and accepted Masonry," illustrative of the Masonic lore relating to the first and second temple, and the Christian and Military Orders of later times. Our degrees are not "detached" or "side degrees" of, or subordinate to, any other system whatever; the representations of ignorance or invidiousness for sinister purposes, to the contrary notwithstanding. When we strove, as we have ever done, to preserve our "ancient and accepted rite" in its purity and integrity, and to defeat the attempts made to amalgamate its degrees and Orders with other rites and other systems, however excellent, we were but as conservators of our own rite, performing a bounden duty and conscientiously fulfilling a most sacred obligation.

While we entertained for our own peculiar system a just jealousy, and asserted our constitutional authority over it on all suitable occasions, we have never interfered with the acknowledged powers and prerogatives of the chief administrators of other organizations, as has been falsely alledged. It has ever been the aim of our Supreme Grand Council to preserve the even tenor of our way without obtrusion, and in the exercise of brotherly love towards "the good and true" in all other departments of genuine Freemasonry. We should have been derelict in duty, had we not guarded our rite from all foreign and domestic dictation and invasion. We have ever been happy to recognize "the accepted" and worthy hailing from other departments of our Order, as co-workers in the great moral temple we are all of us engaged in erecting; and with them would we ever esteem it a pleasure and duty to act in concert, in the adoption of all suitable measures calculated to promote the honor and welfare of our beloved institution, and to ward off the traitorous designs aimed against its foundations by all fomenters of discord, schismatics, innovators and violators of our venerable land-marks.

During different periods of our history from 1808 until the present time, have our well intentioned endeavors to preserve peace and harmony within the bounds of our H. E. been frustrated. In 1808, a French refugee named *Joseph Cerneau*, from St. Domingo, formed a spurious body in the city of New York, claiming jurisdiction over "the ineffable and superior degrees." Renewing his impositions in 1813, he and "his abettors and followers," were published "in red letters" as imposters over the two Hemispheres. In 1832, another French intruder, amalgamating with the descendants of this Cerneau, arrogated the title and powers of a "Supreme Council united for the whole Western Hemisphere." This daring attempt at usurpation, was duly denounced and exposed in our manifestos; as have also been the slanderous attacks since levelled by the friends of those foreign intruders, against both our Northern and Southern Supreme Councils, and the members of each personally. And now within a few months past, a most reckless attempt to revivify these foreign misdeeds and innovations, has been made by a few agitators and conspirators residing in New York city; where unfortunately the beauty of our beloved institution has been marred and its operations embarrassed by internal commotions, external persecutions, and outbreaks of general insubordination for nearly half a century. These agitators have, however, outstripped their exemplars in the work of misrepresentation. The unlawful establishment of Encampments in Rhode Island and elsewhere, and other misdeeds of which *their own* predecessors and our traducers were guilty, they have unblushingly charged upon us; and they have most absurdly accused us of intermeddling with the acknowledged rights of other jurisdictions. One of my last acts as your Sov. Grand Commander, has been to unite with you in taking such action in reference to this last outrage committed against our Illustrious Order, as our laws required. I am a friend of peace and a foe to strife, but I am also a friend of truth and justice.

Amid all the untoward circumstances to which I have alluded, it is consolatory to reflect, that these are not indications of the measure of our internal prosperity, any more than the paucity of our numbers can be, in an institution like ours, where our privileges are necessarily accorded to the chosen few only. That our "sublime degrees" are now, and are being, planted in so many different States in our Jurisdiction, through your exertions, gives evidence that your progress has not been, and will not be, impeded.

Allow me to assure you, my dear Brethren, that in my humble efforts in our cause, I have never been influenced by any impulse save a sincere love of our order, and that I have had no aim save to advance its permanent good. If I have failed in any respect, it is not to my motives that you must attribute the failure. The degree of prosperity we now enjoy, and the brightening prospects still dawning upon us, (which I rejoice at heartily,) will tend to render my services of less consequence than formerly. Moved by this consideration, and fearing that the responsibilities and labors attendant upon the discharge of the duties of your presiding officer, now growing more extensive than before, throughout so large a jurisdiction as the one we govern, would be too onerous for me, particularly at my advanced age and with the infirmities that age brings with it, I have been induced to forego those duties. In this the evening of my days, I seek for retirement and quiet. Though absent in person, in heart and soul, you may be assured I shall ever be present with you.

I could not possibly wish for auspices more favorable than those that at present exist, under which to resign my trust as your Sovereign Grand Commander. The three Brethren next in rank to myself on whom the government of our affairs will devolve, are entitled to my most special regard and confidence; Brethren of ripe experience, unshaken honesty, capacity and fidelity. With my worthy Brother Giles F. Yates now at the head of our most Puissant Body, I have been on the most intimate and confidential terms for the last quarter of a century; and I know him to be well grounded and versed in all that pertains to the jurisprudence, science and "work" of our Illustrious Order and rite. As my Lieutenant he has for a series of years rendered me the most valuable aid in the performance of my administrative duties, for which I shall ever feel grateful.

In conclusion, I cannot too strongly urge it upon you, to continue your vigilance and circumspection in every part of our Masonic Empire. Guard well its precincts; maintain your own rights, while you respect the rights of other organizations;—ever preserve your own system pure and inviolate, and revere the sacred constitutions of our Illustrious Order.

DEUS MEUMQUE JUS.

J. J. J. GOURGAS, M. P. S. G. C. of 33d for the N. J. U. S. of A.

At the Grand East, Boston City, 25th August, 1851.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER V.

DR. ANDERSON. FROM 1722 TO 1740.

"The end and moral purport of Masonry, is to subdue our passions; not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellow ship, good nature, and humanity."—ANDERSON.

"She is the brightness of the everlasting LIGHT, the unspotted mirror of the power of God, and the Image of His goodness.—SOLOMON.

"In vain would Danvers with his wit
Our slow resentment raise;
What he and all mankind have writ,
But celebrate our praise.
His wit this only truth imparts,
That Masons have firm, faithful hearts."

SECRETARY'S SONG.

"IN the meanwhile Dr. Anderson wrote his celebrated Defence of Masonry, in which he treated the work of Prichard with great consideration. He took his stand on high ground—gave his adversary every fair and reasonable advantage, by assuming that if all he had advanced were correct, still Masonry would be an admirable institution, and answered his book *seriatim* like a gentleman and a scholar. When the Defence came out, and the subject was canvassed over in the Lodge, some thought he had conducted the dispute with greater mildness than the fellow deserved; but Br. Anderson contended—and truly, as I thought at the time—that 'it would be giving our opponents too serious an advantage to treat their production, how absurd soever they might be, either with flippancy or severity.' He commenced the defence by conceding certain points which were thought to be discreditable to the Order. 'Let,' says he, 'for once, this dissection contain all the secrets of Freemasonry; admit that every word of it is genuine and literally true, yet, under all these concessions—under all disadvantages and prejudices whatever, I cannot but still believe there have been impositions upon mankind more ridiculous, and that many have been drawn into a society more pernicious.' He then proceeded step by step to prove its manifold advantages; and admitting that 'although Masonry has in some circumstances declined from its original purity, by running in muddy streams, and as it were under ground, yet, notwithstanding the great rust it may have contracted, and the forbidding light in which it is placed by the Dissector, there is still much of the old fabric remaining; the essential pillars of the building may be discovered through the rubbish, though the superstructure be overrun with moss and ivy, and the stones by length of time disjointed. And, therefore, as the bust of an old hero is of great value among the curious, though it has lost an eye, the nose, or the right hand, so Masonry, with all its blemishes and misfortunes, instead of appearing ridiculous, ought, in my humble opinion, to be received with some candor and esteem, from the veneration to its antiquity.'

"The effect of this Defence was electrical. It was universally read and admired; and though the attacks on Masonry were still continued,—for while the cowan was willing to purchase, false Brethren would always be found who were ready to sell; they attracted the attention of none but the very lowest classes of the people. One of the most eminent members of the Craft, on a visit at our Lodge, paid Dr. Anderson a very high compliment when proposing the thanks of the Fraternity for the service he had rendered to Masonry by the publication of the Defence. He said—'The Freemasons are much obliged to the generous intention of the unbiassed Author of the Defence; though some think the ingenious Defender has spent too much fine learning and reasoning upon the foolish Dissection that is justly despised by the Fraternity, as much as the other pretended discoveries of their secrets in public newspapers and pasquils, all of a sort, for all of them put together do not discover the profound and sublime things of old Masonry; nor can any man, not a Mason, make use of those incoherent smatterings (interspersed with ignorant nonsense and gross falsities) among bright Brothers, for any purpose but to be laughed at; our communications being of a quite different sort.' The motion of thanks, as you may suppose, was carried by acclamation.

"I have said more about this Defence," continued my extraordinary companion, "than may be necessary on any future publication, because it constitutes the first attempt on record to explain the real working of the machinery of the Order.[*] Poor Prichard had the audacity to publish a reply,[†] but he soon found, by the stinted sale of his book compared with the rapid demand for his former production, that Dr. Anderson had spoiled his trade, and that no one now gave him credit for veracity. He had confessed himself to be a perjured man; and it proved fatal to his reputation. From being a whale among the minnows, he dwindled into a minnow among the whales; and having once sunk into contempt and insignificance, he was heard of no more.

"Dr. Anderson's Defence was followed by an anonymous work, called "the Beginning and First Foundation of the most worthy Craft of Freemasonry," published in 1739; and a French writer whose book was translated into English, although not very complimentary to the Order in general, admits that the prince and the magistrate here lose nothing of that homage due from their inferiors. Nothing is banished but discord and quarreling, which, if one moment raises, the next extinguishes, and this principle of union and society with which each Brother is impressed, becomes the principle of peace and quietness, which he preserves without any alteration until the time when he is required to throw it off, only for the purpose of rendering it more universal and more durable. What I have just said of the calmness and tranquility which reign in the Order of Freemasons will, without doubt, appear to some an incomprehensible paradox; but I will proceed, and their surprise will increase, when they know that this union is carried to such a pitch, that if two Masons, without knowing each other, should quarrel and fight with the sword,—upon an intimation that they both were Masons, the fury and rage which before animated the combatants, would in an instant give place to the most sincere reconciliation, and the most tender friendship; and this, if any signs should escape either of them, so that his adversary should only suspect him to be a member of the same Order with himself, his anger would instantly cease, and upon an explanation, a thousand embraces and expressions of regard would quench the boiling fury, which but a moment before had consigned one or both to sure destruction.'

"The Book of Constitutions becoming scarce in the year 1737, Dr. Anderson, who had assisted in the former work, prayed for the favor of reprinting it, with the transactions of the Society down to the year 1738. This being complied with, and the copy delivered to him, the management of it at the press was left to the Doctor. The manuscript being approved, the following Resolution was unanimously agreed to:

"Whereas, at the Grand Lodge on 24th February, 1734–5, the Earl of Crauford, Grand Master, being in the Chair, Br. James Anderson, D. D., having represented that a new Book of Constitutions was become necessary, and that he had prepared materials for it, the Grand Master and the Lodge ordered him to lay the same before the present and former Grand Officers, as in the Grand Lodge Book. And our said Br. Anderson, having submitted his manuscript to the perusal of some former Grand Officers, particularly our noble Br. Richmond, and our Bros. Desaguliers, Cowper, Payne, and others, who, after making some corrections, have signified their approbation. And having next, according to the foresaid order, committed his manuscript to the perusal of the present Grand Officers, who, having also reviewed and corrected it, have declared their approbation of it to the Grand Lodge assembled in form on the 25th January, 1737–8. This Grand Lodge then agreed to order our said Br. Anderson to print and publish the said manuscript or new Book of Constitutions. And it is hereby approved and recommended as the only Book of Constitutions, for the use of the Lodges of the Free and Accepted Masons, by the said Grand Lodge, on the said 25th January, 1737–8, in the vulgar year of Masonry 5737–8.[*]

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[*] The curious reader may find the entire Essay in the first volume of "the Golden Remains," p. 47.

[†] "Masonry further Dissected. London, 1738."

About this time I had the high honor of witnessing some regal initiations. His Royal Highness Francis Stephen, Duke of Lorrain, received the two first degrees of Masonry at the Hague, by virtue of a deputation from Lord Lovel, G. M. for a Lodge there, of which Dr. Desaguliers was the Master; and subsequently he was raised to the third degree, along with his Grace the Duke of Newcastle, at Houghton Hall, in Norfolk, the seat of Sir Robert Walpole. This was in 1731. A few years later, viz., on the 15th November, 1737, an occasional Lodge was opened at Kew, Dr. Desaguliers being the Master, and Bros. Gofton and King the Wardens, where his Royal Highness Frederick, Prince of Wales, received the two first degrees, and in due time was raised to the degree of a Master Mason in the same place, and by the same Officers, although it was not usual to raise a Brother in a private Lodge, nor in Grand Lodge, till he was elected to the Chair. The Grand Master, however, had the power of dispensing with the rule, and also of making Masons when and where he pleased.

"According to an apocryphal legend of Masonry, which it is as well to know, although impracticable in later times, the ancient Masons were enjoined to initiate their candidates on the *third*, *sixth*, and *ninth* hours only; for which custom they assigned these reasons; that it was at the *third* hour of the day that the Holy Ghost descended on the Apostle at Pentecost;[†] at the *sixth* hour Peter went up to the house-top to offer up his prayers to God, when he was favored with a celestial vision;[‡] and at the *ninth* hour Peter and John went to the Temple for the same purpose, and then and there healed a man who had been lame from his mother's womb."[§]

"Dr. Desaguliers having now been elected a Fellow of the Royal Society, the energies of his mind were directed to other pursuits, and he resigned his Chair as Master of the Lodge; in consequence of which your humble servant, being a moveable jewel, fell into other hands. The Doctor made many important improvements in mechanics, and communicated some curious papers, which are printed in the Philosophical Transactions. He published a valuable course of Experimental Philosophy in 2 volumes 4to, and contributed greatly to the scientific knowledge of the age in which he lived.

"The career of this worthy Brother was marked by many essential benefits to Masonry. He established several new Lodges, and based them on such sound principles, that one of them at least is in existence at this day. The Strong Man Lodge was numbered 68 in the lists of 1738, 1764, and 1767, and was established according to the former authorities, 2d February, 1733, and by the latter, February 17, 1734.* Its origin is somewhat extraordinary, and worth hearing.

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[*] Anderson, in his dedication to the Prince of Wales, says, "Your Royal Highness well knows that our Fraternity has been often patronised by royal persons in former ages, whereby architecture early obtained the title of the ROYAL ART; and the Freemasons have always endeavored to deserve that patronage by their loyalty. For we meddle not with affairs of State in our Lodges, nor with any thing that may give outrage to civil magistrates, that may break the harmony of our own communications, or that may weaken the cement of the Lodge. And whatever are our different opinions in other things, leaving all men to liberty of conscience, as Masons we harmoniously agree in the noble science and the royal art, in the social virtues, in being true and faithful, and in avoiding what may give offence to any powers round the globe, under whom we can peaceably assemble in *ample form*."

[†] Acts ii. 1.

[‡] Ibid. x. 9.

[§] Ibid. iii. 1.

"About the year 1730, or it might be a year or two later, the attention of Brother Desaguliers was attracted by the reports of the great strength and muscular power of a man named Thomas Topham, who kept the Red Lion public-house, nearly opposite the old hospital of St. Luke, and was called by way of eminence, the STRONG MAN. It appears that he settled down in this locality from its vicinity to the famous ring in Moorfields, where athletic exercises were performed, such as boxing, wrestling, sword-play, and cudgelling, under the superintendance of Old Vinegar, whom I remember well. As was his name so was his nature. A most truculent looking fellow, with a flat nose, swelled cheeks, low forehead, broad across the back, shoulder-of-mutton fists, and the strength of a giant; and yet Topham found no difficulty in lowering his pride; and he overthrew him in the ring as if he had been made of cork, amidst the shouts and halloos of the fancy, and to the supreme delight of those whom the potency of Old Vinegar had hitherto forced to succumb.

"The first public feat which Br. Desaguliers saw Topham perform for the purpose of actually testing his strength was this. A powerful cart horse was harnessed and placed on one side of the low wall which then divided the upper from the lower Moorfields, and Topham on the other. Taking hold of the end of the traces, the fellow planted his feet firmly against the wall, and told the spectators to flog the horse, which they did, without producing any effect; the biped proved to be the most powerful animal of the two. He afterwards pulled against a pair of horses; and Dr. Desaguliers was firmly persuaded that 'if placed in a proper position, he would have sustained the efforts of four horses without the least inconvenience.' I have witnessed several other instances of his personal strength," continued the Square, "but the repetition of them will not be interesting to you.

"Poor Topham! With all his strength he was as meek as a lamb, and a perfect slave at home, for his termagant help-mate led him a very unquiet life; and in the end ruined him, and forced him from his dwelling. It was at this point of time that Dr. Desaguliers became his friend and patron; for, as a Professor of Experimental Philosophy he took great interest in his performances. He placed him in another public-house at the Hermitage, with the sign of the Ship; and, after making him a Mason, established a Lodge at his house as a means of increasing his business by the introduction of his friends. And I must say the Lodge was well conducted, with Br. Desaguliers at its head as the Master; and increased rapidly in numbers and respectability. Its cognizance was the redoubtable Thomas Topham matching his strength against that of a horse, with his feet propped by the fragment of a wall; and its name, THE STRONG MAN LODGE. Topham, however, unfortunately took to drinking, and the business fell into other hands; but the Lodge prospered, and was considered a crack establishment when the poor fellow and his patron were no more."

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*It appears by records of the G. Lodge, that a warrant, bearing date the 2d day of February, 1734, was issued under the seal of Masonry, enabling certain Brethren therein named to open and build a Lodge of Freemasons at the Ship Coffee House, Hermitage Bridge, London, to be called THE STRONG MAN LODGE, which was numbered 110; but by the general closing up of the List of Lodges in the year 1740, it became No. 98. By the closing up of the List of Lodges in the year 1756 it became No. 68. In the year 1770 the said Lodge became 57. By the closing up of the List of Lodges in the year 1781 it became No. 44; and by the same process in the year 1792 it became No. 41. In consequence of the union of the two Fraternities of Freemasons on the 27th day of December, 1813, it became, and is now registered in the books of the United Grand Lodge, No. 61; and meets at the Swan Tavern, Mansel Street, Goodman's Fields, London.

PRESENTATION OF PASTMASTER'S JEWELS.*

ALLOW me, to lay before your readers a brief notice of a very pleasant Masonic meeting which occurred at the Temple, on Monday evening, October 20th. It appears, that of the twenty Masters who have presided over Mount Lebanon Lodge, ten now belong to it as P. Masters. At a late meeting of the body, a vote was passed to present each of them with a Past Master's Jewel. These were presented on the occasion to which we refer, to the following persons:—

Robert Lash, Simon W. Robinson, Gilbert Nurse, Thomas Waterman, Samuel Millard, James Holbrook, William Eaton, Edward Bell, Osgood Eaton, and Charles Bates.

At the request of the Lodge, these Jewels were presented by Rev. Stephen Lovell, D. D. G M. of the First Masonic District, accompanied by the following address:—

Rt. W. Brothers, Past Masters of Mount Lebanon Lodge:—I have been requested, in behalf of the Lodge, to present to you severally, a Jewel appropriate to the relation you sustain to this body.

And although in respect to Masonic light, it would become me to adopt the language of one of the ancient venerated patrons of our institution, who meekly said to the Great Moral Light of the world, "*I have need to come to thee; and comest thou to me?*" still I cannot consistently refrain from the discharge of a duty so gratifying in its nature.

It may appear to some of you, and particularly to one whose locks have been whitened with the frost of fifty Masonic winters, that this token of respect comes rather tardily. But whatever delay may have occurred in that respect, my Brethren, I beg you to feel perfectly assured that Mount Lebanon Lodge has never for one single moment lost sight of the valuable services you have rendered, nor of the obligation those services have imposed upon her. And now in acknowledging that obligation, and in testifying to your merit as men and Masons, she does not pretend to offer you an equivalent for the benefits received. That indeed would be her wish; but the thing is impossible; and you neither expect nor desire it.

The intrinsic value of the article presented, is comparatively nothing. A stranger to our sublime mysteries, would scarcely stoop to pick it from the dust of the street, except as a curiosity. But to you its Masonic value is every thing. In your estimation its price is far above rubies. With it, the "golden fleece, or Roman eagle, the star or garter," will bear no comparison. When worn by you, it will recall to your minds many sweet reminiscences of your past Masonic experience, and afford you the unspeakable satisfaction of knowing, that those worthy Brethren who esteemed you so highly as to elevate you repeatedly to the most responsible trust within their gift, still rejoice in the confidence thus reposed.

As every Masonic Jewel, like the ceremonies of our rites, is symbolic, I need not occupy your time in explaining the meaning of these now presented, especially to men who have been accustomed to explain them to others. You have been acknowledged lights in Masonry, as the emblematic sun upon your breasts will show to all. And it was ever with the greatest pleasure, that the members of the Craft in general, and the members of this Lodge in particular, saw you rise in the East, like the "king of day" whom you represent, to dispense light among them. They were always prompt in their obedience to the sound of the gavel when in your hand. And now they wish to see attached to your persons an evidence of their undying estimation of moral worth and Masonic abilities.

It is now just half a century since Mt. Lebanon Lodge, the last, not to say the brightest, of the five points of our mystic fellowship in this city, commenced its Masonic labors; first under a Dispensation, in June 1801; and then fully organized under a charter from the Grand Lodge, in November of the same year. And it was during this brief period—in October—that the venerable Past Master, senior of those now before me, was placed in the Northeast corner of the Lodge, as an upright Mason, and received it strictly in charge ever to walk and act as such. And it is with no ordinary emotions of pleasure that the members of this Lodge, most of whom were then unborn, find that he never forgot that charge, nor deviated from its import. And the same may be said, though with reference to shorter periods of time, of all the Past Masters, whom I now have the honor to address.

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*From the Olive Branch.

Some of you, my Brethren, have seen hard times,—times which tried men's souls,—times when none but "good men and true" dared to stand forth in defence of our time-honored and glory-crowned institution. But here are men before me who stood firm. You met the Anti-Masonic blast which swept over the country, carrying before it hundreds, perhaps thousands, who had been enrolled among us—leaving them stripped of every thing except the unenviable name and notoriety of Masonic traitors—Judases of the first water, or rather of the darkest dye. You met that shock as the ocean rock meets the wave—purer and freer from defilement by the same threatening wave, which, broken and receding, dies away at your feet.

Masonry may again have to contend with foes from without and traitors from within. The best of institutions and the best of men have met with opposition. But "great is truth, and will prevail." Though crushed to earth, it will rise again, shining with increased lustre, and speaking with a more potent voice. The present is an unprecedented time of peace and prosperity with the Fraternity. But the clearest sky and the brightest sun have been followed by lowering clouds, muttering thunders, and sweeping tempests. Then is the time when the representatives of Hiram Abif should stand by their principles and sustain their integrity.

Mount Lebanon Lodge has had the pleasure of being governed and honored by twenty Presiding Masters. On the graves of some of them she has dropped the green acassia, bedewed with the tears of Brotherly affection. Some have changed their connection from this to other Masonic bodies. And to each of the remaining ten, she this night appropriates a Past Master's Jewel, which I have full confidence in believing will be worn with equal pleasure to the receiver, and honor to the Lodge.

My Brethren, I was early reminded—which, however, was in perfect accordance with my own convictions of propriety—that, on this occasion, my words should be few. And I would that they were "words fitly spoken;" which our ancient Grand Master Solomon, King of Israel, once declared were "like apples of gold in pictures of silver."

In conclusion, I would say, that no purer pleasure nor higher honor could be conferred on me this evening, than the privilege of placing these Jewels where they so justly belong—and there may they, for many long years, be seen untarnished.

At this period the Jewel was presented to each individual. After which, Rt. W. Robert Lash, the senior Past Master referred to above, replied in behalf of himself and his associates, addressing the Master in the Chair as follows :—

R. W.—I rise with diffidence to address to you. No words of mine are adequate to express the deep emotions of my heart, as I look back through the vista of fifty years, to the time, most dear to my memory, when I received those first instructions, in this Lodge, which were indelibly impressed on my young mind, and which are the basis of our principles and tenets; and I thank God that I stand here, at this hour, and on this occasion, after so long lapse of time, to participate in the benefaction of the same Lodge, where I received my initiation.

Having attended with great pleasure to the words so fitly spoken and eloquently delivered in the address of our R. W. Brother, who has invested us with these Jewels, I would respectfully reply in behalf of my W. Companions and myself, the recipients.

We receive this investment with a high appreciation of the honor conferred on us. We have a grateful sense of this magnificent act of our Lodge, which shows us that our labors of love, in the Temple of our solemnities, are not forgotten. These are indeed precious Jewels. They are to us of inestimable value. We sincerely hope they will be worthily worn, that their brightness may never be dimmed by any act that would sully our good name, or bring discredit to the Lodge; and may they remind us, ever, that the duties and obligations, and the lessons of instruction which we have inculcated on others, should be the subjects of our *own* observance, the rule of our own conduct.

This is a joyous occasion, which brings together in a happy band of reciprocal Brotherly love and fellowship so many of the Past Masters of this Lodge; and while *we* thus unite, we will give a tear to the remembrance of *those* who have "gone before;" may their memory be blessed. We rejoice in the prosperity of our Lodge, which enables them, with a liberality that does them honor, to make this bestowment of their favor, this testimony of their approbation.

I recollect, that, at an entertainment given on the occasion of the consecration of our Lodge, some fifty years ago, the M. W. Grand Master, Samuel Dunn, gave this sentiment:—

> "*Mount Lebanon Lodge*—Her works praise her."

How happy are we now to repeat her praises, and to say, long may she continue to shine a bright star in the galaxy of our Masonic hemisphere. And now my Brethren all, may we walk worthy of our vocation, walk as children of the light, "walk uprightly and we shall walk surely;" remembering our engagements at the altar of truth, on which is inscribed holiness to the Lord; live in peace, and may the God of love and peace delight to dwell with and to bless us.

SILENCE:

A PASSAGE IN THE LIFE OF AN AGED MASON.

By the Author of "Stray Leaves from a Freemason's Note Book."*

"It is impossible! Don't press the matter—I have given a solemn promise to my relatives on the subject; and I feel ——" the speaker, a very young man, seemed to hesitate for a moment—"I feel I must abide by it."

"But, Heron," cried his companion, earnestly, "your squeamishness will be my ruin. I have depended on you, fully, firmly, exclusively!"

"Wraybury!" returned the other, "did I ever give you reason to suppose that I would become your security? Did you ever mention your plan to me before?"

"No, no!" was the response, somewhat pettishly expressed; "I admit all that: but why so abominably legal?—why call it 'security?' It is nothing of the sort. One would fancy I was scheming your ruin, by the mistrust with which you listen to me."

Heron's rising color shewed that he felt the imputation keenly; then quickly mastering all angry feelings, he calmly responded—"I am not distrustful, Wraybury, but must, perforce, be cautious. Twice rescued from ruin by the generosity of my uncles,—ruin which menaced me from the faith reposed in the representations of others—I am compelled to pause. A third mishap would deprive me of my situation, and render me a beggar."

"A beggar?—who wishes you to be a beggar? who desires to make you one? who contemplates such a result?" cried Wraybury, passionately. "A beggar!

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*Freemasons' Quarterly Magazine and Review, London.

Just like you, Heron,--always in extremes, always disposed to view all suggestions in the vilest light."

"Simply because, on the instant, I decline being security or guarantee for I know not what scheme or speculation!"

"You are not asked to become security or guarantee for any scheme whatever; but merely to place your signature here as voucher for the statements I have made."

"Hand me the paper." Returning it after calm and deliberate perusal, Heron remarked with a sigh: "This is more than a mere voucher for certain statements; it entails responsibility, Wraybury,—heavy, pecuniary responsibility."

"Nothing of the kind: but here solicitation ends! My friend from boyhood, my associate from childhood, to whom *I* could have refused no request in the hour of *his* sorrow, abandons *me* in *my* extremity; and that too, when the slightest interference on his part would have averted absolute ruin. Be it so! By and bye I shall learn to estimate assurances of attachment at their true value."

Heron was touched. Looking earnestly and anxiously into Wraybury's face, "Promise me," cried he, "on the word of a man and a Christian—pledge yourself sacredly that no pecuniary liabilities will attach to myself, and I will reconsider my determination."

"I do, solemnly," said the other, with emphasis.

"Then, on the faith of that declaration, I attach my signature."

It was a concession he deplored to the end of his life.

II.

"Are you to be always a child? never proof against solicitation—never able to say 'No?'" cried his elder uncle, vehemently, when one morning, after a volley of objurgation, he acquainted him that "Wraybury had fled; that his affairs were hopelessly involved; that his, Heron's, name was mixed up with his transactions; and the penalty of the last paper—the voucher which he signed—would entail on him a debt only of seven thousand pounds."

"Then I am a ruined man!" cried Heron, with anguish.

"And must leave the country," added the uncle, emphatically.

III.

Dominica was the scene of the exile's retreat. His uncles, as the price of their assisting him, either with outfit or passage money, required that he should relinquish the name of Heron, and assume that of James. "You have disgraced your family name," said they, "by your culpable credulity. Never, till borne by you, was the name of Heron associated with uncancelled liabilities. You have forfeited your government appointment. For the third time you are helplessly borne down by debt. You are haunted by a dread of the bailiff. Fly, then, to a foreign land. Assume a fresh name; and in a new sphere of duty, acquire new habits, new associates, right views of the value of money; and, above all, *learn to say 'No.'*"

IV.

If resolute self-denial, unremitting industry, and steady devotion to one single object, that of retrieving the past, be heralds to success, Heron, or James, as we must now call him, possessed them. Dominica, like other of our West India islands, was famed at that time of day for its luxurious habits; possessed its herd of well-paid employes, who lived gaily and did nothing; men who daily cursed the climate, and yet would take no precautions against it; whose creed was "All hail the present! confound the future!" With such the self-upbraiding exile had no sympathy. He toiled, he schemed, he saved; courted employment; scorned no honourable means of augmenting, however slightly, his income: and deemed no exercise of frugality needless or criminal.

Such determined disavowal of Dominica habits, such rank rebellion against Dominica usages, provoked a storm of angry comment.

"For whom, or what is he saving?" was the cry. "In the sickly season, life, on this island, is not worth six weeks' purchase. Does he expect to grow old? Is he proof against '*Yellow Jack?*' Does he calculate on superannuation and retirement? The anchorite—the miser—the misanthrope—what is he aiming at?"

Careless of comments James toiled on. He had one earthly goal to reach—*England:* and in one guise, that of *a free unfettered* man.

But the pangs incidental to his position wrung him. *Within*, rose up bitter reflections connected with the past. *Without*, were the gibe, and the sneer, and the harsh surmise. And withal he had none to confide in—none to consult with. That living being existed not to whom he would disclose his secret, and lay bare the antecedents of his previous career. ONE alone he knew would weigh his conduct and fathom his intentions,—that Mighty Being who commands all his creatures to act *justly*, and who is emphatically the God of TRUTH.

While this struggle was going forward the Lieutenant-Governor was carried off by "Yellow Jack," after an illness of ten hours; and his successor in due time arrived from the mother country. In the capacity which James filled, it was necessary that he should wait upon the new Governor; and on his first public day the resolute but sorrow-stricken man presented himself before Colonel Sir Henry Goldingham. It struck him, then and afterwards, that the new chief eyed him with peculiar earnestness when his name was announced, and twice created opportunities of addressing him, and purposely so framed his questions as to require lengthened replies. He was haunted moreover, by a conviction that the features of the new authority were not new to him; that Sir Henry and he had met before; that they had conversed freely; and that this was in former and more prosperous days. But whether the impression was an illusion or real, Sir Henry neither by word nor deed supported it. He received James's unavoidable communication with distant and official courtesy; listened with impartial ear to his suggestions, and when he deemed them of value, enforced them; but as to any previous knowledge of his grave and respectful subordinate, the Governor, apparently had none.

"What a regular self-tormentor I am!" cried James, as one morning, he left Sir Henry's presence after a long interview, during which the old soldier had pertinaciously sifted a mass of voluminous accounts, but had been, throughout, unusually silent, though keenly observant—"how ridiculous in me to fancy that we had met before; and to harrass myself with speculations as to when and where! No, no! We are strangers. He has no feeling on the point, either for or against me. In this I may rest. It is a safe conclusion."

And yet it was rather shaken when, within the next eight-and-forty hours he was apprized that Sir Henry had, without solicitation, nominated him to a lucrative Government office, and ordered him to enter upon its duties forthwith. The surprize created in the colony by this exercise of patronage was not slight nor much diminished by the reply which the old colonel vouchsafed to a chafed and aspiring official who, as connected with nobility, expected the post himself. Addressing his chief, he inquired, with the air of an ill-used man, "May I venture to ask, Sir Henry, who recommended this party—this—this anchorite—this Ephraim James, for this appointment?"

"The recommendation was mine, sir," was the reply; "he needed no other; the nomination, appointment, and confirmation, rested with myself."

"But his backers, Sir Henry, his backers——?"

"Were his indisputable business habits; and"—looking the inquirer full in the face—"his invariably temperate life."

"This rise is of infinite moment," said the exile, when the first transports of joy had subsided, and he could believe that his good fortune was real; "it will expedite my return to England by at least five years, and will enable me to wipe off arrears of interest at once."

But again his conclusions were at fault. Long before the five years, or even three of them, had expired, a letter reached him from his elder uncle much to this effect:

"You have undergone a trying ordeal in the colony, and have come out of it nobly. This I have ascertained from unsuspected sources. You have learnt how to 'say No,' to refrain, and to withold. *Your education being now complete*, return to England. All your debts are paid. No obstacle exists. Neither my health nor memory are what they once were; both warn of an inevitable event. Before it happens, is it unnatural that I should wish to see and embrace him whom I have always loved, and who will inherit the bulk of my property when I am gone?"

VI.

With contending emotions, in which gratitude to THE ALL MERCIFUL predominated, James sought an audience of the Governor, to tender to him, with many expressions of heartfelt obligation, the resignation of his office, and to announce his immediate departure for England.

If Sir Henry had been on previous occasions cold, distant, and repelling, he was not so now. His manner was kindness and cordiality itself.

"I congratulate you—I congratulate you with all my soul. Your information gives me infinite pleasure. What I say, *Mr. Heron*, I feel."

"Mr. Heron! Then you knew me, Sir Henry?" said the young man falteringly.

"Certainly, my worthy *Brother*, from the very first;" was the Governor's response.

"And kept that knowledge sacredly to yourself?" continued Heron, in a wondering tone.

"Undoubtedly," rejoined his superior, "to whom and for what was I to divulge it? We had met thrice, under the most binding circumstances, in that sanctuary where brotherly love and good faith are presumed to reign supreme. You, I well knew, must have some stringent motive for your course of conduct. Did it become me to defeat it? I watched you closely and was satisfied."

"How noble!" exclaimed Heron, warmly.

"Say rather 'how fraternal!' One, remember, of the first lessons earnestly impressed upon a Mason's mind, is the duty and importance of—SILENCE!"

MASONRY IN AFRICA.

MASONRY, for so long a time prohibited and practised in secret on that continent, is beginning to raise its head. In Medeah, Algiers, a Lodge, the Brothers of Nador, has lately been opened and is in a very flourishing condition. The Fraternity has already sent its greeting to the Brethren in Europe, and given proof of Masonic practices and virtues, valuable to the travelers in that region.

Milianah has also a Lodge. The Brothers of Zachar, over which Br. Menetreer presides. Two African chiefs knocked lately at its door and were admitted. Thus will Masonry act through these children of the desert as the forerunner of Christianity among the sons of the burning clime. There are also Lodges at Constantine, Bone, Gualma, and Ovar.

MASONRY IN SPAIN.

A Lodge has lately been opened in Gijon, Spain, which bears the name Amigos de la Naturaleza y Humanidad. It has attached itself to the G. L. of France. This is the more interesting since Masonry has hitherto met with the severest persecution in Spain. The bigoted tyrant Ferdinand VII. condemned to death in 1825, the whole Lodge of Granada, consisting of seven Master Masons, and sent the only Entered Apprentice for five years to the Galleys; in 1828 the Court of Grenada imitated the example of its illustrious chief by sending the Marquis de Cavrilana, a learned and philanthropic nobleman, and Ferdinand Alvarez de Soto Mayor, nephew of the late Count of Colomera, to the scaffold, both for the crime of being suspected to be Masons, and having neglected to confess it to the tribunal. In a country where Masonry had thus watered the soil with the blood of her martyrs, she now raises her head again, to bless those who have cursed her, and to repay good for evil. May the G. Architect help our Brethren to lay the foundations for their symbolic temple broad and strong.

AUSTIN W. MORRIS.

THE following obituary notice of Br. MORRIS, late Grand Secretary of the Grand Lodge of Indiana, was prepared by Brs. Ellis and Hand, by appointment of Indianapolis Chapter, of which Br. M. was a member. We copy it from the Masonic Review.

Companion Morris was born on the 9th August, 1805, in Bourbon county, Kentucky, and removed with his father, Hon. Morris Morris, for many years Auditor of the State of Indiana, to Indianapolis, 5th February, in the year 1827. During the memorable period of the anti-masonic excitement, he was initiated into the sublime mysteries of Freemasonry, and on the 17th June following, was elected Secretary of Centre Lodge. In the years 1827 and 1828, he officiated in the Grand Lodge of Indiana, as the Grand Junior Deacon—in 1830-31 as Grand Secretary—in 1834, as Deputy Grand Master—in 1844 was elected Grand Secretary, and continued as such until his death. In 1847 he was exalted to the degrees of Royal Arch Masonry, and to the Order of Knighthood in 1848; was elected Grand Secretary of the Grand Chapter, and served in that capacity until 1851. Such were the public official services of Companion Morris.

As a citizen and a christian, he served in various capacities, as deputy Auditor of State—as a Trustee of the Indiana Ashbury University—as a Treasurer of the Bellefontaine Rail Road Company—as a director of the State Bank—as a member of the Indiana Legislature—as commissioner of the Grand Masonic Hall—as a Sabbath School teacher, and as Trustee or Director of various benevolent institutions; in all of which he won the approbation and esteem of all with whom he was connected.

We confine ourselves, however, to a notice of his character and services as a Mason. Companion Morris was a Mason at heart—his soul was imbued with veneration for its sublime mysteries and its ancient landmarks. He saw in the institution, its origin, its progress, its precepts, and its practical blessings, its expansive benevolence, and its unostentatious charity, the visible hand of the Supreme Grand Master; and his attachment to the Order was second only to his devotion to the religion of his Saviour. He toiled early and late for its success—he guarded its portals with vigilance, and his warning voice was heard at the most distant approach of danger.

To an extent to which few attain he embodied the whole round of Masonic virtues in his character. He was a man of *truth*. It was the great element of his character—true to his brother, his neighbor, his country and his God. He was *industrious*—whatever his hand found to do, he did it with his might. His habits of industry, activity, and energy, were worthy of all emulation.

He was a man of *benevolence*—to the poor a benefactor—to the friendless a friend—to the orphan a father. He was at the bedside of the sick and the dying—he visited the home of the desolate—his hand gave relief to the suffering and the destitute. He was a man of *charity*—his heart warmed towards his brother man of whatever creed or condition, throwing a mantle over their frailties, and striving for their reformation. He wept over the fallen and the lost—he sought them in their habitations, and urged them by all the motives that could move humanity, to return to the path of virtue.

He had *faith* in the promises of God. As the hour of dissolution approached—as he felt the icy touch of the Grand leveller of all, he grasped more firmly with the hand of faith the cheering promises of the gospel, and felt that he was soon to be in the enjoyment of a "house not made with hands eternal in the heavens." And thus exultingly, and triumphantly passed, as we may hope, from the trials of earth to the ineffable glories of the Grand Council on high, the spirit of this beloved Companion, on the 26th June, 1851. Peace to his memory. "Let me die the death of the righteous, and let my last end be like his."

How forcibly do the life and death of our departed Companion impress upon our hearts these words of the poet :—

"So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent hour of death,
Thou go not like the quarry-slave by night
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one that draws the drapery of his couch
About him, and lies down to pleasant dreams."

MASONIC CORRESPONDENCE.

Nashville, October 31, 1851.

C. W. Moore,

R. W. Sir and Brother :—The Grand Lodge of Tennessee, commenced its annual session on the first Monday of the present month, and continued through the week. A much larger number of Lodges were represented than at any former period, and I trust has resulted in good to the Craft But the great attraction of the session was the annual Address delivered before the Grand Lodge by Br. James M. Davidson, of Fayetteville, Tenn , which completely took by surprize the very large and attentive audience assembled on the evening. To say, that it was able and eloquent, abounding in the happiest flights of oratory, is giving it but feeble praise. The speaker seems to have struck out a new path, and for the space of one hour and a half had the undivided attention of his hearers. The Grand Lodge has ordered it to be printed with its proceedings, and also five hundred copies for general distribution.

The list of officers elected, and the main points of business transacted, you will find in the enclosed advance sheets of the printed proceedings. A perfect copy will be sent to you as soon as they are issued from the press. A. B.

Providence, Nov. 7, 1851.

Br. Moore :—Pawtucket Royal Arch Chapter and Union Lodge, Pawtucket, R. Island, held their annual election of officers on Wednesday the 5th inst. A list of the officers of the Chapter I give below.

After the election, a bountiful supper was partaken of by the Brethren, with invited friends, and a numerous attendance of Ladies. After a free and full discussion of the delicious viands, the M. W. G. Master, William Field, called on many of the company for toasts, and in reply elicited many sentimental, complimentary, and wity ones. Companions Past Grand Chaplain Taft, and Grand Chaplain Wilcox, gave some reminiscences of Bishop Griswold, Rev. Br. Greneau and others contributed greatly to the enjoyment of the evening. After the repast, the company adjourned to the hall and spent some hours in dancing, and then dispersed in peace and harmony.

List of officers Pawtucket R. Arch Chapter.—Hiram Wilmouth, H. P. ; Albert Bliss, K ; H. N Ingrahm, S. ; William A. Ingraham, T. ; Joseph T. Greene, S. ; Nathan P. Fowle, C. H. ; Lyman Claflin, P. S. ; John Baily, R. A. C. ; Stephen A. Fiske, Sabin Allen, and Daniel D. Sweet, Masters of Veils ; James V. Jencks, Tyler.

Officers of the Encampment of the Holy Sepulchre, Pawtucket, R. I.—James Hutchison, G. Com. ; William Field, Gen. ; Alvin Jencks, C. Gen. ; Rev. Horace Wilcox, Prelate ; Hiram Wilmouth, S W. ; John B. Read, J. W. ; Jer. Arnold, Treas. ; H. N. Ingraham, Rec. ; Stephen A. Fiske, Stan. Bearer ; Nathan P. Town, S. B. ; Lyman Claflin, War. ; James V. Jencks, Sen.

GRAND LODGE OF OHIO.

The Grand Lodge of Ohio, held its annual communication at Cleveland in October. We understand that the attendance was large, and that much important business was transacted. We give below a list of the officers elected for the current year ; together with those of the other Grand Bodies of the State :—

GRAND OFFICERS IN OHIO.

Elective Officers of Grand Lodge. William B. Hubbard, Columbus, G. M. ; A. D. Bigelow, Cleveland, Dep. G. M. ; W. B. Dodd, Cincinnati, Senior G. Warden ; L. V. Bierce, Akron, Junior G. Warden ; L. Jewett, of Athens, Grand Treasurer ; B. F. Smith, Mount Vernon, Grand Secretary.

Elective Officers of G. Chapter. J. B. Brown, Mount Vernon, Grand High Priest ; H. M. Stokes, Lebanon, Grand Deputy H. P. ; H. H Dodge, Cleveland, G. King ; Peter Outcalt, Cincinnati, Scribe ; J. C. Coplin, do., Grand Treasurer ; G. D. Caldwell, do. Grand Secretary ; J. L. Greene, Chillicothe, G. M. ; J. T. Donahoo, Columbus, G. C.

Appointed Officers of G Chapter. G. D. Palmer, Zanesville, Captain of the Host ; W. T. Goodwin, Cleveland, Principal Sojo'r ; Hugh Trevor, Mariette, R. A. Captain ; Joseph Jewett, Athens, Master 3d veil ; George Rex, Wooster, do. 2d do. ; R. H. Timpany, Toledo, do. 1st do. ; P. P. Kane, Massillon, Steward ; J. B. Covert, Cincinnati, Guard.

Grand Council.—W. B. Dodd, of Cincinnati, G. P. ; Jonas Ward, Piqua, G. T. J. ; John M. Barrere, Hillsboro, G. P. C. of the work ; John Sayre, Dayton, G. C. G. ; J. C. Copelen, Cincinnati, G. Fr. ; John D. Coldwell, do. G. Recorder ; James T. Donahoo, Columbus, G. Chaplain ; J. B. Covert, Cincinnati, G. Sentinel.

Grand Encampment.—C. F. Hanselman, of Cincinnati, G. M. ; P. H. Cotton, Zanesville, G. Generalissimo ; J. N. Burr, Mount Vernon, G. Captain General ; J. D. Caldwell, Cincinnati, G. Recorder ; L. Jewett, Athens, Grand Treasurer.

Obituary.

Brother FRANCIS S. PALMER.

It is with more than ordinary sorrow that we record the death of the estimable Brother whose name stands at the head of this brief notice. He died at Mobile, Alabama, about the middle of October last. A correspondent at Mobile, who knew him intimately, writes as follows :—" Br. Palmer during the summer, was attending to business in the interior, and returned to Mobile about the 1st October. Soon after his return he was attacked with yellow fever, and died after an illness of six days. His death is a severe affliction to his family, and a great loss to his friends, and the Masonic Fraternity, of which he was a zealous member. He was interred with the usual Masonic services."

The deceased was a native of Connecticut, where, we believe, his aged parents now reside. He was well educated, and was formerly the principal of an educational institution at Benton, in Lowndes county, Alabama, but was more recently engaged in mercantile pursuits at Mobile. He was a devoted Mason, of great intelligence and probity of character. In all his business transactions he was prompt, exact and faithful. Most sincerely do we sympathize with his family and friends in the irreparable loss they have sustained.

Since writing the foregoing we have received the following proceedings of Benton Lodge, Lowndes Co., Alabama :—

Benton Lodge, No. 59, Nov. 8, 1851, A. L. 5851.

Whereas we, the members of Benton Lodge, No. 59, of Free and Accepted Masons, have received intelligence of the death of our much esteemed and worthy Brother, F. S. Palmer, which mournful event occurred in the city of Mobile, on the middle of October last, and being desirous of expressing our feelings of sorrow caused by this painful dispensation of Providence, therefore

Resolved, That the honesty of purpose, and the firmness and fidelity with which our deceased Brother sustained the principles of our cherished institution, were alike honorable to himself and worthy our imitation.

Resolved, That we the members of Benton Lodge, as a testimony of our regard for the memory of our deceased Brother, will wear Masonic mourning for the usual period.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and to the editor of the Masonic Magazine, at Boston, for publication.

By order of the Lodge.

William S. Knox, *Secretary*.

Brother SAMUEL J. LOWE.

Resolutions adopted by Lafayette Lodge, No. 18, Chicago, Illinois :—

Whereas the Grand Architect of the Universe has removed from us Brother Samuel J. Lowe, one of the oldest of our Brethren, and one of the founders of this Lodge, thereupon,

Resolved, That in his death the Fraternity have sustained a great bereavement; that his strict integrity, his upright and exemplary deportment, endeared him not only to us, his Brethren, but to all our fellow-citizens.

Resolved, That we sympathize with his widow and family in their affliction, and tender to them our services and respects ; and would say to them, "Blessed are the dead which die in the Lord, for they rest from their labors, and their works do follow them."

Resolved, That these resolutions be recorded, and a copy transmited to the family of our deceased Brother ; and to the papers of this city, Moore's Masonic Magazine, of Boston, Moore's Masonic Review, of Cincinnati, and the Masonic Signet, of St. Louis, with the request to publish them.

Resolved, That the members of this Lodge will wear the usual badges of mourning for thirty days, and that the Lodge room be hung in mourning.

Done in open Lodge, at Masonic Hall, in the city of Chicago, this seventeenth day of September, A. L. 5851, A. D. 1851.

Philip Newburgh, W. M.

Attest, I. P. Hatfield, *Sec'y*.

Brother BARRY GILLESPIE.

Whereas, since our last regular communication, we have been informed that it has pleased the all-wise Ruler of our destinies to summon from this warm and breathing life to the undiscovered mysteries of death, our beloved Brother Barry Gillespie, who departed this life at his residence in Washington county, on the 8th ult. From an early period of his life, he had been a zealous and esteemed member of our Order, had filled with honor in this State, and in Tennessee, the State whence he emigrated, many of the highest offices in its government. He was an able and distinguished member of the profession to which he belonged, and was an ornament ; and during ten years of arduous toil he spent at his profession in this country, enjoyed a large share of public confidence and favor. Therefore,

Resolved, That we deeply sympathize with his bereaved family in this sad dispensation of Providence, and deplore his loss to the country and our Fraternity ; but while sorrow saddens the heart, there is an untold consolation in the hope, that in "that house not made with hands eternal in the heavens," he will find a fitting reward for a life devoted to usefulness and labor.

Resolved, That this Lodge tender to the bereaved family and relations of our deceased Brother, a heartfelt condolence in their sorrowful affliction.

Resolved, That as a testimony of respect for our deceased Brother, we wear the usual badge of mourning for thirty days.

Resolved, That these resolutions be entered upon the minutes of this Lodge, that a copy be forwarded by the Secretary to the family of the deceased, and another furnished for publication.

I certify the above to be true extracts from the minutes of Austin Lodge No. 12, adopted on the 7th inst.

W. H. Cushney, *Sec'y pro tem.*

Austin, June 7, 1851.

Col. ARTIMAS DRYDEN.

Died, at Holden, Mass., Sept. 21, Br. Artimas Dryden, aged 66, and at a regular communication of Morning Star Lodge, Worcester, Oct. 7, 1851, the following Preamble and Resolutions were unanimously adopted :—

Whereas it has pleased the Great Ruler of the Universe to remove from among us, by death, our esteemed friend and Brother, Col. Artimas Dryden, Therefore

Resolved, That in the death of Br. Dryden, the Masonic Institution, has lost a warm and devoted friend, and the world a well wisher to his race.

Resolved, That we will endeavor to have this mournful event incite us to nobler deeds, as men and Masons, and so affect us that we may be prepared to live, and ready to die.

Resolved, That we tender our heartfelt sympathies to the sister of the deceased, at whose residence he died, and to the other relatives ; knowing as we do, that his death has called them to part with one who deservedly held a prominent place in their affections.

Resolved, That the Secretary be instructed to transmit a copy of these resolutions to the sister of our deceased Brother, and through her to the relatives generally. Also, to the editor of the Freemasons' Magazine, for publication.

Levi Clapp, *Sec. M. S. L.*

MASONIC CHIT CHAT.

☞To the inquiry of our correspondents at Brenham, Texas, we answer, that the Lodge cannot, we think, take cognizance of the case referred to, unless prosecution and legal conviction, in civil courts, shall have followed the initiation. In that case, the conviction may afford proper grounds for charges before the Lodge within whose jurisdiction the delinquent resides.

☞A correspondent at Coushatta Chute, La., writes as follows:—"We have now under way at Minden, about 40 miles from this place, a Chapter, and shall shortly, I hope, be in a situation to confer the Council degrees. The officers of the Chapter are Comps. J. K. Belden, H. P.; Robert Hodges, K.; Dr. Evans, S.

☞We have given in preceding pages the communication addressed by Br. Gourgas to the Supreme Council on resigning his place as the Commander of that body; and in our next, shall give the address of Br. Yates, delivered on the same occasion, and also the remarks by Br. Raymond, on assuming the place he now holds as its presiding officer. The first of these documents should have appeared in our last number, but was crowded out by other matter.

☞ In compliance with the suggestion sometime since made by a correspondent, and with a view to render the work as perfect as may be, we have added another new and handsome Plate to the *Trestle-Board*, showing the style and character of the Jewels appropriate for the officers of a Lodge, together with that worn by Past Masters.

☞ We acknowledge the receipt of the *Cipher* sent us by a correspondent in Mississippi. It is ingenious, but we apprehend rather too complicated for the purpose intended. We will however use it according to his suggestion.

☞Br. A. Morris, Bookseller, Richmond, Va., is authorized to receive subscribers for this Magazine. The Trestle-Board may also be had at his store.

The Grand Lodge of this Commonwealth will hold its Annual Communication at the Masonic Temple, in this city, on Wednesday evening, the 10th instant. The meeting for work and lectures will be held on the 27th, at 9 o'clock in the morning.

☞Br. S. Richards of Benton, Alabama; Br. Samuel Paul, of Mt. Solon, Virginia; Br. A. W. Wilson, of Pine Bluff, Arkansas; and Br Robert Moore, of Manchester, N. H. are authorized agents for this Magazine.

Officers of De Molay Encampment, Boston.—Sir Charles W. Moore, Grand Com.; Thomas R. Lambert, Gen.; Jonas Chickering, Capt. G.; George M. Randall, Prelate; Charles Robbins, S W.; P. Adams Ames, J. W.; Moses Kimball, Trea.; Edward D. Bell, Rec.; Joshua Tucker, S. B.; Isaac Carey, St. B.; James Perkins, W.

☞The note of our correspondent at Pawtucket came to hand too late for the present month.

☞Will Mr. James Lyons, formerly of Connecticut, report himself, or his whereabouts, at this office.

MOBILE, ALA—Brother Frederick Stewart, 41 Dauphin street, Mobile, has the Trestle-Board in plain and extra binding, on sale. He will also receipt for payments for the Magazine.

☞ The Trestle-Board may be had of Br. J. B. P. Poole, Clinton, La.

EXPULSIONS.

Clinton, La. Oct. 18, 1851.

Clinton Royal Arch Chapter No. 4.

At a meeting of this Chapter, held this day, O. S. Heath, a member of this Chapter was expelled from this Chapter for gross and unmasonic conduct.

L. STURGES, Sec'y.

Masonic Hall, Baltimore, Nov. 19, 1851.

At a meeting of the Grand Lodge of Free and Accepted Masons of Maryland, held this evening, Simeon Alden, late R. W. D. G. Master, was expelled from all the rights and benefits of Freemasonry, for gross and unmasonic conduct.

By order of the Grand Lodge.

JOS. ROBINSON, *G. Sec'y.*

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XI.] BOSTON, JANUARY 1, 1852. [No. 3.

THE INEFFABLE DEGREES.

THE necessity of a proper definition and true understanding of terms in any department of science or art is generally acknowledged. Without this understanding the mind of the inquirer can have no clear or accurate perception of the truth to be developed. This is no less true in science than in Freemasonry. Like every other art, Freemasonry has its peculiar or technical terms, a correct knowledge of which is essential to a proper appreciation of the particular subject to which they are appropriate. We say that a Brother has been "passed and raised." To the uniniated this phrase is totally inexplicable, while to the Mason its meaning is clear, full and complete. The reason of this is, that the former has no proper idea of the technical meaning of the terms employed; while the latter, possessing this idea, or knowledge, applies it to the subject, and the truth is developed to his mind with clearness and accuracy. General truths frequently stand out conspicuously amid the symbolic details in which they are embodied. Still, as such, they are as frequently surrounded with haze and mist. General ideas become clear as *particular* truths shine in upon them.

We have been led to these remarks by noticing in certain quarters, the appropriation of the word "ineffable," to degrees to which it has no legitimate or proper application. The "ineffable degrees," appropriately so called, are the first eleven degrees of what is Masonically termed the "ancient and accepted," or Scottish rite. They are conferred only in the Lodges of Perfection of that rite, acting under the authority of the Supreme Councils of the 33d degree. The word is French, derived from the Latin *(ineffabilis)*, and signifies unspeakable, unutterable, or that which cannot be expressed in words—as, the "*ineffable* joys of heaven." JEHOVAH is the ineffable name of God. In the Hebrew language, it consists of four letters (JOD, HE, VAU, HE), and hence is called the *nomen tetragrammaton*, or quadriliteral name. It was first announced to Moses by God out of the burning bush: "And God said unto Moses, I AM THAT I AM: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Again—"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them."* It was considered by the Jews unlawful to pronounce this name of God, except on certain sacred occasions, when it was only uttered by the High Priest in the *Holy of Holies.* This custom no doubt originally arose, says Dr. Mackey, from a wish to prevent its becoming known to the surrounding nations, and being by them blasphemously applied to their idols. Josephus has the following expression: "Whereupon God declared to Moses his holy name, which had never been discovered to man before; concerning which, *it is not lawful for me to say more.*" In obedience to the Israelitish law, "whenever the word Jehovah occurs to a Jew in reading, he abstains from pronouncing it, and substitutes in its place the word *Adonai*, or *lord.*" The true pronunciation of the name was lost to the Jewish people, in consequence of thus abstaining from uttering it; but it is said to have been preserved and transmitted by the Essenes, who communicated it to each other in a whisper, and in such a form that while its component parts were known, its connected whole still remained a mystery. It is said also to have been the pass-word in the Egyptian Mysteries, by which the candidate was admitted into the chamber of Initiation.†

Many of the "ineffable degrees" above spoken of, have a direct reference to this name, and to the Jewish custom here briefly noticed. Those of the series conferred in Lodges of Perfection, and there are some, which do not possess this distinctive feature, are not properly classed. In those which may be correctly called "ineffable degrees," the sacred word is the same, with a different pronunciation, according to the disposition of the vowel points. A different pointing of the four consonants which in Hebrew form the ineffable name of Jehovah, produces a different word. This is well understood by Brethren who have given their attention to the degrees in question, but cannot here with propriety be fully illustrated. When, then, we speak of "ineffable degrees," we refer to those only which are recognized and conferred in Lodges of Perfection. The term cannot, as is frequently the case, be applied to "side" or other degrees, having no reference to the circumstances here indicated, without a palpable impropriety and gross perversion of language.

There are other degrees conferred under the same governing authority, which are designated by the several terms "sublime," "high," "eminent," or "superior." Taking the whole series together, the designating terms usually employed are, "grand, ineffable and sublime." But, as before remarked, the term "ineffable," correctly used, applies only to such of the eleven degrees conferred in the Lodges of Perfection, as discourse of the sacred or "ineffable name of God."

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*Exodus iii. 14—vi. 3.

†Vide Mackey's Lexicon.

MASONRY IN NEW ORLEANS.

AFTER the full and unqualified expressions of disapprobation by the Grand Lodges of this country, against the assumption of the right, by the association in New Orleans, styling itself a Supreme Council, to establish Lodges of ancient Craft Masonry within the lawful jurisdiction of the Grand Lodge of Louisiana, we had hoped that that body would have had so much self-respect,—not to say respect for the deliberate judgment of others,—as to induce it to recede, without captious opposition, from the wholly inadmissable and indefensible position it now occupies. But we regret to learn that unwise counsels have prevailed, and that, regardless of consequences—regardless of the peace and reputation of the Institution to which they profess attachment—and in defiance of the decisions of their Brethren, they have determined to persist in their unlawful, and, in this country, unprecedented, assumption of a power which, through all time, has been conceded to be the legitimate and sole prerogative of Grand Lodges,—a power which those organizations could not, if they were so disposed, divest themselves of, nor divide with others, without destroying all Masonic law, government and order. We repeat, therefore, that we deeply deplore this determination, not only because it is subversive of the established Masonic law of this country, but because it cannot fail, in its results, to renew the unhappy schism which, we had reason to hope, had been amicably and satisfactorily reconciled by the terms of the union which has been but just effected between the two opposing Grand Lodges in that city.

It is difficult to understand on what grounds these schismatics,—for as such we must regard them,—predicate their factious opposition to the regular and acknowledged Masonic authorities of their State. We cannot learn that they allege any real or justifiable cause of complaint against the existing Grand Lodge of Louisiana; unless it be that that Grand Body will not abnegate its fundamental laws and sanction the introduction of practices and irregularities which have once alienated the Brethren under its jurisdiction and caused a schism, the effects of which were felt and lamented throughout the whole extent of the country. If this be the object for which they have falsified their obligations of fealty and allegiance to the present Grand Lodge of their State, and jeopardized the peace and happiness of the Fraternity of the whole country, it needs no prophet to assure them that the result of their efforts will be shame and dishonor to themselves. The G. Lodge of the State will be protected in the full possession and enjoyment of all its lawful rights and prerogatives. It is the supreme head of ancient Craft Masonry in the State of Louisiana,—possessing the sole and exclusive right and power to establish Lodges within its jurisdiction, and to make laws for their government. And this right it cannot, if it would, surrender to any other authority on the face of the earth, without utterly annihilating itself.

But it is not our purpose at present to discuss any particular feature of this new movement. There are some pretensions so palpably unsound as to sink beneath the dignity of serious consideration. This is one of them. We therefore leave it, and invite the attention of our readers to the following extract of a letter we have recently received from the estimable Brother who presides as Grand Master over the Grand Lodge of Louisiana. We are not sure that our Brother will thank us for giving it publicity; because he probably intended it more for our personal information than the public eye. Yet, it seemed proper, as the correctness of material points in his late official papers, has been called in question, that the statements and facts which he has kindly communicated for our information, should be given to his Brethren in justification of himself:—

New Orleans, Nov. 11, 1851.

My Dear Moore—I herewith enclose you a document just put forth by the self-styled Grand Council of the 33d Degree in this place, in which both your Council, that at Charleston, and your humble servant, are treated with remarkable kindness and condescension. As this paper has been addressed to all our Lodges, and probably to all Masonic Bodies elsewhere, and as it contains reflections upon the supposed motives, and upon the acts of the Grand Lodge of this State, and impugns the correctness of my reports and writings in my official character, it will of course become my duty to vindicate the statements made by myself, and also to defend the Grand Lodge from the aspersions and unfounded motives and actions attributed to it. This I shall do at the earliest moment, and doubt not to be able to neutralize the mischief this most pretentious, but unfaithful production, was evidently designed to produce in our own family, as well as abroad.

These gentlemen evidently seek to involve us again in the discussion of the question of Rites in Masonry, but they will not succeed. The Grand Lodge has already learned, by a dear bought and bitter experience, that sectarianism in Masonry can only lead to the most baleful consequences, and is utterly opposed to peace and harmony, and totally destructive of its universality. We have now, and I firmly believe forever, ranged ourselves under the ancient banner of our Order. Our Grand Lodge, in the emphatic language of our Constitution, is a "*Grand Lodge of Free and Accepted Masons*," and we have firmly resolved that she shall never "*tolerate any distinction derogatory to that character*." Let him and them who are ashamed of this time honored name and character, and whose scruples are so nice and ideas so transcendental or sectarian as to prevent them from meeting with us, pursue their narrow path—for our part, we prefer the broad and open road which true ancient Freemasonry, knowing no distinctions, spreads before us.

There is, however, one particular assertion in the manifesto in question, which I am desirous of exposing for your own satisfaction, although perhaps your knowledge of me may render it unnecessary. It is that contained in the Resolution said to have been adopted in a meeting of "*the Scotch Masons in this East*," viz.:—

"That the statements which have appeared under the signature of the actual Grand Master of the Grand Lodge of the State of Louisiana, relative to the past history and present condition of Masonry in this State, are insidious and untrue;" and the assertion on the preceding page, that "the actual Grand Master of the Grand Lodge of Louisiana has thought proper to let it be written and published under his own signature, that no other Masonic authority but that of the Grand Lodge of this State had ever constituted and administered Symbolic Lodges therein."

This last assertion is incorrect. The only statement made by me on this subject, is that contained in the circular addressed by me to the different Grand Masters of Grand Lodges, under date of the 1st of March, 1851, where I say, "The Grand Lodge of Louisiana dates its origin from the year 1812, and has always been the head and governing power of the Symbolic Lodges of Free and Accepted Masonry in the State." I never stated that no other Masonic authority but it had ever constituted Symbolic Lodges in the State—and I could not do so, knowing that the Grand Orient of France had constituted at least one Lodge in Louisiana in the Modern, or French Rite. But I do say, and repeat, that since 1812, the Grand Lodge of this State has been the sole head and governing authority of the Lodges of *Free and Accepted Masons* of the State, always saving and excepting that period and those Lodges which were constituted through the Grand Lodge of Mississippi and the Louisiana Grand Lodge, during the schism which terminated last year. It is, and must be, well known to all the Masonic world, that during that schism the G. Lodge took great pains to assert and prove this fact, and that the gentleman who presides over the so called Grand Council, as the Chairman of one of its Committees, most strenuously contended for that supremacy in a Report made by him to the Grand Lodge in February, 1849, which was printed and widly circulated. And it is certainly quite a novel thing to say that the Grand Lodge, which for so many years held itself out to the Masonic world, and was recognized as being the supreme head of the Order, was not so de facto.

Enough however of this, for it is too apparent to need argument. Whatever statements I may have made as to the "present condition of Masonry in this State," have been but a bare recital of facts, which appear from our own proceedings; and I defy the most critical to find any discrepancy. As to the *past history*, which I am accused of falsifying: the accusation, I presume, refers to my statements made in my official Report to the Grand Lodge on the 26th of April, 1851. These are confined to four points. 1st. The character of the so called concordate with the Consistory in 1833. 2d. That none of the seceding Lodges had ever been constituted by either Consistory or Council. 3d. That the Consistory had never openly, or to our knowledge, constituted any Lodges of Symbolic Masonry, and that the Lodges it pretended to transfer to the Grand Lodge had no existence in fact. 4th. That the Grand Lodge had, in the first years of its organization, repudiated and denied the power of such Bodies to constitute Lodges of Symbolic Masonry.

In support of the 4th point, I cited the extracts from the minutes of the G. Lodge, and those minutes are there to prove the fact. In support of the 2d point, I shew that Polar Star Lodge was one of the founders of the Grand Lodge, by virtue of a Charter from the Grand Lodge of Pennsylvania, and that the other two were constituted by the Grand Lodge several years after the date of the supposed concordate, and consequently were never constituted by the Consistory or Council. As to the 1st point—Neither at the time when the concordate is assumed to have been made, nor in the years preceding or succeeding that date, can any mention of either letter or answer be found upon the minutes of the Grand Lodge.

It is only to the recorded proceedings of a Grand Lodge that we can look for the evidence of its action upon any subject, and if no mention is there made or even alluded to, it is, to say the least, the strongest possible presumption that action asserted or claimed to be had, never took place. And now with respect to the third point—If, as is asserted by the answer of the Consistory of 28th Jan., 1833, (p. 44 of our printed proceedings,) they had sent orders to their Lodges to place themselves under the jurisdiction of the Grand Lodge; that the Lodges were prepared to receive Charters from the Grand Lodge; and had already sent back their Charters to the Consistory; then it is evident that they must have been chartered by the Grand Lodge, or have voluntarily ceased to exist. It is evident from our Records, that they were not chartered by the French Lodge, for they do not appear upon its Register, nor is there to be found upon the minutes any application for that purpose, or order to issue Charters. And moreover, according to a tabular statement of all the Lodges ever constituted by the Grand Lodge, or annexed to it, made by a Committee of the Grand Lodge and appended to their Report under date of the 26th Feb., 1849, of which the present presiding officer of the self-styled Grand Council was chairman, and which was printed and widely circulated by the Grand Lodge after being adopted—it appears that from the year 1829 to 1836, the Grand Lodge only constituted one Lodge, viz., the Fraternité, No 35, on the 13th August, 1833, and that simply, as the table states, in the York Rite—and this Lodge had never existed before, as appears from the minutes of the Grand Lodge; for its constitution gave rise to much discussion.

It is ridiculous to suppose that the Consistory Lodges, if such were in existence, voluntarily gave up that existence; especially when the letter written in the name of the Grand Lodge is an invitation to them to join it, and the answer pretends to express their wish to do so, and their readiness to receive new Charters. Consequently, when we find that no such Lodges were ever chartered by the G. Lodge, and never hear of their existence afterwards, the conclusion is inevitable that they never existed at all—and that the whole of the correspondence was a solemn farce, got up for the purpose of giving vitality and importance to the Consistory by aid of, and at the expense of, the Grand Lodge. How easy would it be for those who call my statement on this head in question, to give the names of the Lodges said to have been constituted by the Consistory and by it transferred to the Grand Lodge, and the dates at which they were chartered by the Grand Lodge, and what became, or has become, of them, instead of making the broad assertion that my statement is untrue. That statement is based upon the Records of the Grand Lodge itself, and the evidence furnished by one at least of the very parties, who now contest its correctness. If my statement is untrue, then must the Records of the Grand Lodge and the evidence of the Report before mentioned, be equally so, and I am the person deceived, and that by my very accusers. If I have made an erroneous statement I would like to have it proved to me, in order that I may be truly informed, and acknowledge my error. I have furnished the evidence upon which my statements are made; let those who say I err be equally explicit; the bare assertion, that my statements are untrue, is neither sufficient to destroy the evidence I adduce, nor bring conviction of the contrary to mine or any other candid judgment.

"GRAND EAST."

"The East"—is a phrase which has been in use among Masons "from time whereof the memory of man runneth not to the contrary." It is familiar as a household word in Masonry. The initiate learns to speak it on his first admission into the Lodge. It is a significant term. St. Augustine says of the primitive Christians that they always turned towards the East in their public prayers, "because the East is the most honorable part of the world, being the region of light whence the glorious Sun arises." It is so in the Lodge. It is the place of the Master, who, as the representative of the Sun, dispenses "light" among his Brethren. But the phrase "Grand East" has no such significance. It is an anomaly in ancient Freemasonry, having neither merit in itself nor the respect which attaches to antiquity to commend it to our favor. It is an invention of our Brethren at Paris, and was substituted by them, in the latter half of the last century, for the more appropriate and Masonic term, "Grand Lodge." If our Brethren on the continent of Europe, prefer "*Grand Orient*" as the designating term for their Grand Lodges, we do not object; for we have long since learned to "make a virtue of necessity" and to rest contented with anything and everything they may see fit to send forth as improvements in Masonry, so long as they do not insist on thrusting their novelties upon others, who do not choose to adopt their ideas of propriety or appreciation of obligations. We do, however, earnestly object to the voluntary assumption of such novelties by Masonic bodies in this country. It is therefore with deep regret that we have noticed in the printed proceedings of some of our Grand Lodges, the appropriation and use of the phrase placed at the head of this article. It is a meaningless innovation; and should not be tolerated. If, however, we must have "*Grand Easts*," let us be consistent, and have "*Subordinate Easts;*" and thus strike the word "Lodge" from our Masonic vocabulary at once and forever, as absolete and offensive to modern refinement in taste and progress in common sense.

Grand Lodges, like the subordinate Lodges, have their "*Easts;*" and that is all that belongs to them. It is sufficient; and, used in its legitimate sense, the term is beautifully expressive. The addition of the adjective entirely changes and destroys its primitive meaning. The two terms cannot be used together, with any regard for the proprieties of language. The oldest form of official documents emanating from

Grand Lodges, with which we are acquainted, runs thus—"*From the East of the Grand Lodge of ——.*" Adopt the French term for Grand Lodge, and it would run thus—"*From the East of the Grand East.*" To be consistent, similar documents issuing from a subordinate Lodge, should read—"*From the East of ——— East.*"

We do not think our Brethren in this country are prepared to adopt this change, and we trust the use of the objectionable phrase will be abandoned at once. We have no doubt that it was inadvertently used by the estimable Brethren to whom we refer, and without any reference to its permanent adoption; but hundreds of foreign innovations have crept into our forms and ritual through like carelessness. If we cannot get rid of what we have already got fastened upon us, we can, at least, with proper care and watchfulness, prevent their increase.

The term "*Grand East*," in this country, is appropriately used only by the Supreme Councils of the Scotch rite. With those bodies it may have significance and propriety. But it does not belong to ancient Symbolic Masonry, and any attempt to identify it with our Lodges, or to force it from its legitimate ~~Manual~~ channel, can only be productive of mischievous consequences. We have already experienced trouble enough from similar foreign innovations, and it is the part of wisdom to guard against them for the future.

MISSOURI MASONIC COLLEGE.

We are gratified to learn that this institution was never in a more prosperous condition than at the present time. We are told that it is now wholly free from pecuniary embarrassment, and is furnished with a good philosophical apparatus and library; both of which will hereafter be increased as the means of the institution will allow. The present term commenced with ninety scholars. The President and Professors are Brethren of a high order of talent, and are eminently qualified for the responsible duties devolving on them. In addition to the receipts from the students, the subordinate Lodges contribute for the support of the College, one dollar for each candidate they respectively initiate. In the present flourishing condition of the Order in that State, this must amount to a large sum annnally,—sufficient, we presume, to meet all the current expenses,—leaving the surplus disposable means of the Grand Lodge to meet the extraordinary wants of the institution. It is therefore safe to assume that the question of the permanency of this College is now settled. Its friends have had much to contend against, but they have manfully encountered and successfully overcome every obstacle. In their success we most heartily rejoice.

GRAND LODGE OF NORTH CAROLINA.

A correspondent writes as follows:—This body convened together, in the city of Raleigh, on Monday the 1st of December, 1851. There were nearly two hundred delegates present, being a larger representation than was ever assembled together in this State. A great amount of business was transacted, and a number of new Charters granted. Subscriptions to the amount of twenty thousand dollars were reported in aid of the Masonic College, located in Oxford, Granville city, N. C. A strong, unanimous, and heartfelt desire, was evinced by all the members to see this great and glorious work carried through to a speedy completion. The Masters of all the Lodges throughout the State were appointed to act as "College Agents;" and circulars were addressed to every Lodge in the United States. Every Mason living within the limits of this State, whether a member of a Lodge or not, will be called upon, and it is confidently expected that the subscription for 1852, will reach forty thousand dollars.

The Grand Lodge after a week of arduous labor, adjourned with the conviction that Masonry is healthier and stronger than it ever was before.

THE KNIGHTS TEMPLARS.—NO. IX.

[Written for this Magazine by R. W. John H. Sheppard.]

Thus by treachery Antioch passed into the hands of the victorious Crusaders, with the exception of the citadel alone, to which the remnant of the Moslem troops had fled in the night, after 10,000 Turks were massacred. Rich in all the luxuries of the east, the city was given up to pillage; and the invaders after long sufferings and privations, finding large stores of grain, wine and oil, indulged their appetites wantonly and lavishly and soon exhausted these supplies. All thoughts of futurity and even the miracles, which, as they believed, had been so often wrought in their behalf, were forgotten. The Cross was neglected, and Antioch would have been another Capua to the Crusaders, had not the trumpet-call of war again roused them.

For in the midst of their revels, Corbanas—whom Mills calls Kerboga—came from Kilidge Arslan, the sultan of Persia, with an immense army of 200,000 men to recover the fallen city. They pitched their tents on the plains of Antioch. The situation of the Crusaders was terrible as they awoke from the dream of licentiousness. They had consumed their provisions; all ranks were in distress; famine began to glare upon their eyes with its wild and haggard features, and while they saw without the walls all the hills and plains covered with myriads of armed men of fierce countenance, they were tortured within their fortifications by hunger and weakness and resorted for food to skins of animals, horses and nauseous vegetables which they devoured with avidity. It was then, they came to themselves, and called upon God. Bohemond in his despair set fire to the city and burnt 2000 houses to ashes that the blaze might rouse the soldiers from their lethargy—surely a most singular and barbarous experiment. In the mean time, when the hopes of Christendom had almost vanished, and while many wretched and emaciated fugitives forsook all and fled home, and even some chieftains deserted, Godfrey, Raymond and the good Legate, Adhemar, displayed in their acts the attributes of heroic greatness, revived the disheartened legions and sustained the sinking cause, on which the eyes of all civilized nations were fixed with anxiety.

The ludicrous story of the vision of a Lombard clerk and of his discovery of the spear which pierced the side of our Saviour, is not worth repeating; but to proceed *in medias res*, a great battle was fought on the plains before the city. Godfrey, Tancred and Bohemond, seeing the necessity of a decisive blow, and relying on heaven, emerged from the gates with their steel-clad troops in battle-array, met the Moslems, man to man, and lance to lance, and gained a victory with immense booty. The Turks were utterly overwhelmed in the onslaught; 100,000 were slain, and only 4,200 Crusaders. It is said that a vision of warriors on white horses with a company of martyred saints, was seen in the outline of the sky on the brow of the mountain which overhung the scene of conflict; it was pointed out by Adhemar, cheered the soldiers and was saluted with a tremendous shout of "Deus id vult."

The citadel soon after surrendered. Bohemond was chosen king of Antioch; and he and his successors ruled that city 170 years. A dreadful plague, in which 100,000 persons perished—and among them the greatly lamented and beloved Adhemar—soon followed this victory; and there were feuds and contentions for power among the chiefs, which endangered the enterprise; but we must pass to the march on the sea-coast for the recovery of the Holy Sepulchre.

In the following spring the whole army left the city; Raymond, two months before, having proceeded with his troops and taken the fortress of Arca, north of Tripoli. Godfrey assailed Gabala, now Jebilee; Raymond besieged Tortosa, a strongly fortified place, which held out three months. Maundrell gives an interesting description of Tortosa, as it appeared in 1697, with its ruined castle, remains of deep walls, noble church—then dilapidated and used as a stall—spacious plains adjacent, and wild scenery. It lies on the sea shore, and according to Mansford in his Scripture Gazetteer, is near the point which projects out on the northern side of the harbor of Tripoli at the foot of Mount Libanus. It was at Tortosa, where the army of the Crusaders lay, when Tasso, in his immortal poem begins his first book by describing the various chieftains with their troops and announcing to them the message from Heaven to march on to Jerusalem. Tortosa is about sixtyfive miles from Antioch; it was taken and pillaged.

The emir of Tripoli attempted to stop the Crusaders, but in vain; their city was captured, and it was owing to the mercy of Raymond it was not given up to plunder. They then crossed the plains of Beritus, to Beyrout—thence to Sidon, Tyre, Ptolemais, Acre and Joppa, now Jaffa. From Jaffa was the regular route to Jerusalem; from which it lies 32 miles N. W., on a tongue of land, running into the Mediterranean, forming the ancient seaport of Palestine; it was famous in the days of Solomon, king of Israel—where the cedar of Lebanon for the building of the Temple was conveyed by sea on floats. Jaffa is 60 miles S. S. W. from Acre and 100 from Beyrout; Beyrout is 124 from Antioch; which would make the distance from Jaffa to Antioch about 284 miles. Travellers, however, vary in their estimation of distances in Syria; the eastern mode of calculating a journey being by the hour, at the rate of two, some say, three miles an hour.

Leaving the maritime country, the Crusaders now took up their line of march to Jerusalem. Soon after losing sight of Jaffa, they entered on the lovely plain of Sharon, celebrated for its white and red roses—which seemed almost to perfume the glowing language of the Hebrew prophets—and for the lily of the field, tulip, carnation, narcissus and various flowers of exquisite beauty and fragrance. Alas! these flowers still bud and blossom on this spot, sweet as ever, but where are the Crusaders?

Sharon is part of the great plain of Esdraelon, which stretches from Mount Carmel to Gaza on the coast and eastward to the hills of Judea and Samaria. They found the way to Jerusalem rugged and dreary, after entering the defiles of the mountains; for the roads in Judea were bad;—mere footprints and landmarks, and never a commodious highway. They reached Ramula, and rested there two days. Ramula, or Ramah, was the ancient Arimathea, called in the Old Testament, Ramathaim. Here Samuel, the Seer, was born, and also Joseph, a rich man, a disciple of Jesus, who begged his body of Pilate, wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of a rock;—and it was this very sepulchre, the champions of the Cross were now marching in terrible array to recover from the infidels.

What solemn and yet delightful associations, every spot and place, seaport, city and village in Palestine awaken, the moment the ideal conception of memory touches the Holy Land. Let me ask the reader,—if he have faith, even as a grain of mustard seed, in the Divine Word—does not his heart burn within him, when the picture of the home of the Hebrew patriarchs rises to his imagination, though their country is but a speck on this great globe, and hardly a microscopic *monad* in the boundless universe? Does he not at all times and in all places, whenever the image of that blessed land comes before his mind's eye—the land where the *Lord God Almighty* and his angels so often appeared to man—feel as though that spot was nearer to him than any other locality on earth. When I muse on Palestine and trace its history in the Hagiographa, the Holy Book, it seems at times as though I was walking in the shadow of Heaven and saw the mirage of celestial scenery afar off. No wonder that the exile Jew wishes there to lay his bones; no wonder that the Crusade Christians there sought to kneel and adore in the Holy Sepulchre.

Ramula is not far from half way to Jerusalem from Jaffa; it is finely situated on a declivity in the midst of the ruins of towers, convents and castles. From the minaret of an old mosque on the summit of the hill, the prospect is said to be very commanding;—the valley of Sharon, Mount Carmel, the blue sea, and the mountains of Lebanon, so called from לבנה, the Hebrew of *white*, from its snowy brow—like the White Hills of New Hampshire, though of more than twice their height—lie within the magnificent horizon of vision. Ramula abounds in vineyards and gardens of date, orange and olive trees, and according to some recent travellers contains 5000 inhabitants.

On the third day, the Crusaders proceeded to the mountains round about Jerusalem. They crossed the brook, where David picked up the five small pebbles, and near the field where he slew Goliah. After a winding way through rocky defiles, deep gorges, over craggy brows of precipices and along barren hills of gloomy rocks and ravines, where neither tree nor blade of grass was seen, except a deserted Olive tree or Sycamore, and passing at a distance the dark castle of the Maccabees, and some few desolate hamlets, they arrived at the western verge of the Holy city—an embattled army of 40,000 soldiers of the Cross, flushed and confident of success from repeated victories.

When the Holy City burst upon the view of the approaching army, every eye was moistened, every heart beat quickly, and a thrilling shout, JERUSALEM, JERUSALEM, echoed from cliff to cliff, from Zion to Golgotha and Mount Moriah, and went up to the heavens like the voice of many waters. Joy and hope and glory gushed in tears down the cheeks of these hardy men. It woke the ravishing song of Tasso, when he sung

Ecco apparir Gerusalem si vede !
Ecco additar Gerusalem si scorge !
Ecco da mille voci unitamente,
Gerusalemme salutar si sente. *Canto III. stan.* 2.

Behold, Jerusalem in prospect lies !
Behold, Jerusalem salutes their eyes !
At once a thousand tongues repeat the same
And hail Jerusalem with loud acclaim. *Hoole's Trans.*

It was an awful, a holy, a sublime moment. They saw the stupendous walls with their lofty towers and the fierce enemy lining the ramparts—and the dome of the great Mosque of Omar—and the spires of Churches—and the lofty heights of Olivet—and the deep vale of Jehosaphat. The first and last and grand object of the armed deluge from Europe, the sanctuary of the Holy Sepulchre, now rose before them. They had gone over mountains and deserts—fought many bloody battles—taken many cities—seen thousands and tens of thousands perish by the sword and famine and pestilence—and from a military mass of 850,000 men in this first and tremendous Crusade they were now reduced to only 40,000 horse and foot,—but they were disciplined and veteran soldiers; they had become hardened by toil and suffering, and were composed of legions, every cohort of which was commanded by some steel-clad Knight of the flower of chivalry. Though equalled in numbers by the enemy, there was a vast superiority in science and physical strength on their side.

Jerusalem was almost impregnable by embattled walls and massy towers of great height and strength. Mount Moriah and Mount Zion were its principal hills; the last was not included in the walls. On the east it overlooked the deep valley of Jehosaphat, and on the south the vale of Hinnom. It was defended by Istakar, commander of the Turkish garrison, consisting of 40,000 Egyptian troops. Godfrey, with the two Roberts and Tancred, invested the north side; Raymond took possession of Mount Zion on the western part ; as for Bohemond and Baldwin, according to Knolles, they were absent, taking care of their governments, the first at Antioch, the last at Edessa ; but Tasso describes them as among the leading actors in the siege.

On the fifth day, the generals at the head of their legions made a fierce assault with a shower of arrows and darts, and a storm of Greek fire-balls ;—for they had learned the secret of the unquenchable fire. The conflict was furious and almost decisive. The Turks fought bravely and desperately ; the Crusaders advanced to the very walls; and if they had been provided with ladders for an escalade, or military engines to undermine or break down the fortifications, the fate of Jerusalem would have been sealed on that day. But the besiegers were repulsed from the ramparts and compelled to retire toward evening and adopt measures more skilful and less rash.

In the mean time, a fleet of Genoese fortunately arrived at Jaffa, and fearing the large force which the Sultan of Egypt had sent to Ascalon, these Italians dismantled and sunk their ships, and proceeding directly to Jerusalem, joined the army of the invaders. Their numbers were not great, but there were men of science among them, who were in themselves a host to the Crusaders. There were some accomplished engineers, who came over in their company. By the aid of these military men, having procured materials from distant woods,—for only a few olive and palm-trees grew in the vicinity,—they constructed all manner of engines, battering rams, catapults and towers. One tower three stories in height, turreted, secured with heavy timber and thick plank, and covered with the hides of bullocks, was furnished with a movable bridge, to throw from the upper deck upon the ramparts, and was fitted to do great execution. Four weeks had passed, while these engines and machines were being constructed and a day was fixed for the fatal storming of the battlements. On the north east side of the walls, between the gates of Herod and St. Stephen, where the fortification was lowest, Godfrey caused an immense moat, which would have impeded the progress of the tower, to be filled up—a work of three days. All was now prepared for the assault ; but the following day was differently employed. It was set apart for devotion.

Knolles says the battle was on the 14th of July ; it must have been then on the 13th of that month, that Godfrey and the leaders of these Christian hosts, as soldiers of CHRIST, spent the day in supplication to God, and in religious observances. At the head of their divisions in full armor, with hymns and psalms, and musical instruments, they marched in solemn procession around the walls of Jerusalem—like Joshua of old with the Israelites around Jericho—while the clergy with naked feet, and Peter the Hermit, who went about exhorting, praying and encouraging each armed champion, preceded the march of these supplicants. A tremendous shout, ever and anon went up and woke the echoes of Mount Olivet, with DEUS ID VULT, DEUS ID VULT ! From the embattled wall, and towers and turrets, the enemy gazed and laughed and mocked at these devoted soldiers of Christendom—but their insults and mockeries before another sun went down were awfully avenged. It was like the laugh of the dying in the presence of the angel of death. The Crusaders kept the day as a season of humiliation—of forgiveness of private feuds and personal animosities—of calling on the MOST HIGH for strength. Even Tancred and Raymond forget their past quarrels and embraced each other in reconciliation. The Crusaders also went up to the Mount of Olives and there renewed their supplications ; and they spent the live long night, too, in their tents, in prayer ; and the light of day never dawned on an army more fitted to meet the enemy and lay down their lives at the foot of the Cross.

Early on the morn of the 14th, the gigantic tower on its huge wheels was drawn up to the spot prepared for attack. The battering rams, catapults and engines were all in motion. Godfrey with his drawn sword headed the legions; Tancred and Baldwin and the great chieftains followed his example, each with an irresistible phalanx. Nor were the Moslems cowardly or idle: they lined the walls; repaired each breach that was made; and poured down boiling oil, balls of fire and tempests of darts on the heads of the besiegers. Horror and darkness, and death—the roar and shrieks of the wounded and dying—and the shout of conflicting bands, produced an awful contrast to the peaceful march and sweet melodies which yesterday charmed the blue Syrian sky of midsummer.

The fate of Jerusalem hung in terrible suspense; when on Mount Olivet suddenly appeared the figure of an armed Knight, with a refulgent shield, waving his sword. Godfrey saw it and kindled at the omen; St. George, he cried out, is with us and has come to the rescue; and with a shout, which made the hearts of the enemy tremble, the Crusaders renewed the assault; from the top of the three storied tower, a bridge was thrown upon the ramparts. Godfrey led on his phalanx and was the third man who leaped upon the battlements where he planted the banner of the Cross. In other places breaches were made in the walls by Tancred and Raymond, and the city was soon taken. Thus on the 14th day—Mills says the 15th—of July, 1099, Jerusalem, after having been for more than 400 years in the possession of the Saracens, fell into the hands of the victorious Crusaders.

The wretched Turks retreated to the Temple of Omar. The brave defenders were slain in heaps; and so terrible was the slaughter that multitudes of men, women and children were cruelly massacred on the spot. The marble pavement was hidden by a flowing stream of blood, through which the conquerors waded up to their ancles. Ten thousand persons were killed; Synagogues were set on fire and many Jews perished in the flames. A blind zeal—a horrid fanaticism, too much encouraged by the annals of barbarism in the Old Testament—led to this vindictive ferociousness. Mills in his "Crusades" attempts a palliation; but no eloquence of the historian, no principle of human justice can defend such enormities. They stand as a stain on the page of history, and we would gladly draw a veil over this horrid tragedy, if it were possible, and even blot it out forever!

The next day a public Te Deum was consecrated by the Crusaders, after a victory which cost the lives of 75,000 Turks. Godfrey with his chieftains, knights and soldiers, doffed their bloody habiliments of war, and arrayed in the garments of peace sought the Church of the Sepulchre. After washing in pure water, and putting on a linen dress he appeared with them before the altar, and there they offered up their devout thanks at the shrine of the Redeemer. Peter the Hermit on that day saw all his hopes and prayers realized and was recognized in the triumphant jubilee as the Watchman of Christendom, whose trumpet-call had awakened this immortal enterprise.

And in the glory of that day we must leave him. His name occurs no more in any authentic annals of the time. He was certainly a wonderful man; his voice shook Europe; his eloquence changed the destiny of many nations; and he seems to have been raised up by the Almighty for the very office he filled with such energy and success. Many writers have spoken of his character with ungenerous as well as unjust aspersions; but we must remember that such men as Peter the Hermit, seldom have appeared in the long succession of centuries; when they do, they come like reformers in divine armor, and civilization makes an immense leap in the field of progress.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER VI.

MARTIN CLARK, A. M. FROM 1740 TO 1747.

"Regard not who it is that speaketh, but weigh only what is spoken."—HOOKER.

"All such things as are either secret or manifest, them I know."—SOLOMON.

"You shall understand, my dear friends, that amongst the excellent acts of that King, one above all hath the pre-eminence. It was the erection and institution of an Order, or Society, which we call SOLOMON'S HOUSE, the noblest foundation (as we think) that ever was upon earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God."—LORD BACON.

"THE Brother, whose property I had now become," continued the Square, "was Master of the Lodge No. 2, at the Horn Tavern, New Palace Yard, Westminster, the old Lodge which formerly met at the Rummer and Grapes, and he was an expert ruler. He——" (Here the Square communicated several particulars about the method of conducting a Lodge in those times, which, though very curious and important, I am bound to hold sacred, as I cannot make them public without incurring the penalty of the unfortunate Prichard. It appears that the Master was a strict disciplinarian, and, under his instructions, the Brethren made a rapid progress in the knowledge of Masonry, although he entertained some absurdities which he communicated only to a few select Brothers in private; one of which, not being of any great importance to Masonry, I may mention without violating a sacred pledge. For instance, he taught them that Adam, our first parent, constructed a stone in the form of an oblong square, or double cube, and placed it over the grave of his beloved son Abel, who had been slain by his Brother, inscribed with the history of the transaction in hieroglyphical characters; and this, he told them, was the origin of the same custom amongst the Egyptians! I had great difficulty here to restrain myself from uttering an exclamation. The principal symbol which it contained, was the Mark placed on the forehead of Cain by the finger of God; viz., the TAU CROSS—the emblem of life. And thus this protective landmark was communicated to mankind, that no one might violate the divine command by depriving him of existence. And our imaginative Master was bold enough to add, that this mark was the talisman used by Moses to protect the Israelites from the devastations of the destroying Angel in the wilderness of Arabia.)

"Although the Master was inflexibly rigid," my companion continued, "in the discharge of his duty, and in exacting from others the same rule of conduct which he imposed on himself, yet, when the Lodge was closed, and supper placed on the table—hey presto!—he was quite another man. No one was more jocose or full of spirits than he was. He sang a good song, cracked his joke, and was the life of the company. No prosy speeches would he allow, for he said time was precious at that hour of the night, and he was determined to make the most of it. As an agreeable relaxation, he introduced an amusement called crambo, a practice which contributed to the merriment of the Lodge, during the hours appropriated to refreshment, for many years. You don't know what it is? Then I'll tell you. The Master starts the game with a line of poetry, ending with some rhyme which is capable of considerable extension; and each Brother, under a fine, which in those days was an extra glass of punch, was obliged to improvise a corresponding verse in the same measure, and terminating in the same jingle. For instance, to give you an example in point; one evening, after supper, the Brethren were in a merry cue, and the game commenced by an observation of the Master respecting a young lady of good fortune, a friend of his, whom he was afraid was about to sacrifice herself to a fellow who had no real regard for any thing but her money; and was consulting with his friends what they would advise as the most effectual means of extricating her from his toils; when the following *crambonian* category was elicited amidst roars of laughter:—

"'His name's Mr. Power,' says the Master;

"'Then tell Mr. Power,' Dr. Anderson began;

"'That she has no dower,' chimed in Br. Villeneau;

"'And he'll speedily cower,' Br. Noyes added;

"'And droop like a flower,' said Br. Gofton;

"'His forehead will lower,' Br. Morrice snapped in;

"'And he'll look very sour,' shouted Br. Lamball, with a vociferous Ha! ha! ha! ha! in which the whole company participated in a hearty good will.

"'He'll forsake her snug bower,' resumed Br. De Vaux;

"'And he'll grin, gape, and glower,' said Br. Revis, the Grand Secretary;

"'He'll be off in an hour,' added Br. Dr. Schomberg;

"'And away he will scour," replied Br. Shergold;

"'Defying her power,' lisped Br. Sir J. Mansell, in his very mild tone of voice;—and 'well done Mansell, Ha! ha! ha!' made the glasses on the supper table jingle with the concussion.[*]

"The Master was fond of a song, as I have already observed," my informant continued, "and, as hard drinking was the vice of the times, the following chorus was a favorite with the Lodge:—

He that will not merry merry be,
With a generous bowl and a toast,
May he in Bridewell be shut up,
And fast bound to a post.
Let him be merry merry there,
And we'll be merry merry here;
For who does know where we shall go,
To be merry another year![†]

The French Bouts Rimes were something similar to this.

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[*] In the old MS. from which much of the above "Revelations" has been extracted, my father, the Rev. S. Oliver, says, that when a young man, he was acquainted with an aged Mason, who was initiated in the year 1740, and he told him that this amusement was common in the Lodges of that period. And he gives a few specimens, amongst which is the above. I subjoin a crambo by Dr. Sheridan, the friend of Swift, under date of 1736, which is somewhat better.

Our river is dry,
And fiery the sky;
I fret and I fry,
Just ready to die;
O, where shall I fly,
From Phœbus's eye!
In bed when I lie,
I soak like a pie:
And I sweat, and I sweat,
Like a hog in a sty!

[†] The whole song may be found in the Glasgow Edition of the "Freemason's Pocket Companion," 1771.

"Thus the song, the toast, the jest, and merry laugh passed away the time till midnight was announced from the neighboring church clock, and then hats, swords and canes were in requisition, for the party was broken up at once by the Master's 'Good night.' The Lodge prospered under his judicious management.

"While embodying these transactions in your imagination, I must caution you," said the Master's Jewel, which I found to be rather facetiously inclined, "not to raise up before your mind's eye, an assembly of Brethren habited in the costume to which you have been habituated; for if you, sir, in your present dress, had made your appearance among them, you would have created shouts of more extatic laughter than either punning or crambo. No, sir, you must see them as they actually were, if you would form a true idea of the scene. They wore square cut coats and long flapped waistcoats with pockets in them; the coats had long hanging cuffs, and the skirts were stiffened out with buckrum and wire, to show the hilt of the sword. They had lace neckcloths and ruffles; blue or red silk stockings, with gold or silver clocks, drawn over the breeches to meet the pocket-flaps of the waistcoat, and gartered below the knee; square toed and short quartered shoes, with high red heels and small silver buckles. Then they had on various kinds of wigs, and small three-cornered hats laced with gold or silver, and trimmed with feathers; all formal, clean, and spruce, and, in every respect, a striking contrast to the fashioned costume of the present day." The Square then proceeded with its revelations.

GRAND LODGE OF MASSACHUSETTS.

The Grand Lodge of this Commonwealth held its annual communication at the Masonic Temple, in this city, on the 10th December;—the meeting was more numerously attended, and there was a larger representation of Lodges, than for many years past. The business, though chiefly of a local nature, was important as affecting the interests of the Fraternity within the jurisdiction. It is an unusual and therefore interesting fact, that every District Deputy Grand Master in the State was present. Their returns for the year, afford evidence of a high and increasing degree of prosperity in the Lodges. Perhaps at no time within the last twenty years has the condition of the Fraternity throughout the State been more satisfactory and encouraging, than at the present.

The following resolutions were offered by the R. W. Deputy Grand Master, Rev. Geo. M. Randall, and unanimously adopted by the Grand Lodge. It may be proper to say, that the action of the Grand Lodge on the subject of them, was wholly voluntary and unsolicited, at least so far as we are personally concerned. We had supposed that we had been too long before the Masonic Fraternity of this country, to be affected in our reputation by malicious slanders from any quarter. We however gratefully appreciate this manifestation of the fraternal consideration of Brethren in the midst of whom we have lived and labored in the cause of Masonry for more than a quarter of a century, and with many of whom we have been on terms of close intimacy from our youth:—

"Whereas, this Grand Lodge has been informed, that the moral character of its Secretary, R. W. Charles W. Moore, has been of late, repeatedly and publicly aspersed by one *Henry C. Atwood*, of the city of New York, therefore,

Resolved, That this Grand Lodge do hereby declare, in the most unqualified manner, that in this community, where our R. W. Brother Moore has passed his entire Masonic life, and where he has been repeatedly entrusted with the highest offices within the gift of his Brethren, the duties of which he has performed with honor to himself and with credit to the Institution, his moral character is unimpeached and unimpeachable.

"*Resloved*, That during his connection with this Grand Lodge, for about a quarter of a century, he has maintained an unsullied reputation.

"*Resolved*, That the marks of distinguished consideration which have been bestowed upon our Brother, by other Grand Lodges in the United States, and by Masonic Bodies in Europe, have been richly merited by his labors as a Mason, and his uprightness as a man.

"*Resolved*, That during the severest times in the antimasonic warfare—and during subsequent political struggles, when he has been a candidate for civil offices, to the best of our knowledge, no opponent, antimasonic or political, has ever, directly, or indirectly, accused him of any moral delinquency.

"*Resolved*, That this Grand Lodge does hereby, in vindication of its own honor, as well as for the protection of one of its distinguished members, call the attention of the M. W. Grand Lodge of New York, to the fact, that one of their members has publicly preferred grave charges against the Secretary of this Grand Lodge, and request them to call upon the said *Henry C. Atwood* to retract those charges."

The following is the organization of the Grand Lodge for the current year :—

M. W. and Rev. George M. Randall, *Boston*, G. Master.
R. W Lucius R. Paige, Esq. *Cambridge*, D. G. Master.
" Hon. William Ferson, M. D., *Gloucester*, S. G. W.
" John Flint, M. D.. *Boston*, J. G. W.
" Hon. Thomas Tolman, *Boston*, G. Treas.
" Charlrs W. Moore, *Boston*, R. G. Secretary.
W. Jonas A. Marshal, M. D. *Fitchburg*, C. G. S.
" Rev. Thomas R. Lambert, *Charlestown*, } G. Chaplains.
" Rev. Stephen Lovell, *Boston*, }
" John T. Heard, Esq. *Boston*, G. Marshal.
" J. W. Crooks, Esq., *Springfield*, S. G. D.
" Charles Robbins, Esq., *Boston*, J. G. D.
" Benj. Stevens, Esq. *Boston*, }
" Wm. D. Coolidge, Esq. " } G. Stewards.
" Charles R. Train, Esq. *Framingham*, }
" John P. Ober, Esq., *Boston*, }
" George M. Thacher, Esq. *Boston*, G. S. B.
" Benj. F. Baker, " } Grand Pursuivants.
" Charles F. White, " }
" William C. Martin, *Boston*, } Grand Lecturers.
" Charles Bates, " }
Br. Spencer Nolan, *Boston*, Grand Organist.
" Samuel H. Gregory, *Bosotn*, Grand Chorister.
" Josiah Baldwin, Tyler.

District Deputy Grand Masters.

R.W. J. V. C. Smith, M. D. *Boston*, 1st District.
" Rev. Benj. Huntoon, *Marblehead*, 2d "
" Prentice Cushing, *Lowell*, 3d "
" Jona. Greenwood, *Framingham*, 4th "
" Rev. Albert Case, *Hingham*, 5th "
" Horace Chenery, *Worcester*, 6th "
" Lucien B. Keith, *New Bedford*, 7th "
" 8th "
" Benj. Brown, *Nantucket*, 9th "
" Franklin Weston, *Dalton*, 10th "

Trustees of the Masonic Temple.

R. W. Edward A. Raymond, (*Pres.*,) Daniel L. Gibbons, Enoch Hobart, John J. Loring, Simon W. Robinson, (*Treas.*,) William Eaton, Gardner Greenleaf, Charles W. Moore, (*Sec'y.*)

Trustees of the Grand Charity Fund.

M. W. Geo. M. Randall, (*Pres.*,) John Abbot, Robert G. Shaw, James A. Dickson, Elias Haskell, Edward A. Raymond, John J. Loring, Lucius R. Paige, Wm. Ferson, John Flint, Thomas Tolman, (*Sec'y*,) Charles W. Moore, S. W. Robinson, (*Treasurer.*)

Committee of Finance.

R. W. George G. Smith, James A. Dickson, Robert Keith.

Committee of Charity.

R. W. Edward A. Raymond, Thos. M. Vinson, William Eaton.

The Grand Lodge held its annual session for the rehearsal of the work and lectures, on Tuesday the 30th, instead of the 27th—that day falling on Saturday, rendered the attendance of the Brethren from the country a great inconvenience. The time was therefore changed. The Grand Lodge was opened at 9 o'clock in the morning, and continued open during the day. In the evening, the officers were installed with the usual ceremonies, some notice of which we shall endeavor to give next month.

ADDRESS

Of Ill. Br. Giles F. Yates, before the Sup. Grand Council 33d, at Boston, Sept. 5, 1851.

Respected and Beloved Associates,—

You have been listening to the valedictory address of our honored friend, long tried, true and trusty. His sentiments, I am well assured, are reciprocated. He has been called by our transatlantic Brethren "the patriarch" of our "Illustrious Order;" and not without appropriateness. John James J. Gourgas—"*clarum et venerabile nomen!*"

He has been pleased to allude to my own participation in some of the works and administrative duties of our Order: but such participation, as you are well aware, has been at a later day and for a shorter period. Under the circumstances in which I now appear before you, it can hardly be deemed egotistic in me, if I advert briefly to a few of the humble contributions to the cause of "Sublime Freemasonry" previous to 1840, which it fell to my lot to render. These with the "sublime works" performed by other Brethren of our Order before and since, in Massachusetts, New York, New Hampshire, Connecticut and Rhode Island, furnish altogether, evidence supplemental to that given by my predecessor, in complete confutation of the preposterous charge that Sublime Freemasonry has been dormant in our jurisdiction, since its establishment among us. A charge of this kind has been the stereotype apology of surreptitious Masons for their occasional attempts to foist their spurious creations upon our "Sublime System" within our Masonic territory. The abundant parole testimony which can be adduced to show how untrue is this charge, can be corroborated by our archives; and will be found iterated in Manifestos issued by our own and our sister Council for the Southern jurisdiction of the United States.

I turned my attention to the history of "the Sublime Degrees" very soon after my initiation as a Mason. My intercourse in 1822 with several old Masons in the city of Albany, led to the discovery that an "Ineffable Lodge of Perfection" had been established in that ancient city on the 20th December, 1767. I also discovered, that not only the Ineffable, but the Superior Degrees of our rite, had been conferred at the same time on a chosen few, by the founder of the Lodge, Henry A. Francken, one of the Deputies of Stephen Morin* of illustrious memory. It was not long, moreover, before I found the original warrant of this Lodge, its book of minutes, the patents of Ill. Brothers *Samuel Stringer, M. D.*, *Jeremiah Van Rensselaer* and *Peter W. Yates*, Esquires, Dep. Inspectors General, under the old system; also "the regulations and constitutions of the nine Commissioners," &c. 1761, and other documents that had been left by Br. Francken with the Albany Brethren when he founded their Lodge. With the concurrence of the surviving members of said Lodge residing in Albany, Dr. *Jonathan Eights* and the Hon. and R. W. *Stephen Van Rensselaer*, P. G. M. of the Grand Lodge of New York, I aided in effecting its revival. The necessary proceedings were thereupon instituted to place the same under the superintendence of a Grand Council of Princes of Jerusalem, as required by the old Constitutions; and such Grand Council was subsequently opened in due form in said city.

Having been made aware of "the new Constitution of the 33d degree," ratified on the 1st of May, 1786, conferring the supreme power over our rite on "Councils of nine Brethren," I hastened to place myself in correspondence with *Moses Holbrook*, M. D., at the time S. G. Commander of the Supreme Council at Charleston, and with my esteemed friends, *Joseph M'Cosh*, Ill. G. Sec. Gen. of the last named Council, and Br. *Gourgas*, at that time Ill. G. Sec. Gen. of the H. E. for this Northern Jurisdiction. Lodges of Perfection in the Counties of Montgomery, Onondaga, Saratoga, and Monroe in the State of New York, were successively organized, and placed agreeably to the Constitutions under the superintendence of the G. Council before named; the establishment of this last named Body was confirmed, and all our proceedings in "Sublime Freemasonry" were legalized and sanctioned by the only lawful authorities in the United States, the aforesaid Supreme Councils.

On the 16th day of November, 1824, I received a patent, appointing me S. of S. of a Consistory of S. P. R. S., established in the city of Albany. I would here also state, that on the 13th day of Feb. 1825, Charters were granted to Ill. Br. *Edward A. Raymond*, of Boston, Ms., and eight associates, constituting them a G. Council of Princes of Jerusalem; a Charter was also granted them for a Consistory of S. P. R. S.—both Bodies to be holden in the city of Boston. All these several Bodies named, as well as the Albany G. Council and Consistory, have since their establishment, paid due faith and allegiance to our Northern Supreme Council.

In the organization of the New York State G. Council, and of the different Lodges of Perfection under its superintendence, I received the most effective aid and co-operation of several dear Companions, whom "it delights me to remember." These Lodges numbered on their lists of initiates, some of the brightest and worthiest Masons that State ever produced; and enjoyed for a series of years a good share of prosperity, until the persecuting fires of antimasonry swept over the land. Their labors were then intermitted for awhile, in common with those of other departments of the Masonic Institution, from the same cause. But the consequences were not in the main inauspicious. The legitimate effect was to purify, and cement more closely the materials subjected to the fiery ordeal.

In 1825 I took my vows as a "Sovereign Grand Inspector General," "between the hands" of our said Brother Joseph M'Cosh; he having been especially deputized for that purpose. I was shortly after constituted and accredited the "Representative" of the Southern Supreme Grand Council near this Northern Supreme Grand Council; of which last I was made, and have ever since been a member.

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*Stephen Morin was on the 27th day of August, 1761, appointed "Inspector General over all Lodges, &c &c. in the new world, by the Grand Consistory of Princes of the Royal Secret convened in Paris; at which presided the King of Prussia's Deputy, Chaillon De Joinville, Substitute General of the Order." See Circular issued by the Supreme Council at Charleston, S. C., 4th Dec., 1802.

I would fain have you believe, my dear Brethren, that as a member of the Masonic Institution, if I have had any ambition, it has been to study its science, and to discharge my duties as a faithful Mason, rather than to obtain its official honors or personal benefits of any kind. Self-aggrandizement has never formed any part of my Masonic creed, and all who know me, can bear witness, that it never has of my practice. I accordingly shall never shirk any just responsibility imposed upon me by my obligations as a "Sublime Freemason;" but continue to prefer, as I have ever done, since it is most congenial to my tastes, those "works" and labors of the Craft, not necessarily connected with its administrative duties.

As Sovereigns Grand Inspector General, it cannot be bootless to inquire, what is the charge committed to our keeping,—what the trust reposed in us? Is it true, that the degrees and Orders of our rite, are, as our enemies allege, only superfetations? Are they nought but excresences on the great pyramid of Freemasonry? Have they no antiquity? Are they of an irreligious character? Allow me to deliver a few of my own views on this subject—views, as you are well assured, I have not arrived at hastily.

As Brother Gourgas has well observed, our degrees and Orders, constitute of themselves a perfect system and rite, which we denominate the "sublime system," and "the ancient and accepted rite." They have been called "honorary." Such they are, in the true sense of the term, but not in the sense generally used, which is construed as synonymous with "side," or "detached degrees." We however, possess in addition to our regular series of degrees, "*detached* degrees," of more or less value, subsidiary to our regular degrees. But none of our degrees, are, *per se*, subordinate or subsidiary to any other system or rite; much less to any system or rite which had no existence when our rite was reorganized at the beginning of the last century. All attempts to make them so, we, as faithful conservators and guardians of our rite, are bound to resist. Ours are not, as many have represented them, "loose," "floating" or "side degrees," nor yet are they "waifs of Masonic stragglers."* If the star of "Sublime Freemasonry" is never permitted to culminate in the *zenith*, it deserves a better fate than to become a *satellite* to any other orbs, albeit these may shine with more distinguished lustre: If it ever becomes depressed to the *nadir* of the Masonic horizon, it will not be because of its want of value or merit.

Our "sublime Brother" Dalcho remarks in one of his Orations,† that our degrees imparted to him knowledge, which he had vainly sought for in the lower degrees—that they elucidated the origin and principles of the Masonic Institution and its connection with science and religion more intimately than the symbolic degrees. I have myself noticed, that in the latter, general ideas only are communicated, and these obscurely, while in the "Sublime Degrees" these ideas become clear as particular truths; though still like all truths regarding the mind and heart, which are invisible, they can be expressed only by figurative terms and external symbols.

By imagery, and through a veil‡ of metaphor, the light of truth and the most sublime allusions are disclosed. We may be well versed in the ceremonials of our Order and yet not understand their true import; we may correctly read

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*We are indebted to our worthy Brother Philip C. Tucker, of Vermont, for this appropriate designation of Masonic pretenders of a certain description We refer to those who occasionally spring up in this country and elsewhere, and engage in "peddling" Masonic degrees ("marchands de maconnerie,") and who assume prerogatives which they do not possess; and over degrees which most probably they never received in a lawful manner. These men, perchance too, may have surreptitiously obtained some partial information from garbled MSS.: or if they have obtained any degrees lawfully, are guilty of a violation of a fundamental Masonic law in regard to "allegiance," or by using and transmitting to others Masonic knowledge under assumed authority, in a manner different from that in which they received it.

†See his Oration delivered before the "Sublime Grand Lodge" at Charleston, S. C., 21st March, 1803.

‡This idea is beautifully symbolized in one of the "high degrees," by a figure of Truth covered with a semi-transparent veil.

"the letter" of our traditions and legends, and yet remain blind to their "spirit," and ignorant of the principles and inferences they involve. By study alone, can we solve the enigma, "de *quo* fabula narratur?" Many of the characteristic allegories, legends, symbols and ceremonies of "Sublime Freemasonry" are counted as insignificant and valueless, because they are not palpable to the senses, and fully comprehended at the first blush. Some of our most sacred mysteries are lightly esteemed, because they furnish no disclosures that strike dumb with amazement: our "hidden treasures" and spiritual "riches of secret places" are unappreciated; and no "Royal Secret" which humbly professes to have a relation only to the *life* of the heart seems to be cared for; nor yet any "precious stone" in our mystic edifice, if the "philosopher's stone" be wanting! For men of this stamp, our degrees, or indeed any Masonic degrees, will ever fail to present attractions.

"Upon the arts of building and architecture, the Order of Free and Accepted Masonry, rises like a fair stupendous pyramid, from a broad square basis tending regularly up to a summit of *attainments*, ever concealed by intervening clouds from the promiscuous *multitude* of *common observers* below."* The first fourteen degrees of our rite, are in part an amplification of "ancient Craft" Masonry; while the "superior degrees" are founded on those Christian and "religious and military Orders" which are declared by the oldest Book of York Constitutions, to be cognate to the *Craft* degrees of Freemasonry.

[To be continued.]

THE NATURE AND PURPOSES OF MASONRY.

BY REV. W. H. MEREDITH.

[An address delivered on the occasion of laying the corner-stone of the Montevallo (Ala.) Male Institute, June 24, 1851.]

SPECULATIVE, like operative Masonry, is not divine, but human in its origin. Some of our more zealous than wise, more noisy than discreet Brethren, have claimed for it a divine authenticity. This unfounded pretence meets with its just rebuke among all intelligent and well informed Masons. It is abundantly true, that it has equitable claims to a very great antiquity, yet it originated with man—is totally human. Again: Masonry is not Christianity, neither a religion, nor a figment of religion, either natural or revealed. It is true, the most, if not all its prominent principles are authorized and encouraged in both, yet are neither one nor the other, nor a part of either. Though a distinct and separate compact, and embodiment of social and moral principles, Masonry in the very elements of its own being, displays many of the veriest rubies that decorate the escutcheon of practical Christianity. Neither is it allowable, nor innocent to substitute Masonry for religion, or for the Bible system of human salvation. As just remarked, Masonry is human in its origin and design, therefore, utterly insufficient for the purposes of future immortality. It is competent to the *work* which its inherent principles assign it. This it can most signally accomplish; it can do no more. Revealed religion—the christian system alone, can fit man for bliss in the eternal state. The principles of Freemasonry fully carried out in practical life are capable, and only capable, of making good Masons—moral men—not good pious christian men. To make men truly good, holy and happy is the legitimate business of a higher and more elevated system, to which Masonry often refers, and before which it bows in adoring submission and wonder stricken homage. Then, the chief good contemplated in the widest range which the design and tendency of its noble principles teach, is bounded by "time and sense." "Immortality," "the holy of holies," "the house not made with hands, eternal in the heavens," are strongly symbolized by appropriate figures and striking metaphors, yet these all refer to the sanctifying efficacy of the blood of the lamb in order to their attainment.

Then, Masonry is responsible, entirely so, for all it proposes—for nothing more. It is a reliable system so far—no farther. It will most infallibly perform its pledges to all.

Our Order, we think, while it goes far back into the unexplored ages of the past, owes its origin chiefly to operative Masonry. Operative Craftsmen, originally for mutual protection and aid in their architectural projects, formed themselves into mystic compacts or secret associations, under pledges of inviolate fidelity to one another. In process of time, designs and peculiar privileges of a wider scope were incorporated into their Fraternities. They pledged themselves sacredly to the mutual protection and support of the Craft, in their social and domestic relations, in the acquirement of science and knowledge, in the practice of virtue and morality, of charity and benevolence, and in the exercise of the duties of religion and the worship of God. And now, as in former times, the most marked features in the institution, are the imposts to the exercise of charity and benignity which it enjoins upon the Fraternity. Under its unpretending benefactions, thousands of sad hearts have been made glad. It encourages a profusive benevolence and a world-wide charity; but designates the objects of special and obliged munificence.

We will briefly notice, in the next place, some of the leading principles of the Order.

What is Freemasonry? What does it teach and require of its members? Does it shrink in its peculiar tenets from the light? We answer no. It is not abashed by the noon-tide blazes of the bright day-dawn. Nor does it tremble under the iron scrutiny of the closest examination. It seeks to be known—it seeks for "light"—"yea, for more light." Come, friends and strangers, too, let us walk together about this mystic edifice—this symbolic temple—that we may acquaint ourselves with this "*wonder*" of earth—this target for the world's curiosity and the "world's hate." Then, and not till then, may we innocently denounce, or zealously approve, or in the language of another "just let alone severely."

We have affirmed above, that Masonry is not a religion, nor a substitute for Christianity; yet it is closely akin to the Bible. There could be no Free and Accepted Masons without the inspired *word*. The Bible would be infallibly the "Book of God" forever without Masonry; yet, Masonry could not exist without this "*great* light." Deprived of this "*greatest*" of all other lights, we could not, *now*, make Masons at all. What a spectacle would Masonry present without the Bible. How would a Lodge room look without it?

"It is our chart and compass too,
Whose needle points forever true."

The four cardinal virtues or principles of the Craft will now specially claim our attention, viz: *Temperance, Fortitude, Prudence and Justice.* These singularly mark and designate the private moral character of every genuine good Mason. Hence they are denominated cardinal virtues.

Temperance, literally, as you know, means moderation. The word is susceptible of, and demands various applications. "Let your moderation be known unto all men," is an inspired precept. The sanctions of temperance in all things, are written out in living characters in the inspired volume. Their sacred echo is heard in "thunder tones," reverberated through all the "high places of ancient Masonry." It is certainly Masonic, as well as pious and christian, for us to moderate our desires, tempers, passions, appetites and pleasures—that we be temperate in eating, drinking and sleeping—that we regulate and "keep in due bounds" our thoughts, words and feelings—that we be moderate in our pursuits of all descriptions. The most interesting aspect, however, in which this subject can be considered, is with reference to the use of intoxicating liquor. This cardinal principle thousands of our fellow-men, and *Masons*, yes, and professed Christians too, have ruinously disregarded. The phrenzied indulgence in the use of fermented drinks, has opened the very flood gates of penury, wretchedness and degradation upon innocent and unsuspecting thousands of mankind. And deplorable to admit, the helpless heirs and children of such inebriates are the legitimate and necessary inheritors of the blighting legacy. Not content to play a game of inhuman treachery upon themselves; urged on by vitiated appetites and unnatural cravings, the dark work of ruin goes on, till their once quiet and happy homes are changed into abodes of ghastliness and haggard wo. These are not mere pictures of fancy, or creations of imagination. Sober realities beggar the loftiest feat of fancy, and bid defiance to the utmost scope of human language. Permit us, then, to enforce most earnestly upon all, and especially upon our Brethren, the strict observance of this virtue. Need we say to you, that intemperance of this character, or drunkenness, is highly unmasonic, and should be dealt with accordingly? Bear in mind, respected Masons, that:—

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*Quoted from an old edition of the York Constitutions.

> "In the flowers that wreath the sparkling bowl,
> Fell adders hiss and poisonous serpents roll."

Fortitude is a virtue of singular importance in every department of life and human pursuit. Who without it can pass the eventful vicissitudes and trying conflicts of time? Who has nerve enough to bear and do all that may come or be sent upon him, unaided by this potent principle? It teaches us with what kind of spirit we should perform all life's duties, and bear all life's burdens. Whenever the duty is of difficult performance, this virtue inspires the proper disposition, and often the requisite ability in order to its execution. It wakes up a spirit of corresponding patient endurance under the surest conflicts of moral life. The spirit of forbearance, under the foulest insults offered, and the most grievous injuries received, is one of Freemasonry's most redeeming traits. This virtue has sustained our worthy compeers in every age and clime, under the greatest provocations and most fiery persecutions. By it they have mocked at flames and faggots, and have uncomplainingly submitted to the most unsparing tortures which human malice has ever invented against them. Aided by this, our persecuted Brethren have maintained their integrity, and have preserved inviolate the immaculate behests intrusted to them. Under the scorpion lacerations of the pealing thong, and the mangling goad to extort from them the secrets of the Order, their lips have been sealed and their tongues silent. Neither threats of death, nor limbless trunks, or headless frames have ever been able to procure the mysteries of the clan. Locked up in good and honest hearts, they have been kept more sacred than iron vaults, or even the "archings of the Lodge" could have kept them. Honest hearts constitute the safest of all other depositories for your secrets. If you wish a secret kept—forever kept—then deposit it with an honest heart—it is safe. True Masonic *fortitude* never *fails*.

Prudence is the application of wisdom. One may be wise and not be prudent. But prudence never exists when wisdom is wanting. This valuable virtue may be exemplified.

First—In the selection of a profession or avocation for a livelihood, a blunder upon this subject, especially in the morning of life, never fails to embarrass, more or less, to his last hour, man's most laborious efforts. Choose your calling, between all the many pursuits which invite, and from the best lights before you, then ply the requisite energy, and success is yours. It is dangerous to be biassed only by inclination. Let reason and judgment bear an honorable part in the responsibility of the choice.

Secondly—In the choice of *worldly goods*. Upon this subject, too, man is liable to be cheated. Whatever is enduring and valuable—whatever earthly advantages will pay—will pay well—will pay after awhile—in old age—and will pay to the very last—that be *prudent* and careful to choose.

Thirdly—In the selection of *companions*. "Associate with the wise and be wise." So with the good and great. *Vice versa*. Be prudent, be cautious, lest you nestle a viper in your bosom under the false and ruinous character of a friend. Our own Franklin was for awhile well nigh ruined in his morals and religious opinions by a skeptical Collins. Blennerhassett has unwittingly housed and embosomed in his very heart a scorpion with a thousand stings, in the accomplished personage of an infamous Burr.

Fourthly—In all your *conduct* and *conversation* let prudence direct your course. Use the name of an enemy cautiously. Speak of a brother behind his back as you would before his face. Magnify not the faults of your Brethren, nor be industrious to publish them to the world. Keep sacred what is given *sub rosa*. Let your good prudent conduct to all, both friends and foes, be proverbial. In fine, be prudent in all things.

To be continued.

GRAND LODGE OF TENNESSEE.

We have read with more than ordinary interest, the excellent address delivered by its intelligent and estimable Grand Master, the M. W. Brother Charles A. Fuller, Esq., before this Grand Lodge, at its annual communication in October last; and we take great pleasure in transferring to our pages such passages as we can conveniently find room for. The views embodied in the following extract are sound and conservative:—

MULTIPLICATION OF LODGES.

Several applications for Dispensations have been returned to the petitioners, not for any want of formality, or unworthiness on the part of the petitioners, but on account of circumstances immediately connected with the places where the Lodges were proposed to be located. The action of the Grand Lodge, at its last annual session, imposed a restriction upon the Grand Master in the exercise of his authority in granting letters of Dispensation for the establishment of Subordinate Lodges, and believing the rule then adopted to be wise and proper, and justified by a prudent policy, I have endeavored to confine myself to the spirit, if not the actual letter, of the regulation. I must confess that I do not regard the multiplication of Lodges as positive evidence of prosperity, and in my opinion, sufficient caution in this respect has not heretofore been exercised, not from any want of attention, or carelessness in the discharge of the duties appertaining to the office of Grand Master on the part of the eminent Brethren who have preceded me in the distinguished office I now have the honor to hold, but simply because they felt themselves bound, in the absence of any specific regulation, to grant Dispensations to all worthy Master Masons applying in the usual way, and coming before them properly recommended. Too frequently applications have been made for authority to open Lodges in the smaller towns in our State, whose populations have been too small to give any assurance of permanent support. The zeal of many of our Brethren, although commendable in other respects, has created an inordinate desire on their part to extend a knowledge of the Art, and give to others the peculiar privileges they themselves enjoy. Lodges established under such circumstances for a time appear to do well; but the day of depression soon arrives—a season of inactivity prevails, and the consequence naturally and surely follows, the Lodges either suspend operations entirely, or are reported upon the Register of the Grand Lodge as dormant. Much injury to the Fraternity, by the introduction of unworthy men, may also be attributed to this cause. To preserve the Charter from forfeiture, and induce an increase of members, the Brethren in such cases, are apt to be relax in the strict scrutiny into the character and worthiness of applicants for the benefits of Masonry, and many men are imposed upon the Fraternity, who, under different circumstances, could never have gained admission to the Lodge room.

These remarks are made general in their application—I have no particular case in view to which they can be justly applied. Members of Lodges, however should ever bear in mind, that upon their individual acts rests not only the character of their own Lodge, but the whole Fraternity is equally interested with themselves.

EVASION OF REGULATIONS.

From information indirectly obtained, I have learned that a practice prevails in some of our Lodges of violating the spirit of the regulation of the Grand Lodge establishing the amount to be received for conferring the several degrees of Masonry. I allude to the practice of remitting or refunding to applicants a portion of the fee required to be charged. In all such cases, where particular Lodges have been indicated, I have privately admonished the Brethren of its impropriety, and warned them against the repetition of an offence which would certainly call for prompt and decided action on the part of your Chief Executive officer. Whilst I fully recognize the right of every Lodge to make such disposition of its revenues as may be considered wise and prudent, yet I could not reconcile it with my duty to the Grand Lodge to silently permit an indirect evasion of a positive regulation of the Grand Lodge. I refer the whole matter to the careful consideration of the Grand Lodge, to determine as to the proper course to be pursued in future.

CONCLUSION.

In conclusion, permit me again to remark, that as Masons we have a noble mission to fulfil—high and lofty aims to accomplish. To faithfully discharge the various duties incumbent upon us, will require our utmost effort. Let us not be deterred from their performance by the idle clamors of the multitude. If we ourselves practice upon the great principles we profess—visiting the sick, relieving the necessities of the poor wayfarer upon life's journey, protecting the widow and the orphan, and pouring the balm of consolation upon sorrowing hearts—doing all this with an unostentatious and heartfelt sympathy, we shall go far towards silencing the objections so often urged against us as Masons. I much fear, however, that we have many numbered in the "household of the faithful," who are Masons only in name—who wearing the garb, possess not the true heart or the zeal according to knowledge. They appear to be satisfied with the outward seeming. The badge that denotes the mere rank they hold, constitutes, with such, all their minds can conceive of Masonry. They have not the courage or the desire to lift the veil that but dimly hides from their vision, beauties conceived of, but not felt—heights of sublimity vainly attempted, but never attained. Dwellers in the hive, they taste not the bounteous intellectual feast so temptingly spread before them. How long will it be before they will awake to their true position—how long will they remain inactive and idle? The world is full of beauty. From the highest and brightest star shining in the firmament of heaven to the humblest sprig of grass carelessly trodden by the foot of man, all in harmony and surpassingly glorious. The Supreme Architect of the Universe has made nothing in vain. Let us not therefore spend our time in gathering thorns from the hedgeway of life, when our paths of duty are so bountifully strown with flowers. Life was not given to us to spend in idle contemplation of the laws that govern the material world. It is with the moral and social condition of man that we have to do. While in possession of life and opportunities of doing good, let us not wilfully pervert the purposes of our existence, and waste the powers given us of being useful in our several spheres. And when, in the time of our Heavenly Father's good pleasure, we shall be called upon to pass the boundary that separates Time from Eternity, we may calmly look back upon a life well spent in endeavoring to ameliorate the evils of our transitory existence. Adopting the language of an eloquent, but anonymous writer—"I freely confess to you that I would rather, when I am laid low in the grave, have some one in his manhood stand over me and say: 'There lies one who was a real friend to me; he kindly and privately warned me of the danger of the young; no one knew it, but he aided in time of need; I owe what I am to him.' Or have some poor widow, with choking utterance, telling her children, 'There is your friend and mine. He visited me in my affliction; he found you, my son, a good employer; and you, my daughter, a happy home in a respectable and virtuous family.' I say, that I would rather such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parisian or Italian marble."

The heart's broken utterance of the recollection of past kindness, and the tears of grateful memory shed upon the grave, are more valuable, in the estimation of the good man, than the costliest cenotaph ever reared to perpetuate the memory of kingly power or warrior's fame. Let these be mine, and all else—the wealth of the world, and the pride of ambitious renown, may be scattered as worthless chaff to the winds of Heaven.

MASONIC INTELLIGENCE.

MARYLAND.

We have received a copy of the printed proceedings of the Grand Chapter of Maryland, had at its annual communication in November last. The session was opened by an address from the G. H. P. M. E. **Benj. B. French**, in which he briefly reviewed the acts of those Grand Chapters whose printed annual proceedings had come into his hands. Speaking of the report of foreign correspondence,* drawn up by our M. E. Companion **John L. Lewis**, jr. Esq., and adopted by the G. Chapter of New York, Comp. French says:—

After commenting upon the proceedings of ten Grand Chapters, the Committee present, in a condensed form, the proceedings of the General Grand Chapter of the United States, of which Companion Lewis was a member. The remarks of the Committee are manly, independent, and to the point, and although the report does not agree fully in all that was done, a general concurrence is expressed—the General Grand Chapter ably defended, and its members handsomely complimented for their industry and zeal.

The report takes up the Royal and Select Master's Degrees, and comes to the following conclusions upon them, viz:—

"1st. That Grand Chapters have control over these degrees in jurisdictions where no Grand Council of Royal and Select Masters exists."

"2nd. That they should be conferred *after* the Royal Arch degree. For these two positions (say the Committee) we have the express *authority* of the General Grand Chapter, and the *opinions* of some of our most experienced and enlightened Companions."

"3rd. That they are 'constitutional degrees,' and hence neither irregular or honorary. For this we have the *implied authority* of the General Grand Chapter, long established Masonic usage, and constant legislation and expression of opinion by competent authority."

"4th. That they are of *value* to the well-informed Royal Arch Mason. The 'pertinacity' which has been exhibited by those in possession of, and constantly using and conferring them, and the widely extended and long continued discussion to which they have given rise, in almost every Grand Chapter, abundantly prove this.

"5th. That there is no regular or legitimate Grand Council of Royal and Select Masters existing in the State of New York, and that therefore they are under the control of its Grand Chapter, and the legitimate and common property of its subordinates."

To all these positions of the Committee, except that those degrees should follow the Royal Arch, this Grand Chapter will doubtless give a hearty assent. Our Grand Constitution provides, whether properly or not, I do not here express an opinion, that the degree of Select Master shall precede that of Royal Arch. I did not so receive it myself, and would most respectfully recommend an enquiry into the propriety of so conferring it.

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*A copy of which we have not received.

In noticing the death of Comp. HUNGERFORD, G. H. P. elect of the G. Chapter of New York, Comp. French uses the following language :—

> At a meeting in February, the Hon. and M. E. Orville Hungerford was elected Grand High Priest. Since that time the Grand High Priest of the Universe has called him hence to be no more amongst us. An intimate association with Companion Hungerford, of some four years, while he was a member of Congress, enabled me to form an estimate of his character, in which I could hardly be mistaken. He was an honest, upright, straight-forward man, possessed of great business talent. He was a warm friend, but a plain and sincere one, and where he even suspected dishonesty, he was untiring in seeking to ascertain whether such suspicions were well founded, and if they were so, he hesitated not a moment to strip dishonesty of its coverings, and expose it open to the world. He allowed nothing to interfere with his duty, and he made no compromise with his conscience. As a Freemason, he was a constant visiter of our Chapters and Lodges in the District, and never declined any duty that he was asked a perform. In his death the Grand Chapter of New York has met with a loss that will not soon be replaced. Society has lost one of its best members, and Freemasonry one of the most worthy of the Brotherhood.
>
> Pardon me for this digression ; I could not say less of my departed friend and Brother.

There are other parts of the address which we should be pleased to transfer to our pages, had we room to spare. The conclusion we cannot consent to omit. It is eloquent and touching :—

> In conclusion, respected companions, I will say, that to me it seems but as yesterday since I addressed to you, from this chair, my heartfelt thanks for the high honor you had bestowed upon me, by placing me at the head of Royal Arch Masonry within this jurisdiction.
>
> As we approach old age, the trite but true maxim, "*Tempus fugit, irreparable tempus*," becomes more and more strongly impressed upon us, and the wings of Time, which, in our childhood, seemed almost as slow of movement as those of the eagle when soaring in mid-heaven, begin to beat the air with the celerity and invisibility of those of the humming-bird, in his rapid movements from flower to flower.
>
> In childhood we only know that we have beating hearts by hearing them when we are resting on our pillows. Our days pass carelessly along—a year to us then, in anticipation seems an age, and we sincerely wish that time would rush more rapidly onward that we may become men. That time comes at last—the goal of all our useful wishes—we mingle with the world and take our several stations amid its cares, its troubles, and its anxieties ; we begin then to place our fingers upon our wrists, and our hands upon our hearts, and to realize that we are living, breathing, accountable beings, moving onwards in life for some purpose which, even we ourselves cannot fully comprehend. Time begins to move fast enough for us then, hours and days, and months, and years, pass, like a moving panorama, rapidly away; age is upon us ere we are aware of the fact, and we find that we are fast approaching that "undiscovered country, from whose bourne no traveller returns."
>
> There is, however, a great duty for each one of us to perform as we pass over that "rough and rugged road" which extends from the cradle to the grave. Let us endeavor to perform it faithfully, and however short the years may seem to be, let us improve them so that when there shall be—"no more occasion for level or plumb-line, for trowel or gavel, for compass or square," here on earth, we may "be received and accepted" into the presence of our "Most Excellent Master" above ; well qualified to enjoy the kingdom prepared for the good that are made perfect, in the celestial Chapter on High.

TENNESSEE.

THE Grand Lodge of this State held its annual communication at Nashville, on the 6th October last. There was a very large attendance of members and representatives of Lodges, and a large amount of local business was transacted. We see in the proceedings not only unmistakeable evidence of a high degree of prosperity throughout the jurisdiction, but manifestations of sound and conservative legislation on the part of the Grand Lodge. We extract from various reports as follows :—

MASONIC TOLERANCE.

> "The Committee, to whom was referred the communication from Marshall Lodge, No. 109, inquiring whether it be unmasonic for a Mason to unite himself with a church having regulations prohibiting its members joining the Masonic Fraternity, report, that they have had the point involved in said communication under consideration, and recommend that the sense of this Grand Lodge be expressed, by stating that it is the undoubted right of every Mason to entertain such political and religious sentiments as he may choose, and that he shall not be held to answer for attaching himself to any party or sect, so long as his conduct is in other respects unexceptionable."

WITHDRAWING MEMBERSHIP.

> "The Committee, to whom was referred the memorial of W. W. Wood, of Wesley Lodge, No. 104, beg leave to report, that they have examined said memorial, and find nothing requiring the action of this Grand Lodge. Your Committee thought it was well understood with all well-informed Masons, that every Mason, whether he be an Entered Apprentice, Fellow Craft or Master Mason, has a right to withdraw from a Subordinate Lodge at any time he may see proper, provided his dues to said Lodge are paid, and there are no charges preferred against him before said Lodge."

OBJECTIONS TO BALLOTING.

> Br. Benjamin Wynne, a non-affiliated Mason, appeals to the Grand Lodge from the action of Raleigh Lodge, No. 162. It appears that on the 23d of August, 1851, the Lodge was about to ballot upon the petition for the third degree of a Brother who had been regularly initiated and passed. Br. Wynne objected, and a committee was appointed to confer with him and learn the nature of his objections. He would make no specific charge against the petitioner, and the committee so reported at a subsequent meeting, whereupon the Lodge proceeded to ballot. It is the opinion of the committee that the Lodge was fully authorized to ballot upon the petition, and they recommend that the appeal be dismissed."

[This case is not stated with sufficient distinctness to enable us to understand all its merits ; but as the report from which it is taken was adopted after full discussion and "mature deliberation," we presume the facts were such as to authorise the decision of the Grand Lodge. The objecting Brother, not being a member of the Lodge, was bound to state his objection to the Committee and the evidence on which he relied to sustain it. Of the validity of these the Committee, in the first place, and the Lodge, in the second place, were the proper judges, the objecting Brother was not, we think, bound to bring charges against the candidate. The question was not whether he should be expelled from Masonry ; but whether he was worthy of further advancement. This was a matter for the Lodge to determine, on the evidence before them. The Brother having stated his objections and furnished the committee with the evidence (presuming this to have been done,) it seems to us that he did all that could reasonably be required of him. The case is an interesting one, and we regret the facts are not stated more at length.]

Obituary.

At a communication of La Fayette Lodge, No. 56, of Free and Accepted Masons, held at the Masonic Hall, Vernon, La., November 23, A. D. 1851, A. L. 5851, a Committee was appointed to report such resolutions as might be deemed appropriate to the death of our late Brother, John M. Veale, who died at his residence in Jackson Parish, La., on the 22d day of November, A. D. 1851. Whereupon the Committee reported the following, which was unanimously adopted :—

Whereas it has pleased the Grand Architect of the Universe, in the dispensation of an all wise providence, to remove from us our much esteemed and worthy Brother, John M. Veale, and as the affection we entertain for him demands from us an expression of our feelings on this occasion, be it therefore

Resovled, That we deeply deplore his death, and that in it society has lost a most valuable citizen, the Masonic Fraternity an estimable and worthy member, and we all a warm and devoted friend.

Resolved, That we tender our condolence and the sympathies of our hearts, to the family and relatives of the deceased, in view of the afflictive dispensation by divine providence, in the loss of a kind husband, an indulgent father and faithful friend, one who has endeared himself to all by his kindness, benevolence and christian courtesy.

Resolved, That the jewels and furniture of this Lodge be clothed in the customary mourning for the space of thirty days, and that the members thereof wear the usual badge of mourning for the same period of time.

Resolved, That the foregoing preamble and resolutions be entered on the minutes of this Lodge, and that the widow and family of our deceased Brother be furnished by the Secretary with a copy ; also, that he forward a copy to the Freemasons' Monthly Magazine, published at Boston, to the editor of the Georgia Jeffersonian, Griffin Gazette, and to the Ouachita Register, Monroe, La.

B. L. Defreese,
John C. Jones, } *Committee.*
Stetson Trask,

Attest, Stetson Trask, *Secretary.*

Burlington, Vt , November 7, 1851.

Ill. Brother :—The severe illness and death of our Brother Gen. Arthur, prevented my attending the Council in September. Gen. Arthur died a true and devoted Brother, since which I have to record the death of Br. *John Bates*, Master of *North Star Lodge*, also an amiable and devoted Brother.

Brothers *Arthur* and *Bates*, were both buried with Masonic honors. I was called to perform this last sad office,—attended by a large number of our Masonic Brethren. And its solemnities, I have reason to believe, were duly appreciated by a numerous assemblage of friends of the deceased.

Brother *Asa Patridge*, of Stockbridge, an old and distinguished Mason, and late Grand Lecturer of our Grand Chapter, died a few days since, and was buried with Masonic honors.

Fraternally yours,
N. B. Haswell.

Br. C. W. Moore, Boston.

REGISTER OF OFFICERS.

GRAND LODGE OF NORTH CAROLINA.

M. W. Alonzo T. Jerkins, G M.
R. W. C. P. Mendenhall, D. G M.
" Luke Blackmer, S. G. W.
" James E. Allen, J. G. W.
" C. W. D Hutchings, G. Treas.
" William T. Bain, G. Sec.
W. J. M. C. Breaker, Chap.
" Joseph Green, S. D.
" Edward R Stanly, J. D.
" M. O. Outer, Marshal.
" James T. Marriot, Steward.
" R. W. Taylor, S. B.
" P. H. Whiston, Pursuivant.
Br. James S. Terrell, Tyler.

SOUTH CAROLINA ENCAMPMENT, CHARLESTON, S. C.

Sir Henry H. Baker, M. E. G. Com.
" Theodore S. Gourdin, Gen.
" George H. Mitchell, Captain Gen.
" John N. Honour, Prelate.
" George Z. Waldron, Senior W.
" Alexander Isaacs, Junior W.
" William L. Cleaveland, Treas.
" Samuel J. Hull, Rec.
" J. B. Fraser, Warder.
" C. H. Panknin, Standard B.
" J. A. Hall, Sword B.
" D. Miller,
" A. D Armstrong, } Guards.
" Fr Mehrtens,
" A. W. Trou, Armorer.
" Samuel Seyle, Sentinel.

SYRACUSE LODGE, SYRACUSE, N. Y.

George N Williams, W. M.
Damon Coats, S. W.
Joshua G. Bigelow, J. W.
W. Lyon, Treas.
J. H. Brouner, Sec.
B. French, S. D.
A. Stanton, J. D.
A. Perkins, Tyler.

TUSCARORA LODGE, OXFORD, N. C.

Dr. Z. M. Paschale, W. M.
Dr. L. C. Taylor, S. W.
Charles P. Allen, J. W.
L. A. Paschale, Sec.
R. P. Taylor, Treas
E. R. Crabtree, S. D.
Ruffin Fuller, J. D.
H. F. Parrott, Tyler.

SYRACUSE CHAPTER, SYRACUSE, N. Y.

George N. Williams, High Priest.
John W. Cook, King.
J. P. Hicks, Scribe.
D. B. Bickford, Treas.
W. L. Palmer, Sec.

GRAND CHAPTER OF N. HAMPSHIRE.

M. E. Daniel Balch, Grand High Priest.
" Albert R. Hatch, D. G. H. Priest.
" John Christie, G King.
" William Carr, G. Scribe.
E. Hosea Fessenden, G. Treas.
" Horace Chase, G. Sec.

ST. JOHN'S ENCAMP. PROVIDENCE, R. I.

Cyrus Fisher, Grand Com.
Joseph Belcher, Gen.
Cyrus B Manchester, C Gen.
William C. Barker, Prelate.
Peleg C. Remington, S. W.
J. A. D. Joslin, J. W.
Samuel Wesson, Treas.
Henry Holden, Rec.
Samuel Lewis, Sw. B.
Isaac Aldridch, St. B.
Alfred W. Fiske, Warder.
Daniel Wightman, Sentinel.

PENTUCKET LODGE, LOWELL, MS.

William North, W. Master.
Stephen K. Fielding, S. W.
Isaac Cooper, J. W.
Albert Mallard, Treas.
Colburn Blood, Jr., Sec.
George W. Fletcher, } Deacons.
William O. Turner,
Theodore Edson,
Henry A. Miles, } Chaplains.
William Barry,
John B. Fish, Marshal.
Elisha Thomas, } Stewards.
Josiah J. Burgess,
Ebenezer Champney, Tyler.

Meets Thursday on or preceding the full moon.

RISING STAR LODGE, STOUGHTON, MS.

Lemuel Gay, W. Master.
George Talbot, S. W.
William Morse, J. W.
Ebenezer W. Tolman, Treas.
Ansel Capen, Sec.
Joel Talbot, } Deacons.
S. T. Drake,
James Swan, Marshal.
C. A. Southworth, } Stewards.
Anzel Capen,

CORINTHIAN LODGE, CONCORD, MASS.

Louis A. Surette, W. M.
James Weir, S. W.
Asa Brooks, J. W.
A. Pratt, Treas.
A. Ball, Sec.
Micajah Rice, } Deacons.
J. Adams,
——— Fairbanks, Tyler.

MASONIC CHIT CHAT.

New York Difficulties. — The body over which Isaac Phillips presides as Grand Master, has communicated to the Grand Lodge of New York, the following resolutions, as a basis for a reconciliation of all existing difficulties :—

Resolved, That this Grand Lodge is willing and anxious to compromise all questions of difference now existing in the Masonic Fraternity in this State, for the purpose of forming or constituting one Grand Lodge of the State of New York, upon the following basis :—

That all allusions to former differences shall be avoided : that the proceedings of each of the bodies claiming to be the Grand Lodge of the State of New York shall be confirmed ; that the present and past officers shall retain all the rights and privileges they now possess ; and that such action may hereafter be taken by said Grand Lodge as it shall deem necessary and proper, in regard to the limitation and condition of membership of those who may thereafter be admitted as members thereof ; that the principal Grand Officers shall be interchangeably taken from the city of New York and other portions of the State ; that the records and archives of the Grand Lodge shall be kept in the city of New York ; that a fair and equitable representation by proxy shall be had ; that the permament fund shall be managed as heretofore ; that Representatives and Grand Officers shall be entitled to the same mileage and per diem allowance as at present ; and after these considerations shall have been incorporated into the constitution, no amendment by prospective action shall affect the rights, privileges or franchises which any member thereof may have acquired, and that no amendment or alteration shall have effect unless the same shall receive the affirmative vote of the Grand Lodge at two successive annual communications.

That in view of the strong desire to accomplish this arrangement, be it further *Resolved,* That all persons or Lodges that may have been expelled by name or otherwise, for offences growing out of the difficulties of 1849, be and they are hereby restored to membership

Resolved, That for the purpose of adjusting the difficulties and forwarding this arrangement, a Committee of Five be appointed to meet and confer with a similar committee from the other body.

Resolved, That a copy of this Preamble and Resolutions be forwarded by the Grand Secretary to Oscar Coles, Esq. to be presented by him to the body over which he presides.

In accordance therewith, the M. W. Grand Master nominated the following Committee, which was confirmed by the Grand Lodge, viz.—W. Brothers John A. Kennedy, N. F. Waring, J. M. Marsh, T. C. Fields, and Rt. W. James Jenkinson.

Extract from the Minutes,
James Herring, Grand Sec.

☞A correspondent writing from Montgomery, Ala., under date Dec. 10, 1851, says " Our Grand Lodge adjourned on Saturday last. There were one hundred and forty Lodges represented. Our communication was one of the most agreeable (as they should always be,) that I have ever witnessed."

☞Lodges and Brethren sending orders for the Trestle-Board are requested to be particular in giving their directions as to the manner in which they wish the work forwarded, and to write all *names* in a plain bold hand. The work can be sent to any of the principal cities in the country, by the expresses ; or it can be sent by mail, at a postage varying from 12 to 25 cents a copy, according to distance. It can also be ordered through any of the principal booksellers in the United States and British Provinces ; or had of agents whose names are given on the cover of this Magazine.

☞We regret to learn of the death of the estimable wife of our respected Brother Wm. M. Lister, of Detroit, Mich. She was the daughter of Thos. Lowell, Esq. of Ceresco, and was 21 years of age. Brother Scott Thompson, of Columbus, Miss has also been called to sustain a like bereavement. We most sincerely sympathize with our Brethren in their great affliction.

Anthems.—Mr. A. N. Johnson, 86 Tremont street, has just published a choice collection of Anthems and Hymns, for church and other services, with original music by *Kneissmann*. Mr. K. is an educated German composer, a former pupil of Mendelsshon, and his present work is highly spoken of in musical circles.

☞Maj. Joseph G. Wagstaff, of Oxford, is an authorized agent for this Magazine for Granville county, N. C.

☞Br. S. Richards, Benton, Ala., is an authorized agent for this Magazine, and the Trestle-Board.

Errata.—On page 72, line 17, insert *it* before the word " *with*"—line 18, read *channel* for " *Manual.*"

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XI.] BOSTON, FEBRUARY 1, 1852. [No. 4.

GRAND LODGE OF MASSACHUSETTS.

UNIFORMITY OF WORK—INSTALLATION OF OFFICERS—ADDRESSES OF THE PAST AND PRESENT GRAND MASTERS—AN ANCIENT JEWEL, WORN BY GEN. WASHINGTON.

As briefly stated in our last number, the Grand Lodge of this Commonwealth held its annual communication for the exemplification of the work, as practised in the Lodges under its jurisdiction, and for the installation of its officers, on the 30th of December last.

UNIFORMITY OF WORK.

The Grand Lodge was opened in ample form at half-past nine o'clock in the morning. The representation of the Lodges was unusually large, as was the attendance of visiting Brethren from all parts of the State. We were gratified to notice that there was also present a delegation from the Grand Lodge of Maine. They had come to the city in pursuance of instructions from that Grand Body, to witness the work and lectures as authorized by the Grand Lodge of this State, and to note discrepancies, if any were found to exist. We are pleased to learn, however, that the result of their observations proved an almost entire agreement in the ritual of the two jurisdictions. We presume this to be substantially true of all the Grand Lodges in New England. There are, and probably always will be, slight verbal differences, even in the Lodges under the same jurisdiction. This is a natural and unavoidable consequence of the fallibility of the human memory. An approximate uniformity in this respect is all that can ever be attained, except in large cities, where the officers and Brethren of the Lodges are privileged, as in Boston, to avail themselves of the advantages afforded by the weekly meetings of a well regulated " Lodge of Instruction." With such facilities, if strict unity in all things is not secured, the fault must be attributed to the indifference or negligence of those to whom the government of the Lodges is committed.

But in the Lodges in the interior towns, where the Brethren usually come together but once in a month, and possess no such extraordinary opportunities of refreshing the memory, or correcting errors of forgetfulness, precise verbal agreement is not to be expected, however desirable it may be. To obviate, as much as possible, the difficulty under which the Brethren in the country labored, in this respect, and to enable them to compare and correct their work by the authorized ritual, at least once in a year, the Grand Lodge of this State, a few years since, ordered that the entire day of the 27th December, should be annually set apart for the exemplification of the work by the Grand Lecturers in this city. The experiment has proved eminently successful, and there is probably no State in the Union where uniformity is better preserved. But, for the reason already stated, verbal differences still exist among the Lodges in distant parts of the jurisdiction. And this circumstance has recently induced the Grand Lodge to adopt a new order on the subject, and authorize the appointment of a Grand Lecturer for each Masonic District in the Commonwealth, in addition to the two State Grand Lecturers already existing. This new regulation of the Grand Lodge provides as follows :—

> "That in order to ensure a strict conformity throughout the State, with the system of work and lectures enjoined by this Grand Lodge, the Grand Lecturers of the State, together with the District Grand Lecturers, shall meet in convocation at the time of the annual meeting in December in each year, in the city of Boston, and then and there compare carefully, their modes of work and lecturing—correct all changes and errors, and, under the supervision of the Grand Master and Wardens, bring all things committed to them, in every point, into exact conformity with the authorized system. And in case of any difference of opinion, at any time, between the District and State Grand Lecturers, upon any point of ritual or phraseology in the work or lectures, the decision of the latter shall be final and binding, except otherwise decided by the Grand Master and Wardens."

It would seem that if literal uniformity be attainable by human means, this measure must secure it ; yet we very much doubt if any thing more than a greater approximation than already exists will or can be accomplished by it. It will be found impracticable, we apprehend, for any one of the Lecturers to visit the several Lodges in his District more than once or twice a year ; and this is not sufficient for the literal accomplishment of the purpose contemplated. It will, however, be sufficient for all practical purposes, and will ensure as great a uniformity as the difficulties of the case admit of, if the Lecturers and the presiding officers of the Lodges are all faithful and earnest in the discharge of their relative duties.

The lectures and work on the 30th December last, were conducted under the direction of the State Grand Lecturers, W. Brothers WILLIAM C. MARTIN and CHARLES BATES, of this city, and were given with great precision and excellence. We believe the Brethren were all gratified, and realized that the day had been usefully and profitably employed.

INSTALLATION OF OFFICERS.

In the evening the Grand Lodge assembled for the installation of its officers ; and though many of the Brethren from the country had returned to their homes, the hall was filled, mainly by Brethren of the city, who had not been able to be present during the day. The ceremonies of the evening, as arranged by the Committee previously appointed for the purpose, were appropriate to the occasion, and were carried out to the satisfaction of all present. The new Grand Master, the M. W. Rev. GEORGE M. RANDALL, was installed by his predecessor, in due and ancient form. At the conclusion of which, the M. W. Past Grand Master, EDWARD A. RAYMOND, Esq. delivered the following

ADDRESS.

M. W Grand Master :—

I should be justly chargeable with dereliction of duty, if I were to take my seat without first congratulating you on your attainment to the high official dignity with which your Brethren have now honored you. They have with great unanimity, and, in my judgment, with great wisdom, placed you at the head of the first Grand Lodge ever established on the American continent.

It is a station that, with a personal exception, has been for more than a century worthily and honorably filled by Brethren of high moral and intellectual worth ; Brethren, some of whose names equally illustrate the history of our country, and the annals of our beloved Institution. And while, sir, you will not esteem it impertinent in me to say, that the place can never fail to reflect honor on whoever worthily fills it, you will permit me also to add, that your zeal for the Institution, your attachment to its great principles, your tried fidelity to its established laws, and your acknowledged abilities, are a certain guarantee that your administration of its duties, will reciprocally reflect honor on the place.

At no period during the last quarter of a century, could you have been called to the high station you now occupy, under circumstances more flattering, more encouraging, or more auspicious of a prosperous and happy administration. All around you is at peace. Our Brethren are united ; and Brotherly-love prevails throughout our borders. If the jarring sounds of discord are heard at a distance, they are not permitted to disturb our peaceful labors. The only strife which we recognize as Masonic, or fitting for Masons to be engaged in, is the strife of emulation in good works,—" of who best can work and best agree."

Such, I rejoice in being able to assure you my Brother, is the present happy condition of the Fraternity within our own jurisdiction. Such I have found it for the full constitutional term during which my Brethren have honored me as their Grand Master. That such it will continue to be, I have, as you must have sir, the fullest assurance, in the high character and intelligence of our Brethren, and in their ardent love for, and just appreciation of, the great principles which lie at the foundation of our cherished Institution.

The duties which will devolve on you as the executive head of the Masonic Fraternity in this old and honored Commonwealth, will be arduous and responsible ; but, surrounded as you are, by officers of talent, experience, and tried fidelity,—by good and true Brethren, who offer you the encouragement and support of warm hearts and willing hands,—you will, I cannot doubt, be able so to discharge them, that when the time shall come for you to retire from your official labors, you will receive from your Brethren the welcome plaudit, "*Well done, good and faithful servant.*"

Brethren of the Grand Lodge :—In dissolving the official relation which, through your kind partiality, I have for many years sustained to the Brethren of this Masonic jurisdiction, I cannot, in justice to the honest promptings of my own heart, allow the occasion to pass by, without tendering to you my grateful acknowledgements and hearty thanks for the many distinguished honors you have bestowed upon me,—for the confidence you have ever reposed in me, and for that encouragement and support which were so necessary, and which have contributed so essentially, to whatever measure of success I may rightfully claim to have attended my official labors.

To the distinguished and able Brethren who have been from time to time associated with me in the administration of the affairs of this Grand Lodge, I am under many and peculiar obligations; and I may be permitted to add, as I am most happy to do, that during the whole term of this long and intimate official connection, there has nothing, to my knowledge, occurred to interrupt, for a single moment, the kind and fraternal feelings, the mutual good understanding and confidence, which should always subsist among Brethren, and which are indispensably necessary to a faithful and successful discharge of official duties.

The three years which I have had the honor to preside over this Grand Lodge, have been years of increasing prosperity. In the graphic words of the inspired poet, we have literally "lengthened our cords and strengthened our stakes." The number of our Lodges has been increased from fiftyeight to sixtynine; while others, whose names have been long borne upon our rolls as maintaining a merely nominal existence, have been revivified, and are at work, under circumstances which promise much future success and usefulness.

What has been the acquisition to the number of our Brethren during the same period, I am not precisely informed. It must, however, have been very considerable. The returns of the Lodges from year to year have indicated a steady increase of work. The returns for the past year have more than realized my most sanguine anticipations; and manifest a degree of prosperity in the Lodges, particularly in those located in the interior of the State, not less gratifying to me, than it must be encouraging to them, and to the members of this Grand Lodge.

But, Brethren, while it is proper that we should rejoice, and be thankful to Him who directs our destinies, and in whose infinite mercy and goodness we humbly "put our trust," for these manifestations of His power, and approval of our labors,—let us not forget, that the hour of prosperity is often the hour of danger. When all around is bright and beautiful as a summer morning,—when the winds and the waters repose in silence, and the murmurings of the tempest are not heard—*there is danger*;—danger that, through too great confidence in the stability and perpetuity of that which is now pleasing to the eye, and to the senses, we neglect those precautionary measures of security on which alone we can with

reasonable confidence rely when the tempest shall come, the winds blow, and the waters be agitated again.

Allow me, then, my Brethren, to admonish you to be ever watchful of your institution. Guard well the doors of your Lodges. Cause strict examination to be made into the character of your candidates. Suffer none to cross the threshhold of our Lodges whose reputation is not pure and spotless. Recollect that the future success and usefulness of our institution depend very much more on the *character* than the *number* of its members.

And finally, may that union, harmony and Brotherly-love which constitute the strength and beauty of all associations, continue to characterize your future labors.

To this address the new Grand Master made in substance, the following

REPLY.

Right Worshipful Past Grand Master—

It would be sheer affectation in me, to attempt to conceal the emotion which I feel, in being installed into this Oriental Chair. I will not so far offend the dictates of good taste, as to detail to my Brethren, who have elected me their Grand Master, the particulars of my unfitness for the responsible and distinguished office of Grand Master of the State of Massachusetts. All that I shall say, upon this point is, that while in justice to myself, I may venture to affirm, that I am not constitutionally *disqualified*, I freely confess that I have not the qualifications which should be possessed by him, who is called to stand at the head of this Institution.

I sincerely thank my Brethren for the honor which they have conferred upon me. It is an honor to any man to hold the office of Grand Master of this Ancient Fraternity;—it is a distinguished honor to preside over the oldest Grand Lodge on this Continent:—the parent of Freemasonry in the New World. I stand here to night, the youngest, the lowest, and the last, in that long line of Grand Masters which has come down to us, through a period of *one hundred and eighteen years*. On this catalogue are enrolled illustrious names, which would honor the history of any country. I am here occupying the chair once filled by one who left it to go forth to lay down his life, on yonder height, in the cause of his country's independence.

On such an occasion, and in such a position, I will not disguise the deep emotion which I feel, arising from the marked distinction which this Grand Lodge have conferred upon me, by which they have not only called me to preside over the interests of this Institution, but have constituted me a link in this long and noble Masonic chain.

About a quarter of a century ago a terrible tornado swept over this Fraternity, and in the mad frenzy of its violence, it shut the gates of our Temple, so that, for a time, none ventured to seek for admission. "The wood, hay and stubble," that for years had been gathering about its courts, were caught up and bourne off on the wings of the whirlwind, far away; so far that I trust they will never find their way back again. While this hurricane was strong enough to de all this, it was not strong enough to remove one hair's breadth the "Immovable Jewels" of that Temple.

It was remarked by our R. W. Brother who addressed us on the occasion of our last annual meeting, that in consequence of the state of things to which I have alluded, "for twelve or fifteen years, very few persons were initiated into our mysteries, consequently our fraternity consists, almost exclusively, of old Masons and young Masons. We have scarcely any of the middle aged, or intermediate class. As the old pass away, the responsible charge of the Institution must devolve directly upon the young. Heretofore the change has been gradual. The time rapidly approaches when it must be sudden. There is no middle class to receive from their elders, and patiently communicate to their juniors, the fruits of past experience." Little did our R. W. Brother think that in the short period of one year, what he predicted as sure to happen at some future time, would actually occur by the election to the chair of Grand Master one of the youngest members of the Fraternity that has ever held this office. In this fact I find a fresh cause of embarrassment. Surrounded as I am by so many older in years, and older in Masonry, than myself, it is with no little diffidence that I enter upon the duties of this office.

I must again sincerely thank my Brethren for this expression of their regard and confidence, and I can only assure them, that with His blessing, without whose aid all our labors will be in vain, I shall endeavor to discharge the duties of Grand Master to the best of the ability which God has given me.

The Grand Master then installed the elected officers, and having announced the appointment of his Deputy and inducted him into his office, directed the Grand Marshal to announce the appointment of the other officers required for the full organization of the Grand Lodge.* The appointed officers were then installed by the Deputy Grand Master.

After the usual proclamation, the Grand Master made the following

REMARKS:

Brethren:—

The elected and appointed officers having been installed into their several stations, the Grand Lodge of the Commonwealth is now fully organized, and qualified for the discharge of its proper functions.

I congratulate you, my Brethren, upon the promising auspices under which we are permitted, by a benign Providence, to enter upon the 119th year of the existence of this Grand Lodge. At no time for the last quarter of a century have the prospects of our Fraternity been more promising. Union and harmony prevail in our midst,—the smiles of Heaven are resting upon us, and a degree of prosperity, hardly paralleled in the history of this Institution, is now enjoyed, for which it becomes us to return our most humble thanks to the Supreme Ruler of the Universe, the giver of every good and perfect gift.

Three years ago a diversity of opinion prevailed, to some extent, touching points relating to the work of the Order, which at one time threatened, in some measure, to mar the harmony of the Brotherhood, but by the very wise and timely action of the administration, which has just retired from office, this question has been most happily adjusted, and a uniformity of work and harmony of feeling have been secured, which is in the highest degree creditable to those, who have had the direction of the affairs of this Grand Lodge for the last three years, and will entitle that administration to be held in distinguished remembrance. We enter upon our duties, therefore, under the most favorable and flattering circumstances. May he who rules in the armies of Heaven and among the inhabitants of the earth, graciously aid us in the discharge of our duties, that our labors may be crowned with that success, which shall promote the best interests of our Fraternity.

It is not my purpose, at this time, to detain you with any prolonged remarks. I shall ask your attention to only one or two points, reserving others which may be considered on another occasion.

To the officers and members of the Grand Lodge have the general interests of the Fraternity in this State, been committed. The duties and the prerogatives of the Grand Lodge are, in a great measure, Legislative; they are also, in some respects, Judicial and Executive. It is the central power of Masonry in the State, and while much of its business is necessarily of a parlimentary character, it is also strictly Masonic. It becomes us to remember, that while important powers are entrusted to us, as Legislators, authorizing us to do many things, there are things, which we cannot do. While by our edicts we may regulate the general affairs of our Institution, and by virtue of an executive authority we may require these regulations to be duly observed, we have no power, whatever, to remove or to change, in any degree, the Ancient Land-Marks of our Order. Our legislation must all be within, and subservient to, these long established bounds. The principles of our Institution are conservative. They are fixed, and we cannot change them without violating our Masonic vows. This power of conservation, arising from adhering to established principles,—submission to authority—and respect for order, which distinguish this Institution, is destined to exert a most salutary influence upon the spirit of the age, whose tendencies are, to break away from all wholesome restraints, and to run to the most disastrous extremes. It shall be my endeavor, in the administration of the duties of the office of G. Master, to adhere strictly to the ancient usages of the Order, and to use my influence, on the side of the strictest conservatism. While the meetings of the Grand Lodge are almost exclusively occupied with matters of business, yet, they are also, meetings of a *Masonic Lodge*, and as such, every thing pertaining to them should be conducted in the utmost Masonic Order. At our annual and quarterly communications many Brethren are present from other and distant parts of the State; every thing, therefore, connected with the session of this body, should answer as an example for the imitation of the subordinate Lodges.

While important interests are entrusted to the officers and members of the Grand Lodge, the prosperity of the Institution is, in a very important measure, committed to each individual member. The humblest Brother holds the key of admission in his hands. On every member, therefore, whatever his rank, is devolved the responsibility of allowing or refusing admission to applicants. It is for them to say who shall, and who shall not, become members of the Fraternity. You have been impressively told this evening by your late Grand Master, that a season of prosperity is a season of danger. I trust that this salutary admonition will be duly heeded. Let every member feel the responsibility that rests upon him, and with moral courage meet and discharge his duty. In the ballot which is placed in his hand, reposes a silent but effective power, and he should use it without prejudice, or partiality, or passion;—discreetly, conscientiously, and firmly.

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*The officers were all given in our last.

If we would have our Institution hold that place in the estimation of the public, to which its principles justly entitle it, then we must seek to secure this distinction, by the elevated character of its members. While Masonry is *Conservative*, to a degree beyond any other human society, yet it may and should be *progressive*;—we may advance, and to be true Masons we must advance, in all that elevates and enobles human character. It should be our endeavor to maintain our Fraternity at such an elevation, that all who aspire to enter its mystic pale, shall be required to ascend rather than to descend in order to do it. Let no member hesitate to use the prerogative and power of the ballot, when a candidate is proposed, who has a questionable moral character. However it may be, in other societies, it is enough that a man is a profane swearer, or habitually intemperate, to warrant his silent but prompt rejection from the doors of our institution. How can we consistently permit an individual to enter our pale, where he is taught, first of all, to look to God as the author of all blessings, and to revere His Word as the source of divine knowledge, whose tongue is blistered with blasphemy;—and how can we, knowingly, admit within our Temple a drunkard and call him Brother? Our principles, not to say a sense of self-respect, imperiously require us to guard our doors against all such as will not be an honor and an ornament to our ancient Order.

There are two species of qualifications, moral and intellectual, which should be required of all candidates; and in guarding and promoting the interests of this Institution, a due regard should be had to both the mind and the character of the applicant. The officers of subordiante Lodges should be well qualified for their duties. Without proper qualifications, they cannot expect to discharge their duties satisfactorily or successfully.

I will not detain you longer, as you will now be addressed by another in whose remarks, I am sure you will be deeply interested.

A WASHINGTON JEWEL.

The ceremonies having been concluded, the Hon. MYRON LAWRENCE, of the State Senate, was introduced to the Grand Lodge by the M. W. Grand Master. On rising, the Hon. Brother respectfully acknowledged the courtesy of the chair—referred to his former connection with the Masonic Fraternity of this Commonwealth, and with this Grand Lodge, as one of its District Deputy Grand Masters—said that he had not been in a Lodge for many years—that in the stormy times of antimasonry he had contended against the enemies of the institution with his "armor on;" and, that, though at last, in common with all his Brethren in the section of the State in which he resided, he was forced to yield in the unequal contest, he did so with his flag still flying over his head. But the immediate object of his rising, he said, was to exhibit to the Grand Lodge an ancient *Masonic Jewel*, which had just been handed to him by his Brother Col. Flores, Junior Grand Warden of the Grand Lodge of Peru, (then present), and which had once been worn by Gen. WASHINGTON, as the presiding officer of a Lodge in the army of the revolution.

The history of the Jewel, as the Hon. Brother gave it, on the authority of Br. Flores is briefly as follows:—He said it originally belonged to Br. Bystrzanowfski, a Polish soldier, who came over to this country about the time that Kosciusko arrived here, and immediately entered and served in the American army under Gen. Washington. Being a Mason he was associated with Washington in one of the army Lodges, having authority to confer the Mark degree, and over which Washington presided for a time, as Master. This Jewel, being the only one in the possession of the Brethren, appropriate to a Mark Lodge, was loaned to Gen. Washington by Br. Bystrzanowfski, and was worn by him at the regular meetings of the Lodge. On the disbanding of the army, Washington returned it to its owner, with a complimentary letter. At his death, Br. Bystrzanowfski bequeathed it to his children, through whom it has been transmitted to one of his grandsons, then present in Grand Lodge.

In presenting the Jewel for the inspection of the Grand Lodge, Br. Lawrence availed himself of the occasion to refer in eloquentand touching terms to the character of Washington and his connection with Freemasonry. He also alluded to the great benefit that in times of war and among savages had accrued to military Brethren in consequence of their Masonic relations, and instanced the case of Gen. Putnam, who was rescued from torture and death at the hands of the Indians of our own frontiers, through the timely intercession of a foreign Brother—an officer in the opposing army—his foe in the strife of war—his friend, Brother and savior, when in the power of a savage enemy. He also spoke of the condition of Masonry in South America, and of the existence of a society bearing a strong analogy to it, among the native tribes of the Republic of Peru, and instanced a case where an officer of the Peruvian army had been rescued from death in consequence of being able to make himself known as a Brother to one of the native chiefs. His remarks throughout were of a highly interesting character, and were listened to by the Brethren of the Grand Lodge with profound attention.

In conclusion, it is proper to say, that the remarks by Br. Randall were given extemporaneously, and that the general tenor of them only is presented in the foregoing account of the ceremonies of the evening.

MASONRY IN PERU.

MASONRY is not very flourishing on any part of the southern American continent. There is too much of Romanism there—too much of religious bigotry—too much priestly rule, for the growth of the tolerant and liberal principles which it inculcates. It can flourish in Catholic countries, only in the ratio of the intelligence and educationof the people; or, in other words, only in proportion as the iron rule of papistry has been weakened through the presence and influence of protestantism. In France, for example, where education is encouraged and differences of religious opinions are tolerated, in defiance of the papal rule, Freemasonry, except perhaps in moments of revolutionary excitement, is encouraged and sustained, by the intelligence of the people; while in Spain and Italy, where education is proscribed as dangerous to the public interests, and protestantism punished as a crime, Freemasonry exists only in secret and in fear.

Thus it is in South America. We find it flourishing there just in proportion as the education of the people is encouraged and liberal principles are tolerated. Or, in other words, where the stern rule of papal priesthood has been most weakened, there we find the most Masonry. Hence in the Republic of Peru, where religious toleration prevails and education is encouraged, perhaps to a greater extent than in either of the other South American Republics, we find Freemasonry most flourishing. At Lima, there is a Grand Lodge, over which Field Marshal San Roman presides as Grand Master, with the R. W. Br. Figerrola, for his Grand Secretary. There are also at the same place, a Chapter of Rose Croix, a Consistory 32d, and a Supreme Council 33d, besides one or more subordinate Lodges. There are also Lodges at Cuzco, Tarma, Ayucucho, and Callao—having, in the aggregate, about four hundred members, including many of the best and most influential men in the Republic; and yet even here a degree of secrecy is required, lest the jealousy and opposition of the priesthood should be aroused and exerted to the prejudice of the Brethren, in their social and political relations. They are, however, able to maintain their organizations, and the Lodges are in a prosperous and healthy condition.

We are told that the native tribes on several of the larger tributary rivers of the Amazon, have among them a secret society bearing a strong analogy to Freemasonry. It is confined exclusively to the chiefs, who meet in Council once a year for initiation and the practice of their ceremonies. Some of their means of recognition are said to resemble those of Freemasonry so nearly as almost to justify the belief that they were originally identical. Their Jewel is the sun within a triangle.

WASHINGTON'S MASONIC LETTERS.

SOME twenty or more years ago, the editor of this Magazine made a collection of all the Masonic letters of Gen. WASHINGTON which were at that time known to be in existence and available. They were published in a periodical then under our control, and subsequently in a pamphlet form. It was the first full collection ever made or published, and has since been republished from time to time in the periodicals in all sections of the country. Since the original collection was made, we have, however, through the kindness of friends, been enabled to add to it several letters, the existence of which was then unknown to us. These, together with the original collection, have all been given in the pages of this Magazine; and we have now the pleasure to add one more to the number, for which we are indebted to a Brother in this city. The correspondence comes to us in print, and as it originally appeared in a Virginia paper in 1797, from which it was cut, and has been preserved, by the person from whom the Brother referred to has just received it. It probably appeared in most of the papers of that day:—

April 22, 1797. "At a meeting of Lodge No. 22, Ancient York Masons, at *Alexandria*, at which Gen. GEORGE WASHINGTON visited, the following address was presented from the chair:—

Most Respected Brother,

The Ancient York Masons of Lodge No. 22, unanimously offer you their warmest congratulations on your retirement from your useful labors. Under the Supreme Architect of the Universe, you have been the Master Workman in erecting the Temple of Liberty, in the West, on the broad basis of equal rights. In your wise administration of the government of the United States, for the space of eight years, you have kept within the compass of our happy constitution and acted upon the square with foreign nations, and thereby preserved your country in peace, and promoted the prosperity and happiness of your fellow-citizens. And now that you have retired from the labors of public life, to the refreshment of domestic tranquility, they ardently pray that you may long enjoy all the happiness which the Terrestrial Lodge can afford, and finally, be removed to a Celestial Lodge, where love, peace and harmony, forever reign, and where Cherubims and Seraphims shall hail you Brother.

By the unanimous desire of Lodge No. 22.

JAMES GILLES, *Master*.

Gen. G. WASHINGTON.

Brothers of the Ancient York Masons of Lodge No. 22.

While my heart acknowledges, with brotherly love, your affectionate congratulations, on my retirement from the arduous toils of past years, my gratitude is no less excited by your kind wishes for my future happiness.

It has pleased the Supreme Architect of the Universe to make me an humble instrument to promote the welfare and happiness of my fellow-men; my exertions have been abundantly recompensed by the kind partiality with which they have been received—And the assurance you give me, of your belief that I have acted upon the square in my public capacity, will be among my principal enjoyments in this terrestrial Lodge. GO. WASHINGTON.

The toast of Br. WASHINGTON was—

"The Lodge of Alexandria, and all Masons throughout the world."

F. C. LODGES.—LODGES U. D.

A CORRESPONDENT proposes the following inquiries :—

BR. MOORE,—You will please answer the following Questions in your Magazine :—

1. What officers compose the Fellow Craft Masons Lodge ?

Some intelligent Masons contend for the Senior and Junior Deacons, while others contend for the Treasurer and Secretary,—being the next officers in rank after the J. Warden. The others contend that the Treasurer and Secretary are modern officers.

2. There is also a difference of opinion among Brethren in this State, as to whether it is proper to install the officers of a Lodge or Chapter working under Dispensation ?

J. M. H.

1. The necessary officers of a Lodge of F. C. are the Master, Wardens and Deacons. The Treasurer and Secretary are officers of convenience, and not of necessity, in opening or working a Lodge. On the first introduction of Masonry into this country, the Master was the Treasurer. At a later period the two offices of Secretary and Treasurer were frequently filled by the same Brother.

2. The officers of Lodges working under Dispensation are not installed. The Lodge itself is but a temporary organization, not in a condition to be constituted. Installation must follow, not precede, the act of constitution. We have so frequently discussed this matter in our pages, and the subject is now so generally understood, that there can be no necessity for enlarging upon it at the present time.

ADDRESS

Of Ill. Br. GILES F. YATES, before the Sup. Grand Council 33d, at Boston, Sept. 5, 1851.

[Continued.]

The proofs are undeniable, that the learning contained in the "sublime degrees," was taught long previous to the last century : our M. P. Brother Dalcho thinks shortly after the first crusade. In Prussia, France and Scotland, the principal degrees of our rite, appeared in an organized form in 1713. The unfortunate Lord Der Wentwater and his associate English Brethren were working in Lodges of Harodim, in 1725 at Paris, when the Grand Lodge of England transmitted to France the ancient York Constitutions. Many Scotch Brethren (adherents of Charles Edward Stuart) being in France about this time, also cultivated some of the high degrees of our rite. Some of the important mysteries celebrated in the superior degrees, were instituted by the successors of Jacques de Molay, and others derive their origin from the renowned Robert Bruce. The former gave the military, the latter the Christian character to the degrees and Orders of our rite : and from what has been alluded to relative to the connection of our Scotch Brethren with our degrees and Orders, I think, we may readily account for the term (Ecossais, or) *Scotch*, as applied to them.

No person can pretend, that any one department or system of Freemasonry, or any particular Masonic rite, however unexceptionable, has from time immemorial existed in the same form in which it appears at the present day. But we contend, that the historical epocha, traditions and grades of knowledge, embodied in the degrees and Orders of the rite we profess, have descended to us from remote antiquity. This fact can be proved to the reasonable satisfaction of the most skeptical, by the writings of learned Brethren, who have spent years in investigating the subject. To the same effect too, we have the incidental testimony of writers who never belonged to the Fraternity ; as well as the unwilling admission of those opposed to us. Even a brief recapitulation of such proofs, is not demanded by the present occasion. My referring to this topic at this time, is merely to remind my Brethren, that our "ancient and accepted rite" is incorrectly designated as a "*modern* rite."* When we use the term "modern" as applicable to any of our Orders or degrees, it is to be taken in a comparative sense, and not in its vulgar acceptation. It refers to our "religious and military Orders," instituted since the commencement of the Christian era, and after that of "the holy wars." Of a verity, our rite is not born of yesterday !

Many of our degrees imply prerequisites in candidates peculiarly stringent, and unknown in other departments of Freemasonry ; and not a few partake of the character of official degrees. Even the lowest degrees of our rite, the eleven "Ineffable," are designed for the "select few" only. This is especially the case, with our principal superior degrees, Prince of Jerusalem, Sov. Prince of Rose Cross, Elected Knight K—— H., Grand Inquisitor Commander, and Sublime Prince of the Royal Secret, which are virtually Orders of Harodim. Some of our superior degrees confer the titles of "Commander," "Patriarch," "Grand Master," "Prince" and "Sovereign." But it behoves me to observe, that the Masonic titles in our "Inner Easts," like the jewels on our *breasts*, are not cherished and worn by us for show or aggrandizement ; they are suggestive of holy truths and self-perfecting duties, which every conscientious "Sublime Freemason" will strive to learn and perform.

Some persons who have written and discoursed about our degrees, have obtained what little knowledge they possess of them, from spurious and corrupted sources. I do not speak unadvisedly on this subject ; for I have critically examined rituals identical with those in use among the clandestine and "soi-disant Supreme Councils, and usurping propogandists of "Sublime Freemasonry." Now and then, an orthodox hieroglyphic, symbol or allegory, is surreptitiously obtained ; but its true solution is not attained to, by the vulgar interpretations of superficialness, or it is purposely perverted by the infidel, or bigot, or sectarian, to suit his narrow purposes, or by intriguers, who

> "Like scurvy politicians, *seem* to see
> The things they do not."

Such rituals too, often penned by blundering copyists, may not inaptly be likened to human skeletons, stripped of all the arteries, nerves, and muscles of the living man, deprived of soul, life-blood and spirit.

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*It is doubtless the case, that some persons confound our rite with the rite called "the French or modern rite," which is confessedly modern, and was invented within the last half century. It embraces the three symbolic degrees, and forms the basis, and is part, of the *spurious* "Scotch rite," which aims at supplanting us. It is the same cultivated in some French Lodges in this country, and by the Louisiana and other Spurious Supreme Councils.

There are some writers, who, while they may not deny antiquity to the doctrines and traditions on which some of the "high degrees" are founded, yet with a Barruel and Robison, purposely confound our "Ineffable" and "philosophical degrees," with those of the political society of the Illuminati, and certain infidel systems of philosophy. A learned philosopher[*] has well observed, that "philosophy is not possible, unless it be founded on, and guarded by, Christianity. Christianity is the basis, and philosophy the superstructure of the edifice." It is with philosophy such as this, that true Freemasonry has to do. It is worthy of note in this connection, that speculative science as well as practical wisdom once ranked among the virtues. The knowledge of the Eternal Being, as understood by philosophy, reason and religious revelation, is the basis and apex, as well of the Masonic, as the scientific pyramid.

> No art or learning serveth useful ends,
> But as the heart it guides, and life amends.

However great the acquisitions of the most successful cultivator of "the Royal art" and science, all will be vain, without a practical application of the knowledge acquired. The understanding should be strengthened, that the conduct may be directed, and truth discovered, that it may be used "for the better endowment and help of man's life." One of the cardinal ends designed to be answered by Freemasonry, in any of its departments, is to make men better as well as wiser. The eulogy pronounced by Br. T. S. Webb[†] on "the eleven ineffable degrees," is applicable to the whole system of "sublime Freemasonry," that it is "intended for the glory of the Deity, and the good of mankind."

Those who bring the charge of irreligion against our rite, would do well to bear in mind, that learned authors[‡] unfriendly to our institution, have expressed their conviction, that the pure doctrines of the Zabians, which are commonly stigmatized as astrological and idolatrous,[§] and the doctrines of St. John the Baptist, were essentially identical; while Brethren learned in the secrets of "Ineffable Masonry," delivered only "behind the veil," and versed in the doctrines of "sublime Freemasonry," have become penetrated with the conviction, that these secrets and doctrines are in essence the same with those which were taught by the Pythagorian and Essenean rituals.

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[*] Geoberti.

[†] Br. Webb did not pretend to be a professor or possessor of these degrees, or of any other in "Sublime Freemasonry." See his preface to his Illustrations of these degrees.

[‡] E. g. Cardinal Wiseman—Syriac version of the Vatican code used by Adler in his "Druses Montis Libani."

[§] I here quote the words of Dr. Dewey, in corroboration of the idea I have advanced in the text, because he expresses this idea clearly and briefly. It is, however, far from being a singular one, or original with him. It has been the persuasion of *every* philosopher and divine of celebrity who has bestowed more than a superficial examination upon the subject, both before and since Lord Bacon's day; who proves its truth in detail. "The idea that images set up as gods were *worshipped*, is *erroneous*. They were esteemed as symbols of a higher power, and as 'symbols' only. A species of images, (as for example, the four-faced Cherubim) was recognized even in the early worship of the Hebrews," when under the immediate government of God himself. I would not be understood to say, that the pure doctrines alluded to were not perverted, or that there were *no* persons obnoxious to the charge made by St. Paul in Rom. i. 23.

After the French revolution of 1793, Christianity in France was ridiculed into obsoleteness. Among the mass of the people who became atheists, were the mass of the Masons. Numerous copies of that holy Book, which we esteem as the first great light in Masonry, were committed to the flames. Under this state of things, "sublime Freemasonry" fell into desuetude; and it was not until after the establishment of the Supreme Council at Charleston, South Carolina, on the 31st day of May, 1801, that the "sublime system" was revived in France, by the establishment of a Supreme Council at Paris, to wit, in 1804, by Count De Grasse, Grand Inspector General, under authority from the Charleston Supreme Council. The Paris Supreme Council has been in continuous operation ever since. And here truth compels me to advert to the fact, that the "Grand Orient" of France, which had a legal existence only as a "Symbolic" Grand Lodge of Master Masons, now commenced her assumption of jurisdiction over all the degrees of the "ancient and accepted rite." Disputes hereupon ensued between the French Supreme Council and Grand Orient, which have never been fully settled up to the present day.

Every lover of Masonic order and constitutional authority, cannot but regret this unhappy occurrence; and none the less the conduct of the Parisian Brethren on sundry occasions during the last half century, in extending their jurisdiction in both the Symbolic and Sublime degrees over territory on this continent already lawfully occupied. Their example in this last respect, has been repeatedly followed, and is at this present moment producing consequences deleterious to the Craft at large. The present occasion is not the most appropriate one, for descending to particularities on this head.

It is unnecessary for me to make more than a passing allusion to the troubles that have been experienced from analogous causes by our sister Council at Charleston and our own Supreme Council, from 1806 to the present time. In assaulting our Supreme Councils, our enemies tried to shift the issue from principles to individuals, and resorted to wilful perversions of facts; and failing to find legitimate and real subjects to attack, they for the nonce, fabricated them. As "the droppings of their lips," were any thing but "sweet smelling myrrh," or the "perfume of hearty counsel," as true gentlemen and Masons, we could not meet them on their own ground, or do ought else than simply pronounce their allegations false and unfounded.

A word or two, with regard to the charge of interference on the part of the two only lawful Supreme Councils in this country, with the prerogatives of other departments of Freemasonry. No Supreme Councils of Sov. Grand Inspectors General were established anywhere in the world till after 1786.[*] Previously, *Deputy* Inspectors General under the enlightened Frederick of Prussia, were charged with the powers and duties now vested in such Supreme Councils and the Grand Bodies under them. By them, the degrees and Orders of our rite were conserved and propagated, in the Constitutional manner. It was not the Grand Orient of France, as is by many erroneously supposed, nor any other Grand Body on the Continent of Europe, except the Grand Consistory, over which presided Frederick's "Substitute General" before named, that had any authority to act in the premises. For the authors of the numerous new rites, and innovations committed on the old system of Freemasonry, which were erst so rife on the European Continent, we must look elsewhere than to the lawful Deputies Inspectors General under the old system.

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[*] "On the 1st of May, 1786, the Grand Constitution of the 33d degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty the King of Prussia, who as Grand Commander of the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over the Craft. In the new Constitution, this high power was conferred on a Supreme Council of nine Brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possessed, and are Sovereigns of Masonry." Extract from the circular letter of the Charleston Supreme Council, issued 4th December, 1802.

The original minutes and documents left by Ill. Br. Francken, who established the Albany Lodge of Perfection in 1767, evince the most scrupulous avoidance of interference with the Master's Lodge in that city, or the symbolic degrees. As there were no R. A. Chapters or Encampments of Knights Templars established in this country till thirty years afterwards, to speak of interference with *them*, would be an anachronismic absurdity, akin to those recently spawned by ignorance, or design, to mislead uninformed brethren, or for other unworthy purposes.

[To be continued.]

THE KNIGHTS TEMPLARS.—NO. X.

[Written for this Magazine by R. W. JOHN H. SHEPPARD.]

GODFREY was chosen king of Jerusalem, though he preferred to be called the DEFENDER OF CHISTENDOM. He would never put on the diadem. His inauguration was in the Church of the Holy Sepulchre, by the Patriarch of Jerusalem. In the course of the ceremonies, a *ring*, a *sword*, a *crown*, a *sceptre* and an *apple*, were presented to the king by two prelates; the *ring* denoted royalty; the *sword* justice, for the defence of the Church; the *crown* dignity; the *sceptre*, power; and the *apple* was an emblem of Palestine. The Sacrament was administered, and then the Patriarch blessed the Banner of the Cross. Godfrey laid his *crown* as an offering upon the altar, "where our Lord had been offered by Simeon."

Having secured his conquest, he proceeded with his army to Ascalon, where a vast body of Moslem troops from Egypt were assembled. On the plains before that city, he fought a great battle with them, and history reports that 100,000 of the enemy were slain. On his return to the Holy City, a pestilence broke out which carried off an immense number of people, and among them the illustrious Godfrey himself, after a short reign of nearly one year. His ashes were deposited in the Church of the Holy Sepulchre, and his tomb is there to this day. He was only forty years of age when he died. In person he was tall and majestic, of great muscular strength, and according to "Count Robert of Paris," by Walter Scott—and Scott never writes about real persons, or particular localities, without authority—his locks were of raven hue, silvered by care and study. All writers unite in the goodness and true greatness of the Duke of Bouillon, and Tasso immortalizes him as a second "pius Æneas." He introduced the Feudal System into his government, which is copiously described by Mills, from a book called the "Assises," a code of laws, generally denominated "the Letters of the Sepulchre, from the place where they were kept." They were a Digest of the Palestine Feudal System.

Baldwin resigned the government of Edessa, and succeeded Godfrey on the throne of Palestine. He died in 1118, and was followed by his nephew Baldwin du Bourg, in whose reign the Order of the KNIGHTS TEMPLARS was instituted; although supposed to have been commenced under Baldwin 1st.

The exact year in which this Order of Knighthood was founded is by no means certain. We know it must have been within a few years after the capture of Jerusalem by Godfrey. It originated in this wise. Scarcely was it known in Europe, that the Holy Sepulchre was recovered from the infidels, when multitudes of pilgrims flocked in crowds to Jerusalem from all parts of Christendom. This enthusiasm was not confined to our own sex; it burned early and late and long in the bosom of woman;—for we must remember her unquenchable love preceded even the beloved disciples to the Sepulchre at the dawn of the morning of the resurrection. And why should she not ever be among the first of pilgrims to this sacred shrine? We read in the memoirs and annals of those times, that "saintly virgins" went up to the Sepulchre from remote lands, and that no danger, difficulty nor trial could damp their ardor.

But, while the gates of Jerusalem were now thrown open to these pious devotees by the sword of the Crusaders, the way to them was beset by enemies; the sea shores of Palestine were infested by robbers; many cities and fortresses were still in the hands of the Saracens; and the prowling Arab lurked in dens, and fastnesses along the road, ever ready to pounce upon the unwary traveller.

To guard the honor of pious females and protect the poor palmer in this arduous journey, some self-renouncing, resolute and devout warriors, distinguished for their prowess in the siege of Jerusalem, united as a Brotherhood under the banner of the Cross, and consecrated their lives to the defence of the pilgrim. They were at first few. They began as a little rivulet from the mountains, gathered force every day and soon became a stream of strength. So great was their poverty in the commencement of the Order, that Hugh and Geoffrey had on their seals the emblem of "*two men on one horse*;" but this unique stamp was afterwards changed to a more heraldic device. Cervantes alludes to it; "and pray" said Sancho, "how many persons will this horse carry?" "Two," replied the afflicted, "one upon the saddle and the other upon the crupper, and these are commonly the knight and the esquire, when there is no damsel to be stolen!" Their good deeds, valor and achievements soon attracted the notice of Baldwin 1st, king of Jerusalem. He assigned them a dwelling place and a name, and gave these heroical votaries aid and revenues. The founders of this Brotherhood were two distinguished warriors, champions of the Cross and Knights renowned at the conquest of Jerusalem—HUGH DE PAYENS and GEOFFREY DE ST. ALDEMAR, or ST. OMER.

The Mosque of Omar I have described in No. VI. Immediately after it was taken, the Crusaders tore down the CRESCENT on its summit and erected a large golden CROSS; purified the apartments; and consecrated the temple to the worship of God. They left the great central rock beneath the dome open for fifteen days, then enclosed it and set up a white marble altar on the spot, for the performance of Mass. Near the walls of Jerusalem, southerly from the temple, stood an ancient Church, erected by the Emperor Justinian—of stupendous foundations—and with stones of such magnitude, that some of them required forty oxen to draw them on trucks to the place. Procopius, a Greek historian of Byzantium, who wrote in the 6th century, describes it as a magnificent structure, with vast arches, rows of columns and choice beams of the cedar of Lebanon. Adjacent to it, the Emperor had erected hospitals, and a house of refuge for pilgrims sick and poor. The Saracens turned this Church into a Mosque, but Godfrey restored its sanctity, and Baldwin gave it to the Knights Templars, together with the Courts appertaining to it.

James of Vitry, Bishop of Acre, gives this account of it; "there is moreover, at Jerusalem, another Temple of immense spaciousness and extent, from which the Brethren of the Knighthood of the Temple, derive their name of Templars, which is called the Temple of Solomon, perhaps to distinguish it from the one above described, which is specially called the Temple of the Lord." From this Temple, bestowed upon them in their origin, in the vicinity of the Mosque where stood the great Temple, it appears, that the KNIGHTS TEMPLARS derive their name.

HUGH DE PAYENS was chosen by the Knights their first ruler, or head of this military and religious Fraternity: his title was "The Master of the Temple." The Society gathered strength and influence and rose into fame rapidly. Married men were occasionally admitted into it, as was the case of Fulk, Count of Anjou, A. D. 1123. St. Bernard, so truly called the "holy" bishop of Clairvaux, admired and joined it, and Gibbon informs us, that this great ecclesiastic was the oracle of Europe and the founder of one hundred and sixty convents. The Knights Templars addressed a letter to him and sent two of their members, Andrew and Gondemar, with a copy of their institution, rules and regulations, for his approval, and assistance in preparing "Statutes" for them, suitable to a Christian profession, as well as the tumult of the camp and arms. Their letter closes with asking the *incense of his prayers* on their Fraternity.

Hugh de Payens in the mean time went to Rome, with Geoffrey de St. Aldemar, and four other Brethren—Payen de Montdidier, Gorall, Geoffrey Bisol, and Archambauld de St. Amand. They were honorably noticed by Pope Honorius, and their Fraternity highly favored. He called a great council at Troyes of archbishops, bishops and abbots, where the "Rules of the Templars," prepared by St. Bernard, were presented for examination and acceptance; the holy bishop of Clairvaux was there and threw his vast influence into the scale; and they were confirmed by a Papal Bull. As the code of the statutes regulating the Order of Knights Templars, may be interesting to the reader, a brief account of them, is presented in the following summary. The Statutes, entitled "*The Rule of the Poor Fellow Soldier of Jesus Christ and of the Temple of Solomon*," as sanctioned by the Holy Fathers at Troyes, were divided into seventy-two heads or chapters.

Religious exercises, self-denial, fasts, prayers, observance of matins, vespers and Church services, and also certain duties and repetitions of PATER NOSTER, are specifically set forth in the rules of this Order; thus a preparation of heavenly food precedes their dietical system. When a Templar was near unto death, some of the clergy with the brethren in the vicinity were required to perform solemn Mass for his soul, and after his death to spend the night in watching and prayer, with a hundred PATER NOSTERS. The daily allowance of meat and drink, to which the deceased was entitled when alive, for forty days from his departure, is to be bestowed as alms on the poor in the neighborhood. Tender charity is enjoined. The Brethren are required every where to walk with a serious deportment, be watchful over each other, take care of the sick, honor and sustain the aged, speak sparingly and ever be ready to administer to the wants of the wretched. No letters are allowed to be sent to, or received from parents or friends, without the Master's permission, and all money or donations given to any member are considered as the property of the Society and must be deposited in their treasury.

Rules VIII., IX., X., XI., XII., XIII., XIV. and XV., chiefly regard their regimen of health and manner of living. They are required to take their meals together in a refectory, and conduct them softly, silently and rather by *signs* than *words*; for their maxims were, *Eat thy bread in silence; In many words thou shalt not avoid sin.* Loose conversation, idle words, and loud laughter were prohibited. A repast of flesh is permitted three times a week; on other days pulse and vegetables form the diet. After dinner and supper, thanks to CHRIST are peremptorily enjoined, and at each meal, some sacred reading is to be introduced. On Sunday the knights and chaplains are supplied with two messes of flesh; but esquires and retainers must be content with one; two and two should eat together, that "*one may have an eye on the other.*" The fragments which are left after a feast are to be given to domestics, or the poor, and one tenth or a tithe of their bread also is to be set apart for charity; for it is a Christian duty ever to remember the poor.

Rule XVI. requires the Templars, when the sun is descending to the west and the vesper bell is heard, to go to *compline* or evening prayers; having first, if convenient, partaken of supper. Wine is to be used very sparingly, and for the most part tempered with water, because "*even wise men fall through wine.*"

By Rules XVII. XVIII. after COMPLINE, they must retire to bed: and it is not permitted any member after they have left the place of evening prayer, to speak to any one in public, unless from necessity and then in a low tone: and in conversation at that time with each other or with the Master, vain and frivolous words are to be avoided. Wearied soldiers are not required to rise with the others at Matins, if they need rest.

Then follow several Rules with regard to apparel and equipments. Each Knight is required to wear *white garments* summer and winter, if procurable;—a memento of a "*pure and white life*," because he casts behind him a *dark* life, when the vow is taken. *Whiteness* was deemed by the Templars a sign of chastity. These views are scriptural. "He that overcometh, the same shall be clothed in white raiment," Rev. iii. 5; and in xv. 6, the seven angels are "clothed in pure and white linen"—and also vii. 13, "What are these which are arrayed in *white* robes and whence came they ?" Perhaps colors have their correspondencies in the mind: *white* is emblematical of good, *black* of evil.

The esquires and retainers were only to be clothed in *black* garments, or if not easily procured, *brown*. No Brother was suffered to wear skins or cloaks in winter, except "they be *skins of lambs or of rams*."

Each Knight is allowed one esquire and suitable horses with their furniture, at the public expence.

Whatever the Master has enjoined or given authority to do must be done quickly and without delay. No member shall make peace or war of his own free will without superior orders.

Gold and silver shall not be visible in any ornaments of dress, bridles, or breast plates or spurs; if used in armor, they must be covered to prevent the appearance of display and arrogance.

Bags and trunks with locks and keys, are not permitted to the Knights without special license.

All discourse or converse, touching the feelings, or irregularities of a Brother, or of any person, must be strictly discountenanced. The ear is never to be lent to vicious or idle tales to the injury of others.

The sport of catching one bird with another, or of diversion with the hawk, is prohibited; for worldly delights are incompatible with the holy life of a Christian. Nor is shooting in the woods, with long-bow or cross-bow, permitted; nor loud laughter; nor hallooing, nor "talking with a dog," nor spurring his horse in pursuit of game.

The ownership of lands with husbandmen to till them and with their customary services—probably of a Feudal nature—is highly recommended.

Rule LV. permits married men in some cases to become members and participate in the benefits and privileges of the Fraternity ; but they are forbidden to wear the *white* habit and *white* mantle. In the mean time their wealth and future acquisitions belong to the Order; and on their death their widows are entitled to an allowance and provision out of their husbands' contributions to the treasury.

Sisters, on account of the ancient enemy in Paradise and alluring dangers, must never join in their profession. "Therefore," said the holy St. Bernard in this Rule, "dear Brothers, that the flower of righteousness may always flourish amongst you, let this custom from henceforth be utterly done away with."

Each applicant must stand on a term of probation; and the candidate after a trial of obedience, if found worthy, is to be admitted at the pleasure of the Master and Brethren.

Brethren in their travels must observe all the rules and customs of meat and drink, as far as circumstances will permit, and wherever they lodge, seek a host of the best repute; moreover "if it be possible, let not the house of the host on that night be without a light, lest the dark enemy (from whom God preserve us) should find some opportunity." Let them not tarnish their character among strangers by word or deed; and if there are Brethren in the place let them hasten to their Society.

Old men, feeble or weak, are to be under less restriction in enjoying things necessary for the body.

Rules LXVII. and LXVIII. appertain to discipline of erring brethren, the correction of the refractory and the expulsion of the recreant Knight. The LXXI. Rule is a fine article on their duty to avoid "contentions, envyings, spite, murmurings, backbiting, and slander;" secret slander is repudiated with much earnestness, according to the saying of the apostle: "*Be not thou an accuser or whisperer among the people.*" Gentle treatment of an erring member and brotherly kindness are sedulously inculcated.

The LXXII. and last Rule is quoted at length for its singularity and striking exhibition of the severe and hirsute manners of this remarkable Brotherhood. "We hold it dangerous to all religion to gaze too much on the countenance of women; and therefore no brother shall presume to kiss neither widow, nor virgin, nor mother, nor sister, nor aunt, nor any other woman. Let the Knighthood of Christ shun *feminine kisses*, through which men have very often been drawn into danger, so that each, with a pure conscience, and secure life, may be able to walk everlastingly in the sight of God." It is to be hoped that this terrific denunciation of a kiss has been somewhat modified by the spirituality of more modern times!

In 1128, Hugh de Payens went to France, where he was treated with great honor and distinction; he then went to England and Scotland where equal attentions were paid to him; and grants of lands and donations of gold and silver were liberally made to the society. Some of these grants were confirmed by King Stephen, who was crowned in 1135. The Manor of Bistelesham and the church of Langeforde in Bedfordshire were thus bestowed.

Hugh instituted a branch of Knights Templars in England, the head or Master of which was entitled the "Prior of the Temple;" others also were soon established there, whose director was called Sub-Prior; these officers were vicegerents of the Master in Jerusalem. The Order was rapidly planted in other countries. Many illustrious Knights joined it, and such was the enthusiasm of Christendom that kings, princes and nobles made large gifts to the Brotherhood and many of them took the vow and donned the *white* mantle. Raymond Berenger, Count of Barcelona, abdicated his throne, retired to the house of the Templars at Barcelona, and there in a small cell spent the evening of his days under the severe and holy discipline of a Knight. The Emperor Lothaire of Germany and Alphonso 1st, King of Navarre and Arragon were among these generous benefactors.

St. Bernard took up his learned and eloquent pen in their behalf and in a letter to Hugh de Payens, gave a glowing portrait of a true Templar; even to the minutiæ of his demeanor, and the close cutting of his hair; and remarks that the Templar fortifies himself "with faith within and steel without," and rushes to battle on his strong charger, without display or trappings.

Hugh de Payens having finished his mission and laid a glorious and solid foundation of this immortal Knighthood, soon after, in 1136, died, leaving a lofty reputation on the records of religion and the rolls of Chivalry.

GRAND ENCAMPMENT OF VERMONT.

We are happy in being able to announce to our readers the organization of a Grand Encampment of Knights Templars for the State of Vermont. The body was organized in conformity with the regulations of the General Grand Enampment, by the three existing Encampments in the State, namely: Mount Calvary, at Middlebury; Lafayette, at East Berkshire, and Burlington, at Burlington; assembled in convention for the purpose. We understand that the proceedings were conducted in the utmost harmony, and that the officers were chosen with entire unanimity. Sir Knight Samuel S. Butler, Esq., of East Berkshire, was elected Grand Master, and it would have been difficult to make a better choice. Br. Butler is one of the oldest and most highly respected Masons in the State, and his selection cannot fail to give the highest satisfaction to the Sir Knights under his jurisdiction.

The other officers are as follows :—

Daniel L. Potter, of Middlebury, Dep. Grand Master; John S. Webster, of Colchester, Grand Generalissimo; Jacob Dewey, of Middlebury, Grand Captain General; Rev. Joel Winch, of Northfield, Grand Prelate; Joshua Doane, of Burlington, Grand Senior Warden; John B. Hollenbeck, of Burlington, Grand Recorder; Nathan B. Haswell, of Burlington, Grand Treasurer; William S. Rublee, of East Berkshire, G. Standard Bearer; Charles Stevens, of East Berkshire, G. Sword Bearer; Anson Hull, of East Berkshire, Grand Warder; Geo. M. Hall, of Swanton, Grand Visitor.

Thus has the "Green Mountain State" fully recovered the honorable position it held in the Masonic Fraternity of the country, prior to the breaking out of the anti-masonic persecution in 1826. It has now, as then, its Grand Lodge, Grand Chapter, and Grand Encampment—all in tried and faithful hands, with more than fair prospect of permanency and great future prosperity and usefulness.

THE NATURE AND PURPOSES OF MASONRY.

BY REV. W. H. MEREDITH.

[An address delivered on the occasion of laying the corner-stone of the Montevallo (Ala.) Male Institute, June 24, 1851.]

[Concluded.]

Justice is common property. In it every man hath stock. Masonry's motto is, "render unto Cæsar the things that belong unto Cæsar, and unto God the things that belong unto God." Our institution nowhere justifies or encourages, or even "winks at" the exercise of justice to one and injustice to another,—justice to a Mason and on the contrary to an anti-mason. "Love mercy, do justly, and walk uprightly," before the great Architect. This is true Masonry.

These *virtues* pre-eminently adorned the life of St. John the Baptist. "He was rigidly temperate" in both food and raiment. "*He never drank wine or strong drink.*" His prudent counsel was proverbial, and he practised a justice which stood the application of the square, and the plummet's test.

Besides these virtues, there are other valuable tenets inculcated, and warmly recommended in the Order. We will, however, only notice it as being one of remarkable *sympathy* for the *miseries of mankind*, and of *universal charity*. We boldly assert, that true Masonry has an eye to see, an ear to hear, a heart to feel, and a hand to help in the alleviation of earth's sorrows. Relief to the poor and indigent, is one of its proudest prerogatives. The subjects of its special sympathy and munificence, are such as are closely connected with the Order, under its fixed regulations. Indigent and suffering brethren, their wives, widows and orphans, draw specially upon its generous beneficence. Distressed worthy brethren have in all ages and countries found help at hand.—The signal of distress has been appropriately answered. The tomahawk of the savage red man, raised for the deed of death, has been known to fall harmless at his white brother's feet. The deadly rifle, levelled with murderous intent, has in a moment been turned another way, doomed to spend its violence upon the "desert air." Strangers in a strange land, fatigued by travel, and oppressed by destitution, have unawares espied in each other a friend and brother, and have felt their hearts united as were those of Jonathan and David. The lone widow, stricken by the rude tempests of time, and cast adrift upon the pitiless charities of a cold-hearted world, has in all ages found an asylum in our Fraternity. The friendless and pennyless orphan has often by the silent hand of the Order, been fed and clothed,—has been led to the temple of science, thence even to the very pinnacle of fame. Streams of cheering munificence have oft been poured into the lap of poverty and wretchedness, and the almost famished recipients left to wonder uninformed, and wonder on, whence such gladsome torrents flow. Gladness is restored to the melancholy heart, the healing balm is teamed into the wounded bosom, joy imparted to the mourner, and plenty to the indigent. A worthy Brother, tho' he come in poverty and rags, and alive with vermin from the vaults of some dark prison house, is never turned empty away. Our Order, worthy Brethren, seeks to do good. In imitation of the good Samaritan, it "*goes about doing good.*" John Howard, that philanthropist of a world-wide fame, our illustrious Brother, made the whole of Europe his missionary field, and its prisons and houses of correction, the specific places of his mission labor. No dungeon so dark, no vault so gloomy, no apartment so filthy, no abyss so loathsome, as to obstruct or impede his work of pity, mercy and love. To the whole world and to every age, has he endeared himself by his self-sacrificing labors, in the great cause of our common humanity. These are some of the principles of true Freemasonry.

Let us in the next place, briefly glance at some of the *popular objections* to the institution. And has it opposition? has it enemies? what is the ground of opposition? Has it ever harmed any one? One of its every day matters is "Peace on earth and good will towards mankind." Its native breath is love—love to all, and especially to the Brethren. But what are some of the leading objections to the Fraternity?

Some oppose it on the ground of its secrecy. They say if it be a good institution why not acquaint the world with it? In answer to this and all similar clamors, we assert, in all honesty and verity, were all the secrets of the Order, to the very last lingering vestige, made known, no personal or public utility, would accrue to the world by such disclosure. The true and sublime principles of it, are already, and have been, for ages past, the current property of mankind. Its *secrecy*, while it does no harm to any one, is the very frame work by which it is perpetuated an undivided whole. It is the prime element by which the mystic machine is propelled onward in all her acts of enlarged benevolence, and deeds of charity. In short, its immaculate secrecy, forms the impregnable rampart thrown around, and the immovable foundation underneath it, by which its mysteries are yet sacred to the Craft. Why is *secrecy* admissible any where else? Private political parties and cliques, secret courts and juries, clandestine leagues and factions and juntos of every conceivable grade and character, seem to be tolerated among men except "this of ours." All phases and degrees of vituperation and slang of which the relentless hearts of enemies are capable, have been furiously measured out against it. Its *secrecy* too, has entered most largely into the bill of bitterness against it. Let us here affirm, in all truth, that your good, and the good of all men, nor the harm of any mortal, is meditated in our secret conferences.

Others oppose it because they say the *Bible* does not authorize *secret associa-*

tions. Does the Bible condemn them? Do such opposers hold to nothing in faith or practice, which the Bible does not directly teach and authorize? Then away with your objections upon this ground. The inspired rule runs thus: "when thou doest thine alms, let not thy left hand know what thy right hand doeth." We are charged with fostering *iniquity*, because our meetings, besides being clandestine, are nocturnal. It is true, our meetings are generally held at night. For this course, we have two good reasons. First—Night is better suited than daylight to the inviolate safety of our mystic rites and ceremonies. Secondly—Night is the most suitable and accommodating time for the meeting of a great majority of our Brethren, especially about towns and cities: therefore we usually meet in the darkness of the night.

We are charged sometimes, with attaching *too much importance* to the institution. We are told that some of its friends take it for religion? In answer to this, we affirm that this inordinate attachment and ruinous substitution of Masonry for Christianity, is no where authorized, but every where denounced in the institution. And will you let the intemperate zeal of some of our weak Brethren be the occasion of your opposition?—Can you justify the abuse of a good institution, when it is made the ground of noisy persecution? Christianity itself is abused, and who can reject it with impunity upon this ground! The foulest deeds that have ever blackened the character, crimsoned the hands and polluted the heart of man, have not unfrequently been caprisoned in the mild habiliments of the pure religion of Jesus Christ. Deeds of the most consummate villany, that have ever been perpetrated by man, have often sought the execution under the very wings of the *cherubim* and *seraphim.* Never, then, we beseech our opposers, reject our Order, because of its abuses,—because some have loved it too much or some too little. Remember as above stated, that we ever point to a higher and more lifted up system, in which ours bears the relation of a "lesser light." The Christian religion is to Masonry what the sun is to the solar system. Blot out revealed religion, Messiah's system of mercy to man, and you make Masonry an impalpable void—a dismal fatuity.

Some objectors have affirmed, that, the ends of justice are often perverted, and sometimes entirely prevented by the Fraternity. That some professed Masons, in common with many others, have obstructed the course of justice, we suppose is true; but for such conduct, there is no warranty in the principles of the Order. We here assert what we have a right to know. Our esteemed Brethren have placed us upon the topmost round of ancient Freemasonry; and we testify advisedly. As among other men so among Masons, the ardor of one's attachment may sometimes seek the extermination of his fellows guilt, and may seek to screen him from punishment. With such a feeling as this, who is not familiar? But that we are solemnly confederated, under vows and imprecations of bloody Masonic vengeance, in the protection and defence of one another, right or wrong, in the perpetration of crime, as well as in acts lawful and praiseworthy, we positively deny. We know of no such Masonry. We hurl this back, then, whence it originated as a baseless fabrication of an enemy, as a foul aspersion upon the time-honored Craft. We heard others say that "*it is a dangerous association.*" Whose interest is in jeopardy? What is the ground of alarm? Pray, tell us what part of humanity's broadest, deepest and loftiest wheel is likely to be assailed by this *monster mysterious?* Piety, devout, to God is every where recommended—loyalty to the government is imperiously imposed—chastity to one's self—love to all mankind—hate to none—"*the practice of every moral and social virtue*"—the bestowment of charities—relief to the suffering—help to the indigent—food to the hungry—clothing to the naked—the taking care of the widow and orphan—these! these!! are some of the prominent prerogatives of the Order. These are some of Masonry's most common features. And who should be alarmed at a system whose most formidable pretensions are such as the above? For the principles of the Craft, we are responsible—these we hold ourself in readiness to defend; but we are not responsible for the enormities of all professed Masons, any more than Christianity is for its abuses.

We are asked, if it be a good association, why are *females excluded from its mysteries?* Operative Masons have ever been unwilling to make the tender sex "the hewers of wood and the bearers of burden," so speculative Masons, for similar and sufficient reasons, deny them a knowledge of the sacred *arcana* of the Craft. Why, we may ask, is woman denied a place in the council halls of the nation, on the jurist's bench, and at the head of our armies? Simply because she is better represented in all her interests and rights by the stronger sex. Even so in Freemasonry. Around her it raises a barricade of defence, beneath her it fixes a sure undergirding, and above her it spreads out a covert to shelter her from the storms of the world. Thus the chief benefits of the Craft are woman's, but its secrets are ours.

We are sometimes *charged with fraternizing* with all degrees and descriptions of skepticism, such as *absolute doubters, Atheists and Infidels!* What, a free and accepted Mason a *sceptic!* an athiest! a deist! Absurd in the extreme! utterly impossible! A groat for the Masonry of that man, however pretending he may be, who repudiates the idea of the existence of the great God, and the divine inspiration of the Bible. Such a person would indeed be a pitiable monstrosity—a Masonic as well as a theological enigma. We do not envy, by any means, the moral position of that ill-fated man who is so unfortunate as to find a place among us, without any "trust in God," without any "faith in the Zion of the tribe of Judah." Such a man is either no Mason after all, or he is a disbeliever in revealed religion.

Again, we are faulted for being *selfish* in the bestowment of our *benefactions.* It is true, the special objects of our society's regards are designated. Should we be blamed upon that ground? Do you not tolerate exclusive privileges in other associations? May not bodies corporate and compact under their own constitutional regulations, consult their own, and the good of their dependents? But as thousands know, our munificence is by no means restricted to the Craft. Let the candid testimony of vast multitudes, no way connected with the Fraternity, responsive to the call, speak out in vindication of our generous, enlarged and unrequited charity. The above form some of the most popular objections to our Order.

Esteemed Brethren.—We should do violence to our duty, were we not, on this occasion, to advert to certain facts which never fail to interest the feelings of our Fraternity. It is appropriate for us to do so in the close of this address.

We point first to the very great *antiquity* of this mystic organization. Let us go back and explore the buried up ages of the past, over the changes and revolutions of nations and empires, in diligent search of this Order. We are certain that it had a well organized existence at the building of the temple by King Solomon. Here, if not before, we find this venerable institution with its operative officers, industriously engaged. Upon this ground, we are inclined to hold it in high esteem and sacred veneration.

We point also to its very *remarkable preservation.* The ravages of time have swept over it like a tornado, and under their wasting devastations, governments which had defied the casualties of centuries, have tottered and crumbled to dust, yet this Craft, like the sea-laved rock, has baffled the violence of all. And instead, to-day, of a few timid and fearful Brethren assembled in some mountain glen or sequestered vale to do their mystic work, multitudes upon multitudes in every land, unawed by enemies, are congregated in gorgeous edifices and commodious halls. Instead of being persecuted by relentless foes, from "mountain top to valley low," we are permitted this day peaceably to celebrate this memorable anniversary, surrounded by a quiet and respectable multitude. The utter extermination of the Order, has often been meditated and attempted, but, as yet, it survives the violence of every age and clime. Countless reversions from the powers that have been, have embarrassed its very existence, and impeded its career of usefulness, yet, in monumental grandeur it stands up to-day, as the *tried friend* of man. Its "banner," it is true, has often "trailed in the dust," yet, who does not know that its "gleeful folds" are *now* tinged by the light of prosperity's sun. Our mystic bark, respected Brothers, has often been well nigh wrecked on some dreadful reef, or stranded upon some awful sand-bar; yet, in the hour of darkest peril, her mast-head has been seen to point aloft, and her up-heaving hull, unharmed by the dangers beneath, has passed her voyage of Brotherly love. Permit us again to point you to the fact, that it is an *honorable institution.* The good of man in its first conception, was contemplated. No meaner motive has ever influenced the operations of true Masonry. The eye of sorrow has been wiped, and the saddening lament of bereavement has been hushed to silence by its gentle hand and solacing voice. But this Order has among the thousands of its illustrious friends and patrons, many, very many of the greatest and best men that have ever lived. Three conspicuous names we take from inspired history, viz: Solomon, St. John the Baptist, and St. John the Evangelist. Solomon was the greatest luminary of the Order under the Jewish dispensation; St. John the Baptist, was the chief light of the intermediate space between the former and the present dispensation, and John the Evangelist of the present Christian age.

From the pages of profane history we gather accumulated multitudes of the most excellent names. Constantine the Great was an eminent friend and patron of the Craft. John Howard the universal philanthropist was a true and faithful exponent of the principles of the Order. To his untiring usefulness we have already alluded. Franklin, Washington, Madison and Jackson were known and devoted friends of the Craft. Kings, Emperors, Princes, Presidents, Legislators, Jurists, Philanthropists, and Divines of all ages and climes have oft been the fast and tried friends of our venerable Craft. They have never felt it a degradation to be associated with their Brethren, however humble in rank they might be, or unknown among men. A principle of universal "equality" has always been inculcated among us. Well might Masonry hold up its head garlanded as it is by such a galaxy of renowned worthies. The trifling and unworthy have, no doubt, often eaten and drunken with us. So did Judas with Jesus Christ. Yet, we will feel, that ours is a reputable genealogy, that our Masonic lineage is elevated and honorable, and that our associations exhibit very many stars of the first intellectual and moral magnitude.

Let us, finally, point you as *Masons* to *your appropriate work and labor.* Your business is specifically defined—your course is marked out by the "ancient land marks of the Order." Bear it sacredly in mind that you are to be the true exponents of the principles of your Craft. Whatever you are, in conduct and character, the world will call Masonry. Thus indiscreet and wayward Brethren have often misrepresented in their practical lives the true tenets of our institution. Look well to your duties as men and Masons. Be good and do good. Take care of the poor, relieve the suffering, help the widow and the orphan, foster education, practise every virtue, avoid every vice, be true and faithful; and when the "temple is completed," and your work is done, you may be called "from labor to refreshment"—from toil on earth to rest in the Great Temple above.

OFFICERS OF THE GRAND LODGE OF THE DISTRICT OF COLUMBIA.

THE following are the officers of the Grand Lodge of the District of Columbia for the year 1852:—

M. W. B. B. French, Grand Master; R. W. W. E. Howard, D. Grand Master; R. W. E. M. Cunningham, S. Grand Warden; R. W. C. Ashford, J. Grand Warden; R. W. Robert Clark, G. Treasurer; R. W. Chas. S. Frailey, G. Secretary; W. Horatio N. Steele, G. Visitor and Lecturer; W. and Rev. William A. Harris, G. Chaplain; W. Urias Hurst, S. Grand Deacon; W. John W. McKim, J. Grand Deacon; W. Gustavus A. Schwargman, Grand Marshal; W. Samuel V. Niles, Grand Sword Bearer; W. A. G. Ridgely, G. Pursuivant; Br. James Jack, Grand Tyler.

MASONIC INTELLIGENCE.

CALIFORNIA.

THE Grand Lodge of California held a semi annual communication at Sacramento City, on the 4th November last. There was a full representation of all the Lodges present. In the absence of the Grand Master, the Grand Lodge was opened by the Deputy Grand Master, who delivered an interesting and appropriate business address on the occasion; from which we extract as follows:—

LOUISIANA TROUBLES.

I find by the reports forwarded us that the Grand Lodges who claimed respective jurisdiction in Louisiana have united and become one, and all heart burnings incident to the previous state of affairs "are forgiven and forgotten;" yet at an early date after their "union" several of the subordinate Lodges in New Orleans, (three I believe,) seceded from the jurisdiction of the Grand Lodge, and gave up their charters. They then procured charters from a body calling itself a "Supreme Grand Council of the 33d," and located at New Orleans.

As no right exists, I believe, for any authority for a "Supreme Council," (if even it should be a legitimate body of such,) to grant charters in a State where an acknowledged jurisdiction exists; and as such a precedent, if tolerated or conceded, would be detrimental to the best interests of our Order, *we should by all possible means within our power express our decided determination on this point,* and instruct our subordinate Lodges that the said three Lodges be considered clandestine, and cannot be allowed to fraternize with any law-abiding Mason, nor their members be permitted to visit in any Lodge within our jurisdiction. To these two last subjects, so vital in their respective bearings and teachings, I earnestly solicit your best attention and action.

CONFERRING DEGREES.

I notice, with unfeigned regret, that the degrees are too rapidly conferred on candidates in several of the subordinate Lodges. Much detriment thereby accrues to the Order, and unfortunately, the candidate not benefitted to the extent intended. I would suggest that the Grand Lodge, by its action during the present session, do direct the time that should intervene between the conferring of each degree. Too much stress is laid on "emergency." No such excuse should be admitted or entertained, if we desire to see the Order placed on a solid and sure foundation in this State. The landmark in this respect cannot, or should not, be misunderstood, although the innovation thereon too frequently occurs.

The following resolutions recommended by the Committee on foreign correspondence, who also submitted an able report, were read and adopted:—

Resolved, That there is no appeal from the decision of the Grand Master in any matter coming before him for his decision in Grand Lodge, and that the same rule obtains with the Master of a Subordinate Lodge over which he presides, or from that of any other officer while presiding.

Resolved, That no member of a Lodge can be required to divulge his vote on balloting for a candidate for the degrees of Masonry, or for membership, nor to assign reasons for his vote, if known.

Resolved, That a Committee of three be appointed whose duty it shall be to consider and report at the next meeting of this Grand Lodge the ways and means of establishing a permanent fund for the promotion of education and charitable objects.

JEWELS FOR THE OFFICERS.

Resolved, That the jewels to be worn by the officers of the Grand Lodge be of gold, pendant to a collar of purple ribbon or velvet, the apron of white silk or purple, with the appropriate jewels embroidered, and trimmed with purple ribbon, or silk fringe, and that all other resolutions describing the regalia be, and are hereby repealed.

TENNESSEE.

The following items from the proceedings of the Grand Lodge of Tennessee, were crowded out of our last issue by a press of other matter:

"*Resolved*, That the M. W. Grand Master of the State of Tennessee shall not grant Dispensations to Subordinate Lodges in this State to confer the degrees in less than the ordinary or usual time, unless he shall be well satisfied that it is a case of emergency requiring the exercise of this power."

"The Committee on Appeals respectfully submit the following supplimentary report.

A letter signed by S. F. Wyrick has been referred to this Committee, from which it appears that Br. Wyrick is a member of Greenville Lodge, No. 119; that some time since he desired to visit Rhea Lodge, No. 47, and was refused admittance, and he now lays his grievance before the Grand Lodge. A statement of the affair, signed by the W Master of Rhea Lodge, No. 47, has been submitted to the Committee by the delegates from that Lodge.

Upon the abstract question involved in the issue presented, the Committee express the opinion, *that every Lodge must and ought to be the exclusive judge of all to be admitted either as members or visitors*. And in the particular case now presented for the consideration of the Committee and the Grand Lodge, the Committee are clearly satisfied that Rhea Lodge, No. 47, was authorized to refuse admittance to Br. Wyrick."

[There is an interesting question involved in this decision, but one which we have not now space to consider. It is undoubtedly competent for a Lodge, under certain circumstances to refuse visitors.]

"*Resolved*, That to refund a portion of any fee, either for initiation, passing or raising, is an evasion of the law, and is quite as improper and unmasonic as a direct violation can be, and any Subordinate Lodge under this jurisdiction, offending in either way, shall be reprimanded, suspended, or give up its charter, on the demand of the same by the M. W. Grand Master, till the succeeding meeting of the Grand Lodge, when the same shall be finally disposed of."

"*Resolved*, That the Grand Lodge appropriates a sum not exceeding three hundred dollars, for the purpose of procuring a block of Tennessee marble, with a suitable device and inscription, to be placed in the monument now being erected at Washington to the memory of the Father of his Country."

"*Resolved*, That hereafter each Subordinate Lodge under this jurisdiction shall be required to include in their Annual Return to the Grand Lodge, the Orphans under the care of each, the amount of money expended for their benefit, and the amount of money expended for other purposes."

VERMONT.

Burlington Chapter of Royal Arch Masons celebrated the nativity of St. John the Evangelist, at their Masonic Hall, on the 27th December, at which time the officers of said Chapter were publicly installed, in presence of a large number of Companions and Ladies. Invitations were extended to the *Widows*, *Wives*, *Sisters*, and *Daughters* of Royal Arch Masons. The adjoining Hall, occupied by the Burlington Encampment of Knights Templars was thrown open for their reception, and over seventy ladies were present. On being conducted to the Masonic Hall, they were received with the Grand honors. The presiding officer, M. B. Nathan B. Haswell, previous to proceeding to the installation, made the following communication:—

My Companions:—The public journals, since we last convened, announce the decease of a distinguished Royal Arch Mason, Hon. JOEL R. POINSETT, who died at his residence in Salesburgh, South Carolina, on the 12th of December. This Chapter and all others, owing allegiance to our Grand body, should sympathize with the family of the deceased, as well as with our Companions of South Carolina, in this afflicting dispensation of Providence. Companion Poinsett was, for a period, connected with the General Grand Chapter of the United States, as its second officer, being then Secretary of War, and Companion Edward Livingston, Secretary of State, its first officer. We have many proofs of his devotion to Masonry. While he was our public minister to Mexico, he fulfilled a high duty by protecting and saving the life of a helpless widow. That country, at that time, was noted for its bigotry and superstition: the assembling of Masons was prohibited, and it is said that, on one occasion, the minions of the Inquisition ferretted out a place of their meeting, and were prepared to sacrifice the lives of many Masons: but they, being apprized of the approach of the enemy, made a good retreat by a back passage. They then vented their spite on a poor widow, at whose house their meetings were held: she flew to the mansion of the American minister for protection, and as she approached, he, with great presence of mind, placed the flag of our country over her, and proclaimed that *the stars and the stripes should protect all beneath its folds*,—her life was saved, and the mob dispersed. This graphic scene, I am told, has been transferred to canvas, where it will live as long as there shall be found a Mason on the American continent. We mourn in common with all good men, when such a philanthropist dief, and this Chapter, at its first meeting after learning his death, deem it proper to notice the event; they therefore—

Resolve, That the Jewels of Burlington Chapter be placed in mourning for the space of three months, as a testimonial of respect to the memory of Companion Joel R. Poinsett who died at his residence in South Carolina, Dec. 12th, 1851.

The foregoing resolution was unanimously passed.

The following officers of the Chapter were then duly installed, viz:

M. E. Nathan B. Haswell, H. P.; E. Jacob Rolfe, K; E. John B. Hollenbeck, S.; E. Lyman Cummings, C. H.; E. Joshua Doan, P. S.; E. Stearns, R. A. C.; E. John S. Webster, E. Leverett B. Englesby, E. David A. Murray, M. of Vs.; E. Lemuel S. Drew, Steward; E. Burton Shattuck, Tyler.

An appropriate and highly-finished address was delivered by Companion E. A. Stansbury, after which the Companions and Ladies withdrew to the Templar's Hall, and partook of a rich entertainment provided by Companion S. Drew, Steward for the occasion.—*Burlington Sentinel.*

NEW HAMPSHIRE.

We have a printed copy of the proceedings of the Grand Lodge of New Hampshire for the past year. We shall extract from them in our next; for the present we have room only for the following:—

At this communication a Committee previously appointed on the work and lectures, made their report. The Committee say:—

They "were most happily disappointed in finding among themselves a much greater uniformity in the lectures and work than had been represented as existing and practised in different Lodges; and they are inclined to the belief that the want of uniformity in the subordinate Lodges, so much complained of, is attributable more to the depressed and almost dormant condition of some of the Lodges for a series of years past, than to any intentional interpolation, or any wrong instruction."

A uniform system was agreed upon and adopted by the Grand Lodge.

Obituary.

BROTHER ROBERT BARBER.

Died of consumption, at Enosburgh, Vermont, Nov. 23, 1851, Brother ROBERT BARBER, aged 74 years. He had been a member of the Masonic Fraternity for more than fifty years. He was buried on the 26th, when a large number of the Brethren of different Lodges assembled to pay their last respects to his remains.

The following preamble and resolutions were adopted by Missisquoi Lodge, No. 9, at East Berkshire, Dec. 8, 1851.

Whereas, it has pleased the Ruler of the Universe to remove from our midst Br. Robert Barber, intimately known by his Brethren as a worthy Freemason, the respect we entertain for him, demands from us an expression of our feelings on this mournful occasion,—Be it therefore

Resolved, That the Fraternity are penetrated with grief at the removal of our friend and Brother, that we mourn his departure, for he was faithful, and honestly devoted to the interest of our beloved institution. Through evil and good report, he maintained an attachment to the Order, with manliness and honor.

Resolved, That we tender our sympathies to the family and relatives of the deceased, in this and other afflicting dispensations of the Divine hand, which have lately fallen frequently and heavily upon them,—leaving the melancholy evidence of the wreck of happiness.

Resolved, That the furniture and jewels of our Lodge be clothed in mourning the usual period of time.

Resolved, That the Secretary transmit a copy of the foregoing proceedings to the widow of the deceased and to the editor of the Freemasons' Magazine, at Boston, for publication, and that he also enter the same on our records.

PHINEHAS V. SWAN, *Sec'y*.

BROTHER DAVID W. PATTESON.

At a special communication of Staunton (Va.) Lodge, No. 13, held at the Mason's Hall on Wednesday morning, November 19th, A. D. 1851.

M. W. Br. James Points, P. G. M., was invited to the Chair by W. Br. T. P. Eskridge, Master.

Br. Wm. H. Harman, at the request of M. W. Br. Points, announced the object of convening the Lodge, substantially as follows :—

My Brethren :—This Lodge has been convened for the purpose of paying the last tribute of respect to the mortal remains of our deceased Brother, M. W. DAVID W. PATTESON, P. G. M. of Virginia. But a few days since our Brother left in perfect health, to discharge an official duty in the town of Charlottesville. On the night of his arrival at Charlottesville, (Thursday) after he had retired to rest, his room mate was aroused by a singular noise which he discovered proceeded from Brother P. who had been taken suddenly ill. Medical assistance was immediately summoned and he was apparently relieved. For several days his indisposition continued. On Sunday he was so much better, he was able, without assistance, to leave his room, but on Monday morning at 4 o'clock, he was again seized with a fatal malady, which entirely paralyzed him, and in this condition he lingered until Tuesday morning when he expired.

Thus has been removed from among us one, who for many years, has filled a large space in the public eye, one, who has enjoyed high political distinction and has been the head of our ancient Fraternity in this State.

No mere mortal is without frailty—but whatever have been the foibles of our deceased Brother, let us cast the broad mantle of Masonic Charity over them, and let us cherish with his memory, the many virtues for which he was so eminently distinguished.

To him, Masonry owes much—for in the darkest hour of its persecution—when demagogues, to carry out their own sinister designs and even honest men who were uninformed, assailed it, he was ever "true and faithful ;" and together with a "praise-worthy few" of his cotemporaries, fostered and sustained it in this community. Nor were his services as Grand Master of this State inconsiderable—for to him is no small portion of the credit due of building up that noble Grand Charity Fund of which every Virginia Mason is justly proud.

For many years our deceased Brother represented this county in the councils of the State, and so long as those truly great and noble Institutions for the alleviation of the afflicted, continue to be pointed to as monuments of Virginia charity, the remembrance of his distinguished services in that capacity, cannot be forgotten.

It is unnecessary to detain the Lodge with an eulogium upon the character and standing of the deceased—*you* knew him and you mourn with his numerous relatives and friends his sudden death ; but *you* mourn not as men without hope, for the consoling information brought us by our highly esteemed Brother from Charlottesville, that his last lucid intervals were spent in prayer and communion with his God, induce the hope that his spirit has been received into the "Celestial Lodge above, where the Supreme Architect of the Universe presides."

A Committee consisting of Brs. W. H. Horman, John S. Crawford and H. M. Bell were appointed to prepare a preamble and resolutions expressive of the feelings of the Lodge upon this afflictive dispensation of Providence who reported the following which was adopted :—

It having pleased Almighty God, in his infinite wisdom and for his own inscrutable purposes, to afflict this community, and especially the Masonic Fraternity of Staunton, by taking from us, our beloved Brother, M. W. David W. Patteson, P. G. M. of the G. Lodge of Virginia, we deem it proper, in view of the distinguished services rendered by our deceased Brother in times past, both as a citizen and a Mason, to give public expression to our deep sorrow at the sad event and our solemn conviction that this sorrow is participated in by this whole community without distinction of class, sect or persuasion. Nor is it necessary that we should recount the many estimable qualities and amiable virtues which so much adorned the character of our deceased Brother, and endeared him to us—he was too well known and kindly appreciated, not only in this county, but throughout the State, to require an eulogium at our hands. Be it therefore

Resolved, That this Lodge has heard with the most sincere regret, of the death of our highly esteemed and distinguished Brother, M. W. David W. Patteson, P. G. M. of the Grand Lodge of Virginia.

Resolved, That in the death of Br. Patteson this community, as well as the Masonic Fraternity have sustained a serious and afflictive loss.

Resolved, That we will wear the usual badge of mourning for thirty days.

Resolved, That the Secretary of this Lodge communicate to the friends of our deceased Brother a copy of the foregoing preamble and resolutions, and also furnish a copy to the Editors of the several papers in Staunton for publication.

Teste,

JAMES F. PATTERSON, *Secretary*.

MASONIC CHIT CHAT.

☞An Interesting Lecture was delivered before the Boston Encampment of Knights Templars, on the evening of the 6th January, at the Masonic Temple, in this city, by R. W. Brother J. V. C. Smith, who has recently returned from Egypt and Palestine. The lecturer did not confine his remarks to any particular topic, but took his hearers by the hand and led them in a familiar manner over the course of his recent travels,—pointing out and describing to them such matters of general interest as most prominently presented themselves to his view. It was an exceedingly interesting narrative, and was received with much favor and satisfaction by a large audience, consisting mostly of Brethren and their ladies. The Boston Encampment, Sir Daniel Harwood, Commander, appeared in full regalia, as did also the De Molay Encampment—the latter being present by invitation. The music was under the direction of W. Br. B. Franklin Baker, and added much to the interest of the occasion.

☞The following case will afford some interest to those of our readers who are conversant with the history of the persons and events of the late antimasonic persecution. The case was tried before Judge Merrick, at Worcester. The publication was one of the lowest of its kind, and most certainly the editor who was willing to sell himself to such a cause, should receive his price :—

> "It was an action based upon a contract to publish a newspaper devoted to the exposition of *secret societies.* The defendants induced the plaintiff to commence the publication of such a paper in Wilmington, Vt. to be called "*The Green Mountain Eagle, or Even Fellows' Gazette,*"—they contracting to furnish him with 500 subscribers, and $400, as a bonus. But the defendants furnished only 385 subscribers, 90 of whom did not pay, and furnished only $285 of the bonus money. The plaintiff published the paper for the year, and sued for the unpaid balance of the $400 bonus, also for $1 50 on each subscriber not furnished as by agreement, and $2 per year for each of the subscribers who did not pay. The jury gave a verdict of $293 08 for plaintiff."

☞We learn that a Grand Lodge has been formed in Oregon, but have not received any particulars.

The Trestle-Board.—We find, that in several instances where the Trestle-Board has been sent by mail, the Brethren ordering it have been over-charged with postage. To obviate this annoyance in future, we will send the work and *pre pay the postage,* on the receipt of $1 25. The 25 cents can be sent in *Post Office Stamps,* which we presume may be had at any post office. A quarter eagle, in gold, may be safely sent in a letter, if properly secured, and will pay for two copies.

☞We call the attention of our readers to the address by Br. Yates, now in course of publication in our pages. It will be found interesting as a historical narrative of the rise and progress in this country of the particular branch of Masonry of which it treats.

☞Br. A. Waters is an authorized Agent for this Magazine in San Francisco, California. R. W. Br. L. Stowell, Grand Secretary, is also an authorized Agent for this Magazine and the Trestle-Board, in California, generally.

☞Br. W. T. Legrand, Washington, Texas, and Br. T. H. Armstrong, Detroit, Michigan, are authorized Agents for this Magazine and the Trestle Board.

☞Local Agents will oblige us by attending to the collection of the subscriptions for the Magazine, due from subscribers within their respective agencies. We shall also be obliged for any exertions they may be pleased to make to increase their lists of subscribers.

Dr. Cummings, an eminent practitioner in his profession, 23 Tremont Row, has invented a plan by which he inserts very *firmly and beautifully* Teeth, from a single one to an entire set, without springs or clasps, (which, by the way, are sure destruction to the teeth to which they are attached,) on the atmospheric principle. Having personally experienced Dr. C.'s skill, we do confidently recommend him to our friends and the public.—*Boston Journal.*

☞Expulsion.—Gardner B. Rollston, of Brome, Canada East, by Missisquoi Lodge, No. 9, for unmasonic conduct.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XI.] BOSTON, MARCH 1, 1852. [No. 5.

CONDITION OF MASONRY ABROAD.

"In looking back upon the year 1851, (says the London F. M. Review, for December,) we are able to congratulate the entire Fraternity, no less than ourselves, upon the decided progress which has been made" in the Order in England.

The opportunity afforded by the Great Exhibition was not, it appears, used for any great or public demonstration on the part of the authorities of the Order at London. The difficulties which environed the subject were found to be too great to be overcome. The principal of these difficulties, seems to have been the impossibility of procuring a room sufficiently spacious to accommodate the large number of Brethren who were present from all parts of the world. To limit the invitations was thought to be a hazardous experiment. The project was therefore abandoned. Means however were afforded by several of the Lodges in London, and improved by the visitors, for mutual intercourse and expressions of good will; and in numerous instances, that spirit which has ever marked the practices of the Order, was liberally and fraternally manifested. The course pursued by our English Brethren, in this respect, was probably the best, that, under the circumstances, could have been adopted.

It is stated by the Review that the extensive Masonic Charities of the Order in England, were never in a more healthy and vigorous condition than at the present time. "In announcing (says the editor,) that the funds of these Institutions have never been better supported, nor their welfare more anxiously promoted, we know that we say no more than what ought to be the pride of the Order; for unless its charities are liberally kept up, Masonry is but a disreputable fiction, and its profession an unhappy delusion." This however is taking a very limited and narrow view of the purposes and influences of Masonry. That its charities should ever be regarded as an object of paramount consideration, we readily concede; but that they alone constitute the purposes of its existence, or that there are not other equally high and important considerations why, if divested of this beautiful and distinctive feature, it should not be regarded as a "disreputable fiction," we do not admit. Our cotemporary in this remark, has allowed his heart to run away with his head. In his zeal for the honor of this great feature of the Institution, he has inadvertently lost sight of other great features, which are equally entitled to respect and consideration, in estimating the value of the whole.

Speaking of the progress which the Craft under the English jurisdiction has made during the past year, in the initiation of new members, our Brother has the following remarks :—

> "We believe we may say, that in no one year has it been upon record, that a greater number of more respectable gentlemen have been admitted into our time-honored Order. Both in town and country, no less than in the colonies, and foreign dependencies, members are increasing; and whilst care is taken not to admit men rashly, but only upon proof, that the tongue of good report can be vouched for them, there is not the slightest fear that the Craft will either degenerate, or decrease in usefulness. Several Lodges, which from untoward circumstances, have fallen into abeyance, have been erased by order of the Grand Lodge; but new ones have been consecrated in different parts of the world, over which the Grand Master of England rules,—more than compensating for the necessary removal of others from the Register of the Grand Lodge of England. Thus upon the whole, the year 1851 may be set down as having conferred much benefit on the Craft, and as having given considerable extension to its many and admirable appliances for good."

It would seem that there are some yankees in London as well as in America, and that they are as ready for a "speculation" as their cis-atlantic relations. One of the number is just now trying to "turn a penny" by the republication of the "Anti-Masonic Revelations" and scandal with which this country was flooded and nauseated some twentyfive years ago. In a caustic notice of one of these publications, the editor of the Review remarks, with not less force than truth, as follows :—

> "It may generally be taken for granted, that when a person begins 'affirming with an oath' what merely requires a simple assertion, there is strong ground for doubting his affirmation from beginning to end; and when a gentleman who professes a wish to enter into a sober argument with an individual, commences by calling him in one breath a rogue, thief and scoundrel, besides bespattering him with all the mud, of which Billingsgate is the traditional fountain-head, we can hardly be thought to have transgressed the bounds of charity, when we take the liberty of suspecting that the said mud is meant to divert attention from the palpable deficiency of reason and argument which is behind."

The Catholic Bishop of Ireland, some few months since, commenced a crusade against the Order in that island, and issued an anathema, "couched in terms and breathing a spirit hardly less than fiendish." The effect

however has been counter to his expectations. The Review says: "The reports from Ireland tell most admirably for the energy of the Brethren on the other side of the channel, and indicate that in spite of the intolerance of priestcraft, and of a system of persecution by means of superstition, only suited to the darkest ages, the blessings which Masonry dispenses, are being felt and acknowledged throughout the island. Opposition has only served to 'strengthen the cords and lengthen the stakes' of the Order." And this remark of the Review seems to be literally true; for, according to the Limerick Chronicle, "upwards of *three hundred* gentlemen have joined the Masonic body in Ireland since the denouncement of the Order by Dr. Cullen;" and on this statement the Carlow Sentinel of the 6th December last, says—"Our Limerick cotemporary should add, that very many of those who joined are Roman Catholics, connected with the Irish bar, with the banks, country gentlemen and solicitors. So much for Dr. Cullen's excommunication, in the nineteenth century, of the Freemasons' Order."

Masonry in Ireland is in too strong hands to be seriously disturbed by Papal anathemas, whether they emanate from Dublin or Rome. Such has been the liberalizing influence of protestantism, the increase of the means of education, and the diffusion of intelligence among the masses, during the present century, that nine-tenths of that class of the male population, who could by any proper means gain a legal reception into the Order, are so far above the priestly influence, that the fear of anathema, or excommunication, would be no restraint upon their action, were they desirous of becoming Masons. This is proved, to some extent, by the following anecdote, related by an Irish correspondent of the Review :— "A celebrated doctor, in Ireland, addressed to his congregation a philippic against Freemasonry, in the same strain as Paul Cullen; nevertheless, in the following week, one of the most influential of his Roman Catholic hearers joined the proscribed Order—so disgusted was he with the bigotry of his priest! Is not this indeed gathering figs from thorns!" The present Grand Master of Ireland is the Duke of Leinster.

The Order in Scotland seems to have been more prosperous the past than for several preceding years. There is more harmony in the councils, and a better feeling among the Brethren, and, consequently, more unity and activity. The annual communication of the Grand Lodge was held at the Waterloo Rooms in Edinburgh, on the 1st December—His Grace the Duke of ATHOLL in the chair. The meeting was well attended, and in the evening upwards of two hundred Brethren, including delegates from sixteen Lodges, assembled to celebrate the festival of St. Andrew. The Grand Master presided here also, assisted by Lord Langford, Sir W. Miller, Sir J. W. Drummond, and other distinguished Brethren.

On the 12th Dec. the Grand Master, accompanied by a delegation from the Grand Lodge, attended a meeting of the Provincial Grand Lodge of Aberdeen, and was received with great cordiality. After the business of the Grand Lodge had been disposed of, the Brethren, numbering one hundred and twenty, repaired to the Royal Hotel, and sat down to an elegant banquet. The evening was spent in a very agreeable, and, in the declared opinion of His Grace the Grand Master, profitable manner. In reply to a complimentary toast, he took occasion to say—"It was his first visit, but it would not, he trusted, be the last. He was anxious that Masonry should prosper, and he thought such meetings might be the means of promoting that object."

A Masonic Ball was given at Edinburgh the last month, under the patronage of the Duchess of Atholl, lady of the Grand Master, who is warmly attached to the Institution, "as she does not think," said the Duke in his speech at the Aberdeen banquet, "that there can be any evil in such a society."

"On the Continent," says our London cotemporary, "Masonry flourishes only where despotism is controlled. In Italy, the Pope fulminates his anathemas against the Order, and sentences every man known to be a Mason, to the galleys! In Austria, Masonry is scarcely known; and, in fact, wherever the Roman Catholic religion predominates, the Craft can only work in secret and by stealth. In Prussia, the symptoms are not so favorable towards the Order as they ought to be, considering that a Prince of the Royal House holds the office of Grand Master. But still, terror does not attempt to crush out the Fraternity in the Prussian dominions, as in those under Papal domination, and the Craft is therefore something more than tolerated."

The Roman Catholic power has now obtained the preponderance in France; and Freemasonry, if it be not positively strangled, will, for a time, at least, continue to exist only on the confines of dissolution. The President is a Mason, as was his father, and as were also all his uncles, including the Emperor, who continued to protect the Institution so long as he was able to protect himself; but this fact furnishes no guarantee of security to our French Brethren at the present crisis. The President is a usurper and a tyrant, without principle and without honor. He is a menial instrument in the hands of Papistry, and must do the will of the power that has elevated him, or lose his head. Hence it is, that, following the dictation of the Jesuits and the Ultramontane party, he has already determined to shut up the Lodges in France, and suspend their operations. The effect of this will be to drive the Fraternity into close retirement; and the fear to be apprehended is, that it may ultimately cost some of our

Brethren their liberty, if not their lives. We shall look for the further development of these proceedings with much interest. Our Masonic correspondence with France must however for the present be discontinued through the ordinary channels of communication. We dare not write ourself, lest we should unfortunately involve our correspondent in difficulty. Our correspondents dare not write us on Masonic subjects, because no letters are permitted to leave the country, without having the sanctity of their seals violated, and their contents scrutinized by government menials appointed for the purpose! The consolation is, that this deplorable condition of things cannot continue for any considerable length of time.

The latest direct Masonic intelligence we have from Paris is to the 28th November. On the 1st October the Lodge *La Clemente-Amitie*, admitted to its highest degree, (being the 32d, S. P. R. S.) the Baron de Borroozun, Major of State to H. R. H. the Prince of Vallachia, Commander of the Order of Nickam of Turkey, and Knight of the Black Eagle of Prussia. It is the intention of the Baron to revive the Order in Vallachia, where it now has but a nominal existence among a few foreign residents. On the 18th November, the same Lodge initiated M. Abdelltre Velsby, a Turkish Effendi,—a young nobleman sent to Europe by the Grand Seignior, to study European manners and customs.

The Grand Lodge of Holland is held at the Hague. His Majesty WILLIAM II. is the Grand Master, with the R. W. Brother J. Schouten, for his Deputy. It has eighty private, or subordinate, Lodges on its roll—several of which are located in the East Indies, two or three in Africa, as many in America, and others in the islands of the Pacific. The Order is flourishing under its jurisdiction.

The Grand Lodge of Belgium is held at Brussels. The G. Master is Le Fr.·. T.·. R.·. F.·. De Facqz. It has twentytwo Lodges on its roll, most of which are active, though they have recently been made to feel, to some extent, the intolerant spirit of the Papal power. There is also here a Supreme Council 33d, of which the Ill. Br. Pierre Albert Joseph Stevens is the Grand Commander.

As we have before intimated, His Royal Highness the Prince of Prussia, is the official head and protector of all Masonic Lodges in the Prussian Monarchy. The Privy Counsellor Chev. LINCK is the Grand Master of the Grand Lodge "Royal York of Friendship," at Berlin. It may not be strictly true that the light of Masonry has here been "put under a bushel," but it does not shine upon the hill-tops.

In the Free-City of Hamburgh, there are three Grand Lodges, namely, the "Grand Lodge of Hamburgh," M. W. Henry W. Buck, G. M.; the "Grand Lodge of the Three Globes," M. W. F. A. O'Etzel, G. M.; and the "National Grand Lodge," M. W. Count Victor Kenekel de Donnesmark, G. M. The Order is here more active, if not more prosperous, than at Berlin.

Of the Grand Lodge of Hanover, we can say but little more than that its Grand Master was the late King, formerly the English Duke of Cumberland, and uncle of the present popular Queen Victoria. His Deputy, and, until the vacancy is otherwise filled, the present acting Grand Master, is Gen. Hattorf. The Order will not probably suffer by the change in the Grand Mastership.

The Grand Lodge of Saxony meets at Dresden, and has for its presiding head the M. W. Charles G. T. Winker, with about three hundred subordinate Lodges on its roll. It is one of the most active Grand Lodges on the Continent, and the government of the Order is in reputable and efficient hands, however much we may be disposed to dissent from views and opinions it has recently seen fit to lay before the Masonic world.

His Majesty Christian VIII. is the Grand Master of the Grand Lodge of Denmark. We are not informed as to the number of Lodges under its jurisdiction, nor generally as to their present condition. The Order is actively cultivated at Copenhagen, and we believe at Elsinore. Judging from the character of the government and the intelligence of the people, the presumption is that the Lodges throughout the kingdom are well sustained.

The Grand Lodge of Frankfort-on-the-Maine, has for its patron the Grand Duke of Hesse, and for its Grand Master the active and intelligent Brother George Kloss, under whose efficient administration the Order in this little republic has attained to a high degree of eminence and prosperity.

The supreme head of the Fraternity in Sweden, is the King, Oscar I., with the Prince Royal for Grand Master. In no part of the Continent of Europe has the Order commanded higher respect or been more ably sustained than in Sweden, though, we regret to learn, that at the present time the Lodges are not enjoying their wonted activity.

The M. W. Brother Hattger, we believe, is still at the head of the "Grand Lodge Alpina," at Zurich, in Switzerland, where the Order enjoys a considerable degree of prosperity, especially in the Protestant cantons, where they are the most numerous.

There is a Grand Lodge, and also a Supreme Council 33d, in Portugal. The M. W. Br. Juan Coelho, presides over the former, and the Ill. Br. Jose da Silva Carvacho, over the latter. We know little of the condition of either, but presume it not to be very encouraging.

In Spain, the Order has a merely nominal existence, and that a guarded one. The Papal rule is too powerful for it there, as it is for everything else embued with the spirit of intelligence and liberalism.

There are some other Grand Lodges, and an almost innumerable number of Provincial Grand Lodges, scattered over Europe and Asia, the two Americas, and among the Islands of the Pacific and Atlantic oceans, which the already too much protracted length of this article forbids us even to name. As for subordinate Lodges, it is sufficient to say that the sun never sets upon them. In all quarters of the world—where the light of civilization and Christianity has thrown even its feeblest rays, they may be found. So extensive is Freemason—so efficient for good, if carefully and wisely directed.

THE FIRST AUTHORIZED FORM OF A MASONIC PRAYER.

The fact may not probably be known to many of our Masonic Brethren, that up to about the year 1754, there was no authorized form of Masonic Prayer for the use of the Lodges. Prior to this period, says Br. Oliver, the Master was left to his own discretion in this particular, although the general practice was, to select an appropriate form from the Liturgy of the Church. The Prayer Book was then a text-book of the Lodge. About this time, Jews were first admitted into the English Lodges, or, indeed, with the exception of their connection with the spurious Lodges on the Continent, into Masonry any where, as Masonry was then understood and practised. It was very natural that they should object to the use of the Prayer Book, or any other of the forms of Christian worship; and it was equally natural that their objections in this respect, should lead to irregularities in the devotional services of the Lodge-room. The Masters in some instances were found to manifest a willingness to yield to the prejudices, or preferences, (as you please,) of this new class of initiates, and lay aside the Liturgy, for extemporaneous, or less objectionable forms of prayer. But this did not square with the views of propriety which the old and eminent members of the Order then entertained. As they had received and learned the forms and lessons of Masonry, so they were desirous to preserve and transmit them to their successors. And in order to set this matter right, by authority, Dr. Manningham, then Deputy Grand Master, in connection with Dr. Anderson, drew up the following prayer, to be used at the initiation of candidates, and laid it before the Grand Lodge at London, for its sanction. That body immediately adopted it; and the Doctor personally introduced it into the metropolitan Lodges; "by whom," says Br. Oliver, "it was gratefully received." This prayer, says the same learned Brother, was used in the Lodges until the time of Preston, "who altered, without improving it." It was published in the "Freemasons' Pocket Companion," in 1754, and is as follows :—

> "Most Holy and Glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces! and hath promised that where two or three are gathered together in thy Name, thou wilt be in the midst of them ; in thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings: to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Endue him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg, in the Name and for the sake of Jesus Christ, our Lord and Saviour. Amen."

The restoration of this old and beautifully sublime Prayer, to the ritual of the Order, would now be regarded as an unpardonable innovation, if not rank heresy, to the "ancient landmarks." Nevertheless, it is refreshing and profitable to drink occasionally of the pure waters of the fountain.

CELEBRATION OF ST. JOHN'S DAY.

We learn from the Homer (La) Advocate, that the anniversary of St. John the Evangelist, was celebrated at Minden, in that State, on the 27th December last, by Minden Lodge, No. 51. Notwithstanding that the day was stormy, the attendance was large, and the Brethren marched in procession to the Church, whence the exercises were performed. After prayer by Rev. Br. Clements, W. Brother J. K. Belden, Esq , "who had been selected to deliver an address for the occasion, arose, and enchained the attention of the audience for the space of an hour and a half, evidently showing that he understood his subject, at the same time delivering his ideas fluently and impressively. The audience seemed highly gratified."

After the address, Br. Belden installed the officers of Minden Lodge, and also a part of the officers of Taylor Lodge, No. 100, in a beautiful and impressive manner. The Brethren with their ladies then repaired to the principal hotel of the village and partook of the dinner which had been provided for the occasion.

The day was also celebrated at San Francisco, California. For the following account of the ceremonies, we are indebted to the Daily Herald, of that city. It will be seen that the address on the occasion, was delivered by Comp. Gilman, and that a copy has been requested for the press :—

Agreeably to previous notice, the Masonic Fraternity of the city and State united yesterday in the customary observances of the day, which has been long celebrated throughout Christendom as the anniversary of St. John the Evangelist—the Apostle peculiarly beloved of the twelve, to whom was entrusted the propagation of Christianity by its great Author. Notwithstanding the inauspicious opening of the day in consequence of heavy rains in the morning, a very full attendance of the several Lodges of Master Masons in this city, consisting of the members of California Lodge, No. 1, Davy Crockett Lodge, No. 7, and Parfait Union Lodge, No. 13, assembled at an early hour at the Masonic Hall in Kearney street, and were organized for the procession by W. D. Fair, Esq., as Grand Marshal, assisted by C. G. Scott, Esq., of California Lodge, and Richard Ross, Esq. of Davy Crockett Lodge.

At the same time the members of California Chapter, No. 1, of Royal Arch Masons, were organized for the procession under the direction of J. J. Papy, Esq., as Marshal of the Order.

The Knights Templars were marshaled in very respectable numbers, by Sir Knight R F. Knott, at the rooms of Hon. W. Geary, who presided over the body collected on the occasion.

Of the several Orders there were about three hundred, who, attended by a very superior band of music, proceeded from the Masonic Hall to California street, down California to Sansome, along Sansome to Sacramento, up Sacramento, to Montgomery, along Montgomery to Clay, along Clay to Kearny, on Kearny to Jackson, up Jackson to Dupont, on Dupont to Clay, and down Clay to Kearny, from which street they moved into the Jenny Lind Theatre.

On entering the Theatre, the Lodges of Master Masons filled the Orchestra seats and the seats of the Pit. The Knights Templars and Royal Arch Masons took their seats upon the stage, forming a semi-circle around the orator of the occasion,—Sir Knight Charles Gilman—and the installing officers consisting of P. M. W. G. M. and the D. G. Master of the Grand Lodge of the State of California. The Dress Circle and Galleries were filled with spectators of the ceremonies. On the house being seated the band performed in an effective style the French national air of the "Marseillaise," which was followed by an invocation to the Deity by Sir Knight, the Rev. Dr. Boring. Introductory to the address the band performed the English national anthem of "God save the Queen." The address of Br. Gilman was a neat and appropriate performance, setting forth the origin of the Institution of Freemasonry, and a brief history of the introduction of the several Orders of Royal Arch Masons and Knights Templars. The Fraternity we understand have requested a copy for publication.

Following the address the band played the American national air of the "Star Spangled Banner"—after which the installation of the officers of the several Master Mason's Lodges was solemnized in due form and the ceremony at the Theatre closed.

The following are the names of the officers installed :—

First, of California Lodge, No. 1—Richard F. Knott, W. M., P. W. Shepheard, S. W., and Dr. Cole, J. W.

Those of Davy Crockett Lodge, No. 7, are J. J. Papy, W. M., Joseph Hennesberger, S. W., Eugene McCarthy, J. W.

A Masonic dinner concluded the festivities of the day.

We learn that the day was also celebrated by Union Lodge, at Nantucket, in this State. The address on the occasion was delivered by Br. Rev. J. G. Forman, of that island, and was received with much favor by a select audience of ladies and gentlemen.

After the address, the officers were publicly installed, and in conclusion the company partook of an elegant collation. The whole of the ceremonies took place in the hall of the Lodge.

We give the following extract from the address, equally for its truth and beauty :—

> "The institution of Masonry has the highest respect for the moral law. There is not one of its various degrees that does not inculcate the highest morality. The ten commandments and most sublime portions of the Scriptures are rehearsed with the deepest reverence and sincerity, and the mind is impressed with the sublimest ideas of God and His moral government ; of His merciful and everlasting Providence, and the necessity of a good life to procure His favor and enter into His presence in the world to come. I do not hesitate to say, that no man can become acquainted with the degrees of Freemasonry, in the right spirit, who will not feel his reverence for God powerfully awakened, and his faith in the Scriptures sensibly increased ; who will not receive from their perusal a higher delight, and find his contemplations of the Supreme Being greatly exalted."

GRAND LODGE OF LOUISIANA.

We are indebted to the kindness of our attentive New Orleans correspondent for the materials of the following notice of the proceedings of the Grand Lodge of Louisiana, had at its annual communication on the 22d of January last. The session was well attended. The most important matter (except perhaps the election of officers), which came up for consideration, was the reading of the report of the committee on foreign correspondence, and the adoption of the resolutions appended. We have a copy of the resolutions, as recommended by the Committee, but cannot conveniently spare the room necessary to give them entire. The first provides, that the Lodge which recommends the petitioners for a new Lodge, shall also certify that the Brethren "named as Master and Wardens, are competent to confer, correctly, the three degrees of Ancient Freemasonry." And this we cannot doubt will be found to be a wholesome and conservative regulation. The second resolution denies to non affiliated Brethren the right to visit Lodges, and deprives them, generally, of all Masonic privileges, within the jurisdiction of the Grand Lodge of Louisiana. It is *very* stringent. The third resolution was not adopted. The 4th, 5th, and 6th resolutions we give entire as follows :—

Be it Resolved, That in the estimation of this Grand Lodge, the act of the Most Worshipful the Grand Lodge of Hamburg, in the chartering Pythagoras Lodge, within the jurisdiction of the Most Worshipful the Grand Lodge of the State of New York, is an unauthorized and unjustifiable violation of the territorial jurisdiction of the said Grand Lodge, and of the laws and policy of the Grand Lodges of the United States. That we hereby make our solemn protest against it, and all similar usurpations, and call upon the Grand Lodge of Hamburg to revoke said charter, and abstain from all similar proceedings in future.

Be it Resolved, That this Grand Lodge enters its solemn protest against the doctrine announced by the Grand Lodge of Hamburg, in its letter to the Grand Lodge of New York, in these terms :—"*for, indeed, it should not be overlooked, that our German Brethren in America, if ever we were to choose, would, of course stand nearer to our Grand Lodge, and probably to all others in Germany, than natives of another country*," as a direct violation of that great and fundamental principle of the Order, which recognizes no distinction of country or language ; and in its connection and application to the subject of that letter, subversive of all discipline and peaceful government in Freemasonry.

Be it Resolved, That this Grand Lodge will herself oppose, and hereby invites her sister Grand Lodges of the United States, to oppose any interference with Masonry in the United States, by any foreign Masonic body or authority whatever.

The seventh requires a unanimous ballot on each of the degrees, in the admission and advancement of candidates. The eighth declares the remission or return, directly or indirectly, of any part of the fee, an unauthorized violation of the Grand Constitution. The ninth and last is as follows :—

Be it Resolved, That as the Ancient Laws of our Order, and the 2d section of the 2d article of our Constitution, recognize the three degrees of Apprentice, Fellow Craft and Master Mason *only*, this Grand Lodge is prohibited from recognizing the *Degree* of Past Master. That, consequently, this Grand Lodge can only concede, and does only concede, the title and privileges, and confide the duties of Past-Master only to such Master Masons as have been regularly elected, and installed into the office of Master of a Lodge of Symbolic Freemasonry, constituted and chartered by a lawful Grand Lodge of the Order.

The M. W. Brother John Gedge, who has presided over the interests of this G. Lodge, with distinguished ability, for the last two or three years, and to whose indefatigable industry and perseverance the Fraternity in Louisiana are largely indebted, having declined a re-election, the M. W. Br. H. R. W. Hill, Esq. of New Orleans, formerly G. M. of the Grand Lodge of Tennessee, was elected as his successor. We are happy to learn that the choice has fallen upon a Brother so competent to sustain the important interests committed to him. We give below a complete list of the officers for the current year :—

H. R. W. Hill, G. M. ; R. F. McGuire, D. G. M. ; W. L. Knox, S. G. W. ; S. W. Hart, J. G. W. ; S. Herriman, G. Treas. ; Edward Barnett, G. Sec. ; Rev. C. W. Whitall, G. Chap. ; James Clarke, S. G. D. ; E. Ferry, J. G. D. ; G. W. Race, G. Mar. ; H. W. Long, S. Sd. Bear. ; S. O. Scruggs, G. Pur. ; L. A. Gunst, F. H. Knapp, H. M. Crenshaw, T. R. Brady, G. Stewards ; J. Salle, G. Tyler.

THE SCOTCH RITE IN OHIO AND PENNSYLVANIA.

Our Brethren of this Rite will be gratified to learn that Grand Councils of Princes of Jerusalem and Lodges of Perfection have recently been organized at the city of Columbus, in the State of Ohio, and at the city of Pittsburg, in the State of Pennsylvania, under the authority and jurisdiction of the Supreme Grand Council 33d for the Northern Jurisdiction of the United States, holding its Grand East in this city. We are happy in being able to add, that these four bodies have been organized under highly favorable and encouraging auspices. The Dispensations authorizing their establishment have been granted to Brethren of acknowledged capacity and faithfulness, and we feel assured that no proper exertions will be wanting on their part to secure their future prosperity and usefulness. We give the names of the Brethren to whom the Dispensations have been granted :—

At Columbus.—Franklin Hulbard, William M. Savage, David T. Woodbury, John W. Milligan, William Blynn, Benjamin F. Martin, J. W. Baldwin.

At Pittsburg.—James S. Hoon, James W. Hailman, Horatio N. Spear, Samuel Eakins, Thomas Sargent, Thomas Davage, Charles W. Rickettson.

Ill. Br. K. H. Van Rensselaer, of Columbus, Ohio, is the Deputy of the Sup. Grand Council, for Ohio and Western Pennsylvania.

MOUNTAIN SHADE LODGE, CALIFORNIA.

This is one of the many new and thriving Lodges which have recently sprung up in California. It is located at Downieville, and we believe has recently received its Charter, having worked under Dispensation the usual length of time. A correspondent writes us that it is in a highly prosperous condition. It raised twentytwo candidates during the first four months of its existence, "all good men and true"—having in the mean time rejected several applicants. This fact will appear the more striking, and more indicative of the high importance attached to the institution by the uninitiated in California, when it is stated that the fee for the three degrees in this Lodge is *one hundred dollars.* The Lodge has distributed in charity, during its short existence, over *one thousand dollars,* and has a like sum in its treasury. W. Brother H. P. Benton, of Republic, Ohio, was, its first Master, and continued to preside over its interests until recently, with distinguished ability and efficiency. On leaving to return to Ohio for his family, his Brethren generously availed themselves of the occasion to acknowledge their appreciation of his services in the presentation of an elegant Past Master's Jewel, of the value of one hundred dollars. It was made of pure "Yuba gold," by Mr. Benj. Green, of Downieville. May our Brother long live to enjoy it.

THE KNIGHTS TEMPLARS.—NO. XI.

[Written for this Magazine by R. W. John H. Sheppard.]

After the death of Hugh de Payens in 1136, Lord Robert, son-in-law of Anselm, Archbishop of Canterbury, was chosen Master of the Templars at Jerusalem; he was distinguished as a general, and a valiant man. About this time rose into fame the celebrated Mussulman prince, Zinghis, who surrounded and captured Edessa, and was soon after assassinated. His sons Saphadin, and Noureddin divided the empire; Noureddin, or Nour-ed-deen, "Light of Religion," took many cities, and shook the Latin kingdom of Syria to its foundation; the eastern frontier was lost; many Templars were slain; christendom became alarmed; Jerusalem itself was in danger; and the brethren sent letters to the Pope for aid, who commissioned St. Bernard to sound the trumpet through Europe and kindle the flames of a second Crusade. This was in 1146, when Everard des Barras was Master of the Temple.

Barras summoned a general chapter of the Order at Paris, where Pope Eugenius III., Louis VII., king of France, and many nobles and princes, together with 130 Knights Templars, arrayed in their *white* mantles, were present and projected this great enterprize. Under the papal sanction, the Templars assumed the badge of the *blood-red* cross, to be worn over their dress and upon the heart—whence their name of the Red Cross Knights. Rich grants of land, donations, and gifts of gold were showered upon them. St. Bernard went forth like another Peter the Hermit, visited many great cities in France, Italy and Germany, and with his eloquent and thrilling sermons stirred up the souls of all christendom for the defence of the Holy Sepulchre, promising everlasting crowns of glory to the soldiers of the cross.

Conrad III., Emperor of Germany, with a large army marched to Asia Minor, and after the loss of nearly all his troops, fled to Constantinople and from thence embarked for Palestine. Louis VII. king of France soon followed him at the head of a powerful force. Two renowned warriors, Roger de Mowbray and William de Warrenne, barons of England, accompanied him. On their way to Constantinople and among the mountains of Phrygia and Pisidia, they suffered great losses; in tortuous defiles, and deep gorges, beneath frowning precipices, mid storms of winter, exposed to famine, surrounded by troops of Turkish archers, and ignorant of the true route, they were almost all cut off. Louis narrowly escaped with his life and gratefully acknowledged the eminent services of the Templars in this perilous expedition. Knolles gives a brilliant account of a conflict, where on the banks of the Meander, Conrad without boat, bridge or transport, saw an immense body of Turks drawn up in battle array on the opposite side; but undismayed he headed his battalions, put spurs to his horse and led on his troops through the winding stream; and by an impetuous attack conquered the enemy. So many bones were left on the field of battle, that the huge heaps excited the wonder of the traveller for many years.

Louis and Baldwin on their arrival at Jerusalem, were entertained by the Knights at the Temple. The campaign was soon opened and the Red Cross banner waved before the walls of Damascus; from bad management they were soon compelled to abandon this siege. The affairs of the Crusaders,—without entering into detail—were at a low ebb. Barras wrote to the Court of France a most gloomy and desponding account of the situation of the Crusaders, hemmed in at Antioch by the warlike Noureddin. For Conrad and Louis, discouraged and with only a shattered remnant of their numerous troops, had returned to Europe. Such was the unfortunate termination of the second Crusade, where even the great military preparations and a vast array of legions were not adequate to maintain and preserve the integrity of that kingdom in Palestine which the immortal Godfrey had acquired.

On the 20th of April, 1153, died the celebrated Templar, and Bishop of Clairvaux, St. Bernard, at the age of 63. He became a monastic at Ateaux, and with thirty associates founded the monastery at Clairvaux in Champaigne. He was a man of great powers of eloquence, rigid self-denial, learned, severe in his ascetic habits, and a voluminous writer. He was much esteemed by the clergy and held an immense influence in the councils of the Pope. He founded 160 monasteries and was a cotemporary with the elegant and time-honored Abelard, to whom, however, he was a bitter enemy. These two great scholars were of very different temperaments, like the negative and positive poles of the electric fluid. An instance may show their disparity; Abelard saw the beautiful Heloise and while she was his pupil in the sciences, fell a sacrifice to her charms and secretly married her—the source of future woes to them both, but a theme for one of Pope's sweetest poems, Abelard and Eloisa. St. Bernard also was once exposed to temptation from the Idalian goddess. In his solitary walk near a sheet of water he met a fascinating woman, whose eyes charmed him with strange emotions—but he recovered himself in a moment, fled to the pond and there waded in up to his neck, until the cold waters had entered into his soul and the Monk triumphed over the man. It proved a refrigerator to all future passion. The mother of St. Bernard, before his birth, dreamed that her offspring would be a *white dog*; on which a monk said to her, "Be of good cheer, you will have a son, who will bark loudly against the enemies of the Church." At the council of Clermont his eloquence again awakened the shout of the Talismanic words, Deus id vult, Deus id vult, for another Crusade. He crossed the Rhine in his war-mission and roused Conrad III. to embark in the holy enterprize; he had great influence with Louis also; though it is a mournful reflection to think that this great prince and follower of the Cross, could have been guilty of such barbarity to the rebellious inhabitants of Vetri when he ordered a Church, to which 1300 fugitives had retreated, to be set on fire, and such a mass of living beings to be destroyed in the flames!

The warlike Noureddin was continually gaining strength and forming plans for the recovery of Jerusalem, from which troops were so often withdrawn for the defence of the frontier of Palestine, that the garrison became weakened, and the city was left in imminent danger. Indeed, in the year 1152, a large body of Turks were near taking it: for having passed through Damascus, and crossed the Jordan, they suddenly appeared on the brow of Olivet, with their tents and yellow and green banners, while their trumpets and kettle drums were heard across the valley of Jehosophat to the dismay of the trembling inhabitants. But a few Knight Templars—soldiers ever foremost in battle, and found where danger was deepest—went round from house to house and street to street, roused the citizens, marshalled a band of armed men, and in the dead of that day-night, emerged silently from the gates of the city, set fire to the Turkish tents and drove the invaders to Jericho. There the fugitives were met by the returning army of Baldwin, and 5000 of them were slain.

This enterprize, however, was not conducted by Noureddin. He never suffered his vigilant troops to be surprized. He was a man of great force of character and one of the most brilliant chieftains that ever wore a turban or cried *Allah acbar!* God is victorious, in the onset. Like the Templars, he was a devotee of ascetic habit, a fanatic of the Koran. Daily his prayers were heard at the set hours of Moslem worship. In his profound manœuvres, and discipline of his army he stood in the highest rank of commanders, and, in his personal prowess, he wielded his sword in battle with the meanest soldier. He aimed at martyrdom in the field of battle. He jeoparded his life to save his country. No anchorite surpassed him in prayers and fasting. Let us do justice to a noble enemy of the Crusaders. He believed with Mahomed that the sword of Islam is the key of heaven and hell—heaven to his followers and hell to his foes—and that the soldier who died fighting valiantly, would be carried by angels to the habitation of the black-eyed Houries. So strict was his discipline in the field and in the camp, that neither profanity, nor frivolous conversation were allowed by this commander of the faithful. Such was Noureddin, and his success was great.

Baldwin the III.—a brave and able prince and skilful general, died July 11, 1163, after a reign of 21 years; he was succeeded by Amelric—Almeric or Amoury, for the name is found in each mode of spelling—who the next year made an unfortunate expedition to Egypt. When Noureddin heard of Baldwin's death, he was urged by his friends to seize on the Holy City; but he sublimely replied; "God forbid I should take advantage of the Christians misfortunes; now Baldwin is dead, whom is there I need fear?"

Almeric, who Gibbon says, "had imbibed the pernicious maxim, that no faith should be kept with the enemies of God"—after some victories, took the city of Belbeis and massacred the inhabitants; he was soon after driven to Alexandria and there compelled by Shiracouch, one of Noureddin's generals, to retreat in disgrace to Syria. He was accompanied in this enterprize by numerous Hospitallers, who had become a military Order; many of whom were cut off in this

rash invasion. Gilbert d'Assalit, their Master, went with them; but the Templars refused to join them, because they deemed the enterprize a violation of good faith and existing treaties. Shiracouch soon after reduced all Egypt to subjection, and died. He is called by Knolles, *Saracon*, but the identity of the person cannot be mistaken, for he is the same "great man of war," one of Noureddin's generals, whose victories led to the final conquest of Syria.

SALADIN, the nephew of Shiracouch, after the death of his uncle, aspired to the caliphate of Egypt; a warrior eminent for personal prowess and popular by the liberal distribution of treasures. He was by birth a Curd; the Curds were pastoral tribes dwelling in the hill-country beyond the Tigris. His real name was YOUSEEF-BEN-ACOUB; Joseph the son of Job—of the race of the Mirmuræni; his parentage was poor, but respectable. "He came (says Vinsauf) to Enfrid of Tours, the illustrious prince of Palestine, to be mantled, and after the manner of the Franks received from him the belt of Knighthood."—*The belt of Knighthood?* May not this account for his often sparing the lives, and his generous treatment in some instances of many captive Knights in his future campaigns and battles. *Verbum Sapienti.*

The boyhood of Saladin was spent in pleasure or idleness, and his early manhood among the gay courtezans and voluptuous debauchees of Damascus. But when he was sent with his uncle Sheerkoh by Noureddin with a troop of cavalry to aid in the defence of Egypt, ambition flashed upon his heart; he was another man; he threw off the follies of youth, as a serpent scorns his old slough; was suddenly transformed into a soldier of the Crescent; distinguished himself at Alexandria, and soon rose to be a star of the first magnitude, which shed a long and deep sorrow on the nations of Europe. He put on a coarse, woollen dress, drank only water, prostrated himself in prayer five times a day and became grave, watchful, abstemious, and a constant student of the Koran, which he read on horseback. His father then gave him the name of "SALEH-ED-DEEN," integrity of religion; whence popularly called SALADIN. He was truly a DAMASCUS BLADE.

Noureddin was alarmed at the ambitious strides and rebellion of Saladin, and was hastening to Egypt to put him down, when he was checked by a great earthquake; Saladin found out his intentions by means of "*carrier pigeons*," made an artful and ostensible submission, and thus induced the Caliph to suspend his expedition. Noureddin, however, continued to be alarmed at such designs of the ambitious emir, and again resolved to march with a large army to Egypt; but he was cut off by the quinsy at Damascus; and thus fortune or destiny favored the usurper. Noureddin was much lamented; he was spoken highly of by Christians. The perfidious Almeric, however, soon followed his great enemy to the chamber of death. Baldwin IV. his son, a leper, succeeded. He was only thirteen years old when he was crowned, and the administration of the kingdom was confided to Raymond, 2d, Count of Tripoli.

The moment Saladin who had married the widow of Noureddin, found himself secure at the head of the army, he made his power felt. With 50,000 horse and foot he crossed the desert from Cairo, accompanied by a body guard of 1000 choice troops, arrayed in yellow cloaks over their armor; and laid siege to Gaza, the southern key of Palestine. It was bravely defended by the Templars to whom the city belonged, and under Odo de St. Amand, then Grand Master, Saladin was driven back to Egypt.

In the year 1172, Pope Alexander confirmed the privileges of the Templars, and enlarged their power. The Templars at that time wore a chain mail, when on duty, leaving the sword arm free—on the head a white linen coif, over which was a small red cap of cloth, and in battle they put on an iron skull cap, or low helmet. The officers of the Temple, were the Grand Master; next to him the Marshal; the Prior or Preceptor of the Temple; the Drapers, who had charge of the apparel; the Standard-bearer, who carried the war banner, or Beauseant; the Turcopilar, or commander of the horse; and the Guardian of the Chapel—a portable Chapel, with dress for the altar, a kind of round tent, placed in the centre of the camp, around which the brethren convened in religious services; it must have been in the nature of a tented pulpit. There were other officers of inferior grade. On the eve of battle the Templars occupied the right and the Hospitallers the left side of the bannered Cross. When the trumpets sounded for the attack, the troops joined in the holy psalm, NON NCBIS, NON NOBIS, DOMINE, Not unto us, Not unto us, Oh Lord. The Templars were ever first in battle and last in retreat.

Saladin again renewed his invasion of Palestine. This indomitable warrior, was never wearied nor idle. With an immense force he attacked Ascalon, and was defeated by Baldwin. Odo at the head of eighty Templars, Nov. 1, 1177, rushed upon his royal guard of Mamalukes, and broke them down. Saladin, after immense slaughter of his men, fled to Damascus. The next year he gathered another army and attacked a fortress of the Templars at Jacob's Ford on the Jordan and took it. Odo was taken captive; the Master of the Hospitallers, fled, though wounded and swam across the Jordan; and numerous Templars were slain: Odo was offered his freedom on severe conditions, noblyrefused, and died a victim of chagrin in the dungeons of Damascus. A truce of four years was then made with Saladin; but it was soon broken.

The Count of Tripoli was thought to have been treacherous and secretly in alliance with Saladin. When Gerard found in May, 1187, that the infidels had crossed the Jordan, he sent to the "Convent of Caco, a castle of the Templars, commanding the Knights to meet him at the fortress of La Feue, four miles distant. Next day at dawn, he joined them with ninety Knights and they went over to the garrison of Nazareth, where forty Hospitallers met them, making with soldiers and all about 600 men. With this small band they came upon some thousands of Mussulmen at the brook Kishon. There, says the Abbot Coggleshale, they dealt "death and damnation,"—but they were too few to succeed against the dense Turkish columns, and nearly all perished.

To follow the campaigns of the Moslem conqueror—his successes and defeats—the brave acts of the Templars—the heroic deeds of Jacqueline de Mailly, Marshal of the Temple, on his white war horse at the brook Kishon, where the Grand Master of the Hospital, and many Knights were slain, on account of which the Abbot Coggleshale, exclaimed, "Daughters of Galilee put on your mourning clothes," would exceed our narrow limits. Like the hasty gatherer of spoils in the field of battle, we can only touch the most shining armor. Let us pass to the scene near Tiberias, where within three miles, every hill and valley, mountain and plain is covered with Saracen invaders. Within view of the beautiful lake of Galilee, 80,000 Moslem troops, with Saladin at their head are now arrayed in order of battle. Against this vast and superior force all the chivalry of Palestine is collected, the fate of the holy city hangs in dreadful suspense. A most desperate and bloody battle is fought. "ALLAH ACBAR" resounds in mournful echoes to the sad Crusaders. They are defeated with great loss. The disconsolate Abbot Coggleshale again cries out, "*Heu mihi, quid dicam;*" alas me, what can I say! *Capta est crux et rex et Magister militiæ Templi*—the Cross is taken, and Guy de Susignon the king, and Gerard De Riderfort Master of the Templars, and the Marquis of Montferrat and many nobles and Knights. The mountains, hills and plains were bedewed with blood, shattered limbs, broken heads, banners and blackened bodies lay scattered round. The sun went down in sorrow on the sea of Galilee, and the voice of the symbal and harp was still. Such was the battle of Tiberias, July 2, 1187.

The Knights Templars and Hospitallers, who were taken captive by Saladin were assembled before his armed troops, and he ordered them to abjure their religion and turn Mussulman, or die. They refused to a man. It was sunset—their last look was on the mountains round about Jerusalem, when the scimitar flashed before their eyes and they lay headless on the ground.

The citadel of Tiberias immediately surrendered. The Saracens then crossed the plain to Sebaste, went to the magnificent Church built by St. Helena on the spot where John the Baptist was beheaded, and there beat the bishop cruelly, because he had concealed the gold and silver vessels of the Church. One column proceeded to a castle of the Templars situated on a lofty cliff near the Jordan and Dead Sea, overlooking the desert of our Saviour's temptation; they took it, slew the whole garrison and left it a ruin to mark the spot. Having laid waste the surrounding country, destroyed several churches and captured numerous strong holds, and having also taken Gaza, Acre, Jaffa, Cæsarea, Ascalon and Beyrout—indeed nearly all the seaports but Tyre—Saladin proceeded to invest Jerusalem. Here 100,000 miserable fugitives had fled for refuge, and a sad remnant of Knights and soldiers manned the battlements. The sun was setting, the bells of the churches were proclaiming vespers, when the myriads of Moslem troops came in sight, filling the valley and deployed up the declivity of the Mount of Olives, where they pitched their green and yellow tents. Saladin had just come with his army from Bethlehem, where he had encamped, and as it is said, visited the magnificent church of the Nativity, which Helena erected and adorned with corinthian columns, rich mosaics and elegant decorations on the spot where Immanuel first appeared. The noble and generous Saracen admired the superb edifice and spared it from injury.

The siege of Jerusalem was short. When the army first beheld the sacred walls and the Temple towering on Moriah, they rent the air with a shout El Kods, El Kods—"the Holy City, the Holy City." The Arabian poets called it, "the long lost sister of Mecca and Medina." In the mean time the bells of vesper and the cries of the Muezzins mingled awfully as the mountain heights cast their long shadows down the valley, where the tombs of so many Hebrew prophets, kings and patriarchs lay in silence. It is needless to dwell on the universal horror within the city—the crush of battering rams on the walls—the earthquake movements of mangonels, and machines, and the flames of naphtha and the agony of the terrified inhabitants. Saladin wished to spare the city from pillage and destruction. Several breaches had been made in the ramparts. Messengers were sent—offering a conditional capitulation, which if refused, the Christians threatened to burn down the mosque of Omar and destroy all the treasures. Saladin accepted the surrender. An immense number were ransomed—14,000 in chains were led into captivity, to be sold as slaves. The Knights redeemed their own persons and went to Tripoli. When Saladin saw the Hospitallers around the sick bed, administering to the poor sufferers, he was touched with compassion and allowed ten of them to continue their work of charity.

Thus fell Jerusalem, Oct. 11, 1187—after having been eightyeight years in the possession of the Christians. The golden Cross of the Temple of the Lord was torn down and the Crescent again towered on the summit of the mosque of Omar. Many and great changes were made; but Saladin was more merciful and generous than the victorious Crusaders in 1099. He did many generous and noble deeds. He released the king Guy de Lusignon, and Gerard, Master of the Temple, from captivity, and if at times cruel and sanguinary, he might plead the example too often set before him by the fanaticism of the Soldiers of the Cross.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER VII.

MARTIN CLARK, A. M. FROM 1740 TO 1747.

"Regard not who it is that speaketh, but weigh only what is spoken."—HOOKER.

"All such things as are either secret or manifest, them I know."—SOLOMON.

"You shall understand, my dear friends, that amongst the excellent acts of that King, one above all hath the pre-eminence. It was the erection and institution of an Order, or Society, which we call SOLOMON'S HOUSE, the noblest foundation (as we think) that ever was upon earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God."—LORD BACON.

"My next move was to the breast of a very showy and self-sufficient gentleman, a man of ample fortune, but very superficial, and famous for nothing but his versatility and want of firmness. He seldom knew his own mind on any given subject, whether in religion or politics, for eight and forty hours together. To day he was a whig, to-morrow a tory, and the next something very different from both. In religion he was sometimes high church, sometimes low church, but more frequently neither one nor the other. In a word, he was unanimously pronounced a universal genius! I have known many universal geniuses in my time, though, to speak my mind freely, I never knew one, who for the ordinary purposes of life, was worth his weight in straw; but, for the government of a Lodge, a little sound judgment and plain common sense is worth all the sparkling genius that ever wrote poetry or invented theories. He was exceedingly fond of trying philosophical and political experiments; and having stuffed his head full of scraps and remnants of ancient republics, and oligarchies, and aristocracies, and monarchies, and the laws of Solon, and Lycurgus, and Charondas, and the imaginary commonwealth of Plato, and the pandects of Justinian, and a thousand other fragments of venerable antiquity; he was forever bent upon introducing some one or other of them into use; so that, between one contradictory measure and another, he entangled the government of the Lodge in more knots, during his administration, than half a dozen successors could have untied.[*]

"He had been a Junior Warden under Dr. Desaguliers; but that discerning Brother entertained some doubts whether his pretensions were sterling, and therefore hesitated to promote him to a higher and more responsible office. His imperfections soon manifested themselves, and the Brethren who placed him in the Chair, lived to repent their choice. He formed several magnificent schemes for the advancement of Masonry, but did not possess sufficient stability to carry them into effect; like the Dutch mountebank who took a run of three miles to leap over the hill, but changing his mind during this preliminary step, when he arrived at its foot, he sat quietly down and declared himself unable to accomplish the feat. Or like the Uperephanos of Brathwait,

——————————— he still thought,
That the world without him would be brought to nought;
For when the dogge-starre raged, he used to cry,
'No other atlas has the world but I.
I am only Hee, supports the state;
Cements divisions, shuts up Janus' gate;
Improves the public frame, chalks out the way
How princes should command—subjects obey—
Nought passes my discovery, for my sense
Extends itself to all intelligence.

"This wonderful man piqued himself on his oratorical powers, and frequently wearied the patience of the Brethren by his dull and unmeaning haranges on the most trifling subjects. I remember on one occasion some topic was under discussion—I think it was on the propriety of Masonic processions—which had been a fruitful subject of ridicule to the wits of London. A great difference of opinion prevailed amongst the Craft on this question, and our Lodge was so nicely balanced in point of numbers, pro and con, that any Master of common understanding would have found no difficulty in turning the scale in favor of his own views, on which side soever it might be. In this exigency what did our sapient Master do? Why, he made a speech, in which he took a view of the arguments on both sides of the question, and proceeding carefully by the strictest rules of logic, and a display of the soundest erudition, but all to no purpose, he construed them so equally that every Brother in the Lodge congratulated himself that his opinions would be triumphant; and when the Master sat down, I heard him whisper to a Brother on his right hand, 'Now do you know, from what I have said, which side of the question my own opinion favors!'—'indeed, I confess myself at a loss to determine.' 'Then I have accomplished my point,' replied this sapient officer, 'for my ambition was to make a speech which would please both parties.' And when the question was put to the vote, he found himself in a minority. Not very complimentary to his tact and judgment, was it?

"Our politic Master was, at this time, building a handsome mansion at the west end of the town, and when it was nearly completed, he boasted one evening, in a speech, of the pure Masonic style in which his dining-room was to be finished and decorated, in all the antique splendor that Gothic architecture could furnish. It was to be a perfect gem; and in the peroration of his speech, he announced his intention of opening it with a grand Masonic dinner, to which he invited all the members then present. The announcement was, of course, received with cheers. Amidst the acclamations of the Lodge he sat down, and a Brother whispered in his ear, 'When do you think it will be finished?'—'Never for that purpose,' replied the Master.

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[*] A passage similar to the above may be found in Knickerbocker's description of William the Testy, and we must leave it to the reader to determine whether Washington Irving had it by communication with our Γνωρισμα, or whether we copied it from him.

"This erudite chief had concocted a notable scheme for distinguishing his year of office as a remarkable epoch, which had caused him more anxiety to bring into a disposable form than any other subject he was ever known to entertain. It was an invention peculiarly his own, and he plumed himself upon it with more than common pride. In introducing it to the notice of the Lodge, his opening speech was flowery and rhetorical. He denominated his plan a grand panacea which would obviate all objections to Masonry, and create an universal sensation in its favor. 'The idea,' he said, 'is novel, pleasing, and practicable; it has never entered the head of mortal Mason, and I am the only individual who has been inspired with the vast design. My star is in the ascendant, and I do not doubt but a niche in the temple of fame is reserved for me, as the author of a magnificent project which will render Freemasonry the envy of all other social institutions.

"He went on in this style for a considerable length of time, the Brethren waiting with commendable patience for the development of his proposal. And what do you think it was? you cannot guess, and so I may as well tell you at once;—it was a Masonic Ball!!! The Brethren were taken by surprise at this unexpected announcement, so alien to the genuine principles of Masonry, and scarcely knew what to say. After they had recollected themselves by a pause of a few minutes duration, the absurdity of the proposal struck them as so perfectly ridiculous, that, though from motives of decorum and respect for the Chair, they endeavored to stifle their sense of the ludicrous, the effort was unsuccessful, and they gave vent to their feelings by a loud and universal peal of laughter, which they found it impossible to restrain.

"'A what?' shouted Bro. Lamball, 'A Masonic Ball?' which was succeeded by another general laugh. And Br. Villeneau repeated the lines from Phœdrus:

> 'Mons parturibat, gemitus immanes, ciens;
> Eratque in terris maxima ex spectatio;
> At ille murem peperit;'

which was the signal for cachinnation the third.

"'On what law of Masonry do you found the legality of your scheme?' said Br. Morris.

"'On what law do you found the legality of Refreshment?' demanded the Master in return.

"'On the second clause of the sixth Ancient Charge,' said Br. Morris.

"'At length Br. Desaguliers, who happened to be present, rose with great gravity, and addressing the Chair, said:—

"'R. W. Sir, the proposal you have just submitted to the Lodge, is so thoroughly alien to the principles of Masonry, that I am scarcely surprised at the indecorous exhibition we have just witnessed, and which, I hope, for the credit of the Lodge, will never be repeated with doors closely tiled. Supposing, for the sake of argument, that the Brethren were inclined to indulge you by acceeding to your unprecedented proposition, they would be incapable of executing the design without committing a gross violation of the general Constitutions of the Order. Are you aware, R. W. Sir, that a standing law provides that it is not in the power of any man, or body of men, to make any alteration or innovation in the body of Masonry, without the consent first obtained by the Grand Lodge? and this, Sir and Brother, would be an innovation which no Grand Lodge could ever be found to sanction or approve.'

"After Dr. Desaguliers had thus expressed a decided negative opinion on the subject, the Master, sufficiently mortified, withdrew his motion, and we never again heard of the anomaly of a Masonic ball.

"But a truce to this gossip. I turn to the literary proceedings of the period, for I was now appropriated by the celebrated Martin Clare, *A. M. F. R. S.* D. G. M. in 1741, who had already distinguished himself by his zeal and intelligence on several occasions, and had done good service to Masonry by an address, which has been already referred to. In this document he made a few observations on those improprieties which are most likely to discompose the harmony of a Lodge; and then proceeded to show at large what the errors and deviations were which it would be desirable to avoid by a society of gentlemen, united by the bonds of brotherhood, and under the strictest ties of mutual love and forbearance.

"His grave and quiet method of delivery made a strong impression on the audience; and its conclusion, in these impressive words, was received with loud approbation: 'It has been long,' said he, 'and still is, the glory and happiness of this Society, to have its interests espoused by the great, the noble, and the honored of the land; persons who, after the example of the wisest and the grandest of kings, esteem it neither condescension nor dishonor to patronize and encourage the professors of the Craft. It is our duty, in return, to do nothing inconsistent with this favor; and being members of this body, it becomes us to act in some degree suitable to the honor we receive from our illustrious head. If this be done at our general meetings, every good and desirable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholesome, and dispassionate laws; the business of the Grand Lodge will be smoothly and effectually carried on; some Grand Officers will communicate their sentiments, and receive your opinions and advice with pleasure and satisfaction; particular societies will become still more regular, from what their representatives shall observe here. In a word, true and ancient Masonry will flourish; and those that are without, will soon come to know that there are some substantial pleasures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other bodies of men, how magnificent soever their pretensions may be; for none can be so amiable as that which promotes Brotherly love, and fixes that as the grand cement of all our actions to the performance of which we are bound by an obligation, both solemn and awful, and that entered into by our free and deliberate choice: and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.'

"At this time rumors were whispered in the Metropolitan Lodges, that the Order was subjected to great persecutions in Switzerland, Germany, Italy, France, and Holland; and that edicts and decrees were thundered out against it in all those countries; and although it was admitted that nothing had been discovered in the behavior or pratices of the Fraternity contrary to the public peace, or to the duty of good subjects, yet the several governments were nevertheless determined that the Lodges of Freemasons should be entirely abolished.

THE ORDER IN THE WEST INDIES.

Our West India correspondent has furnished us with the particulars of the installation of the officers of "Friendly Holy R. A. Chapter," at Kingston, on the 24th January last. The ceremonies took place at the Masonic Hall in Harbor street, in the presence of a large number of Companions attached to the Friendly and other Chapters. "M. E. Comp. Solomon Mehado, the principal of the Chapter, installed his several officers, prefacing each appointment with an appropriate speech; and at the conclusion of the ceremony he delivered a very eloquent inaugural address to the Chapter, which was listened to with profound attention.

The Officers returned thanks for their election to office in speeches of much ability, and after all the other business of the evening had been concluded, the Companions repaired to the banqueting room, where a sumptuous repast awaited them. The good things having been freely discussed, the usual toasts were given, many able speeches made, and the Companions retired at a late hour, after having spent a most agreeable and intellectual evening.

THE 33d DEGREE FOR ENGLAND AND WALES, AND THE DEPENDENCIES OF THE BRITISH CROWN.*

A Grand Convocation of the ineffable and sublime degrees of the Ancient and Accepted Rite, was held in the Freemasons' Hall, London, on the 3d of July, 1851, under the sanction of the Supreme Council for England and Wales. It was the summer Festival of the Order, and was as important a Masonic meeting as ever took place in the annals of Freemasonry. In fact, no record is to be found of a re-union of so many distinguished Masons, of the highest rank of the Order, having met together before. The members present of the Supreme Council for this country were the M. P. Sov. Commander of the Order, Dr. Leeson ; the Illustrious Grand Treasurer, Henry Udall ; the Ill. Grand Almoner, William Tucker ; the Ill. Grand Inspector General, J. A. D. Cox ; the Ill. Grand Inspector General, Henry Emly ; the Ill. Grand Inspector General, Sir John Robinson, Bart ; the Ill. Grand Inspector General, Captain Hopper. The Supreme Council for Ireland was represented by the Ill. Grand Chancellor of the Order, Alderman Hoyte ; the Ill. Sov. Grand Inspector General, Sir J. William Hort, Bart. ; the Ill. Sov. Grand Inspector General, Colonel Chatterton, *M P.* The Supreme Council for Scotland was represented by its late Most Puissant Sov. Commander, now its Honorary Commander, the Hon. A. F. Jocelyn, Brother of the Earl of Roden.

Besides members of Supreme Councils, there were present the Ill. Bros. Col. Vernon, 32d Degree ; Stephen Henry Lee, 32d Degree ; Anthony Perrier, K. H. 30th Degree, Ireland ; Godfrey Brereton, K. H. 30th Degree, Ireland ; Thomas Hewitt, K. H. 30th Degree, Ireland ; P. Barfoot, 30th Degree ; J. Newton Tomkyns, 30th Degree ; Stillingfleet Locker, 30th Degree ; M. Costa, 30th Degree ; E. S. Snell, 30th Degree ; W. Evans, 30th Degree ; R. Spencer, 30th Degree ; Capt. Douglas Barbor, of the Inniskillen Dragoons, 30th Degree ; Sir Charles Fergusson Forbes, Bart. 30th Degree ; the Hon. Hercules Langford Rowley, brother of Lord Longford, 30th Degree ; Alexander Ridgway, 30th Degree ; Dr. Alfred King, 30th Degree ; George Bishop, 30th Degree ; the Eminent Br. Finch, 18th Degree ; and a great many other distinguished members of the Ineffable and Sublime Degrees ; no one under the rank of the 18th Degree (Rose Croix) being admitted to the Convocation. Degrees were conferred on Brethren who had passed through the lower degrees of the Order.

After the Convocation was closed, the Most Puissant Commander presided at a banquet provided by a board of Stewards, of which the Ill. Br. Col. Vernon was President, and the Ill. Br. Stephen Henry Lee, Vice President.

On the cloth being cleared, after the usual loyal and national toasts, the Most Puissant Commander proposed the health of "the M. P. Commander the Duke of Leinster, and the Members of the Supreme Council of the 33d Degree for Ireland," which was acknowledged by the Grand Chancellor of the Order for Ireland, Alderman Hoyte, in a speech which was loudly applauded by the Brethren.

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*From the Freemasons' Magazine and Review, London.

"The M. P. Commander, the Duke of Atholl, and the Members of the Supreme Council for Scotland."

The Hon. A. F. Jocelyn returned thanks in a most eloquent and interesting speech, in which he sketched the advantages that had resulted from Freemasonry within his personal knowledge ; and showing that political and sectarian asperity had been much softened by the healing balm that had been poured into society by the fraternal principles inculcated by the Order.

The M. P. Commander then gave the healths of "the Commander and Members of the two Supreme Councils of the United States of America—that for the Northern Division at New York, (Boston) and that for the Southern Division for Carolina.

The next toast proposed was the health of "the M. P. Commander in the chair, Dr. Leeson," which was received with great cheering. The Grand Chancellor for Ireland then proposed the health of "the Grand Treasurer of the Order, Henry Udall," and thanks to him for the trouble he had taken in getting together the meeting ; which was duly acknowledged. There were a great number of other toasts, and several speeches of much Masonic interest, which our limits prevent us giving ; two of the most interesting of which were those of Col. Chatterton (the member for Cork), and Sir Chas. Fergusson Forbes, Bart. Col. Chatterton related some incidents that had happened during his distinguished career, of great kindness shown personally to himself when wounded and disabled in the country of the enemy ; for that directly it was ascertained he was a Freemason, the best rooms were placed at his disposal, and every comfort was shown to him that could be afforded by the family of his foreign Brother. Sir Charles Fergusson Forbes, Bart., related that, during his services in the Peninsula, the lives of English prisoners had been spared and money advances had been made to get English Brethren back to their own country, merely from the fact being ascertained that they were Freemasons.

There was a large staff of musical Brethren, under the direction of Br. Jolly.

All the Brethren expressed themselves delighted with the re-union, and we trust that the next summer Festival may be equally successful.

A Convocation of the members of the Ineffable and Sublime Degrees of the Order was held at the Freemasons' Hall, London, on the 31st of October, on which occasion the rank of the 30th Degree was conferred. In the absence of the Most Puissant Commander, the Ill. Grand Treasurer of the Order occupied the throne, and went through the Installation of this Sublime Degree.

After the Convocation there was the ordinary meeting of the High Grades' Union, which was presided over by the Ill. Grand Treasurer ; who, after proposing the health of "the Supreme Commander of the Order, Dr. Leeson," proposed the health of the patriarch of the Order, "the late Puissant Commander of the Supreme Council for the Northern District of the United States of America, the Ill. Br. Gourgas." He said, that although advanced age had compelled their illustrious Brother to retire from the active command of that Supreme Council, he trusted there were many years of happiness yet in store for him, and that in a green old age he might live to see those principles universal, to which a life of strict discipline and Masonic usefulness had so much contributed.

The Grand Treasurer then gave "the Supreme Councils of Ireland and Scotland ;" and the health of "the M. P. Commander, Br. Raymond, and the Members of the Supreme Council of the Northern District of the United States." The Grand Treasurer explained the changes that had taken place in this Supreme Council ; that the Council would, for the future, hold their Grand East at Boston instead of New York. He said he had just opened a letter, with others, that had some time since been forwarded to him by the M. P. Commander, at that time Grand Treasurer of the Order, that the kindest feelings were expressed for his English Brethren, and a desire to keep up and cultivate the most intimate relations with the Supreme Council for this country. The Grand Treasurer, (Br. Udall,) further said that, from the high Masonic and social position of the M. P. Com. and the Members of his Council, much good might be expected to be the result to the Ancient and Accepted Rite.

The Grand Treasurer then proposed "the M. P. Commander and Members of the Supreme Council for the Southern District, and Jurisdiction of the United States," adding to this "all other legal Councils." The other usual toasts were then given, and the members separated with true Masonic feelings.

GRAND LODGE OF NEW HAMPSHIRE.

At the annual communication in June, the M. W. Grand Master laid before the Grand Lodge the following letter, being a copy of one he had previously forwarded to the Grand Master of the Grand Lodge of Louisiana, in answer to certain inquiries touching the powers assumed by a body styling itself a Supreme Council in New Orleans :—

"*Portsmouth, N. H., July* 29, 1851.

MOST WORSHIPFUL SIR AND BROTHER : I have received your communication dated the 1st March last, proposing certain questions arising from the fact that three of the constituent Lodges of the M. W. Grand Lodge of Louisiana 'have returned their charters to the Grand Lodge, and have reorganized by warrants of constitution from a body in New Orleans, styling itself the Supreme Council of Sov. G. Inspectors General of the 33° of the Scottish Rite,—and demand of the Grand Lodge of Louisiana, and her constituents, to be recognized 'as legal Lodges, and their members and initiates as lawful Brothers, entitled to visit and communicate.'

In reply to your communication, I would state, that with regard to the light in which the proceedings of the said Supreme Council of the 33d degree, in New Orleans, and the demands of the Lodges established by it, will be viewed by the several Grand Lodges in the United States, there cannot, it seems to me, be any doubt.

I feel assured that no Grand Lodge will for a moment admit said proceedings to be in the least degree valid; but, on the contrary, totally unconstitutional, null and void ; and no Masonic intercourse whatever ought to exist between the Grand Lodge of Louisiana and its subordinates, and the Lodges established by the said Supreme Council.

I would further state, that I have the honor to be a member and officer of the Supreme Grand Council of the 33d and last degree, 'Ancient and Accepted Rite,' for the Northern Masonic District and Jurisdiction of the United States, legally and constitutionally established at the Grand East of the city of New York.* The Supreme Grand Council of the 33d, for the Southern Masonic District and Jurisdiction, has its Grand East in the city of Charleston, S. C. There cannot, constitutionally and legally, be but *two* Supreme Grand Councils of the 33d, in the United States of America.

In relation to the body in New Orleans, styling itself a Supreme Council of the 33d degree, I would inform you that its Masonic authority, in any case whatever, is entirely and totally disallowed by the two legal Supreme Grand Councils just referred to; nor does either of said Supreme Grand Councils acknowledge it, or hold any intercourse whatever with it. It is regarded by both as spurious and illegitimate.

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*Since removed to Boston.

On the question of the powers and jurisdiction of Supreme Grand Councils of the 33d, I cannot do better than quote from manifestos issued in A. D. 1845 and 1848. The Supreme Grand Council of 33d, established at Charleston, S. C., declared, under date of Aug. 2d, 1845, as follows :—

'The Supreme Council claims Masonic jurisdiction over all the southern and southwestern district of the United States, as the supreme tribunal for the sublime and ineffable degrees of the Scotch Rite. In deference to the Constitutions of the York rite, practised in this country, it waives its rights and privileges, so far as they relate to the degrees of Ancient Craft Masonry, which, long before the establishment of a Supreme Council in this hemisphere, were under the control of a symbolic Grand Lodge.'

The Supreme Grand Council of the 33d, established in the city of New York, declared, under date of June 1st, 1848, as follows :—

'That it constitutionally claims Masonic jurisdiction over all the northern, northwestern and northeastern parts of the United States of America, their territories and dependencies, as the supreme tribunal for the 'grand, ineffable and sublime degrees,' ancient and accepted rite of the 33d and last degree ; but that in deference to the constitutions of the 'York rite,' practised in this country, it waives its rights and privileges so far as they relate to the three first degrees of 'Ancient Craft Masonry,' which, long before the establishment of a Supreme Grand Council in this hemisphere, were under the control of symbolic Grand Lodges. (See Freemason's Monthly Magazine for Nov., 1845, page 19 ; and July, 1848, page 266 ; published in Boston, Ms.)

The above comprises all that seems to be necessary to put you in possession of my views in reference to the occurrences in Louisiana, to which your communication relates. With the highest respect,

I am, very truly and fraternally,
Yours, JOHN CHRISTIE,
Grand Master of Masons in the State of New Hampshire.

To the Most Worshipful John Gedge,
Grand Master of Masons in the State of Louisiana, New Orleans."

The report of the Committee on foreign correspondence is a well written and sensible paper.

The venerable Brother STEPHEN HOYT, one of the District Deputy Grand Masters, made his annual report, from which we make the following extract :—

Brethren, believing that this is the last report of the kind that I shall ever have the pleasure to transmit to this Most Worshipful Grand Lodge, what can I say to you in favor of this most ancient and honorable Institution, which you do not know already ? Its antiquity, morality and holiness, to you, I trust, are familiar.

But in regard to myself, permit me to say, that fiftytwo years since found me a member of this most valuable Institution, and in Lodges under its jurisdiction I have seen those of different sentiments united in bonds of brotherly love and affection, and, hushing all difference of sectional opinions, which divide and embarrass communities. Lodges are places in which virtue unmolested may be displayed. I am now in the latter part of my 82d year of age. I have been a member of three Lodges and assisted in founding and governing two of them. I conferred degrees on a professed Christian, aged seventyfive years, and in communication heard him lament his long past life destitute of our privileges. In this sacred retreat of friendship I have seen gentlemen of high professions bury their animosities towards one another, remembering only that they were brothers, and bound by their principles to treat each other as such. Brethren will please excuse me, and the above allusion to my past Masonic life. All which is respectfully submitted.

CONSISTORY IN NEW ORLEANS.

It affords us pleasure to give publicity to the following official notice of the establishment o fa regular Consistory S. P. R.. S. 32°, in the city of New Orleans, where such a body has long been needed ;—

Masonic Notice.—The following Brethren, regularly and lawfully constituted Sublime Princes of the Royal Secret under the jurisdiction of the Supreme Council of the Thirty third Degree, for the southern jurisdiction of the United States of America, holding its session at Charleston, S. C., were, at a meeting held on Monday evening, February 2, 1852, in the city of New Orleans, solemnly and in ample form, constituted and organized into a Consistory of Sublime Princes of the Royal Secret, for and over the State of Louisiana, by the Illustrious Brother Albert G. Mackey, M. D. Secretary General to the H. E. of the said Supreme Council, and the delivery to them, by said illustrious Brother, of a regular Warrant of Constitution emanating from the Supreme Council, viz :

Thrice Illustrious John Gedge, Grand Commander.
" " H. R. W. Hill, First Lieutenant Grand Commander.
" " John Pemberton, Second. " "
Illustrious William M. Perkins, Minister of State.
" N. J. Pegram, Grand Chancellor.
" Charles F. Prehn, Grand Treasurer.
" Edward Barnett, Grand Secretary.
" J. M. Place, G. M. Architect.
" B. P. Voorhies, G. Keeper of Seals.
" John Claiborne, G. Master Ceremonies.
" J. O'Harris, G. Captain of the Guards.

And Brothers Wm. Debuys, Samuel R. Walker, Wm. Prehn, George Arnold Holt and Charles Clapp, Sublime Princes of the R. S. Members.

John Gedge,
R. *. K—H. S. P. R. S Grand Commander.
[L. S.] Edward Barnett, R. *. K—H. P. R. S. Grand Sec..

MASONIC INSTALLATION AT WORCESTER, MASS.

On Tuesday 3d ult. the members of Morning Star Lodge and the Worcester Chapter of Royal Arch Masons, assembled at their Hall for the annual installation of the officers of their respective associations. An audience composed of the wives, daughters and invited friends of the members was present to witness the ceremonies, which were interspersed with appropriate music under the direction of Mr. Emory Perry, and conducted agreeably to the usages of the Order, and were interesting and gratifying to all. The installation of the officers of the Lodge was first in order. Horace Chenery, Dist. D. G. M. officiating. The following were the officers installed :—

Henry Goddard, W. M. ; J. A. Whipple, S. W. ; Peter Rice, J. W. ; Hollis Hall, Treas. ; Levi Clapp, Sec. ; John H. Mathews, S. D. ; J. B. Keyes, J. D. ; A. Walker, J. G. Henderson and Henry Earl, Trustees ; Carter Whitcomb, Marshal ; O. H. Tillotson, Chaplain ; Hervey S. Whitney, Tyler ; C. A. Aldrich & Rinaldo R. Wheelock, S.

The installation of officers of the Chapter was next in order. Col. James Easterbrook, P. H. P., officiating. The following are the officers installed :—

Horace Chenery, M. E. H. P. ; Hollis Ball, King ; James A. Whipple, Scribe ; Henry Earl, C. H. ; James G. Henderson, P. S. ; Zebina Lee, R. A. C. ; Leander P. Cobb, Henry Goddard, and F. A. Farrington, Masters of Veils ; Asa Walker, Treasurer ; Levi Clapp, Secretary ; O. H. Tillotson, Chaplain ; J. Dewing, Tyler.

At the conclusion of the Installation, a brief and very appropriate address was made by Rev. O. H. Tillotson He alluded among other things to the antiquity of the Masonic Order, to its duties, social and moral, urging their emulation in all the various relations of life. Mr. Tillotson's address was listened to with much interest. The prospects of Morning Star Lodge are in a very promising condition, and the Lodge now numbers one hundred members or upwards.

ADDRESS

Of Ill. Br. Giles F. Yates, before the Sup. Grand Council 33d, at Boston, Sept. 5, 1851.

[Continued.]

The first Supreme Council ever established under the new Constitution of 1786, was that at Charleston,[*] whose Jurisdiction extended constitutionally over the whole of the United States, until they constituted by their special Deputy E. De La Motta, Ill∴ Treas∴ Gen∴ H∴ E∴, this Northern Supreme Council in 1813.[†] Then the Northern and Southern Jurisdictions were defined and regulated. A candid review of all the acts of the constitutional regulators and governors of our rite in these United States, cannot fail to establish the falsity of this charge of interference on their part. If I am not much mistaken, they have been "more sinned against, than sinning." If we have not claimed the benefit of the legal maxims "Quod prius est, *verius* est," et "quod prius est *tempore*, potius est *jure*," it has not been because we were not entitled to this benefit.

On the 4th day of December, 1802, our Southern Supreme Council published a report from which I make the following extracts. They speak for themselves.

"Although many of the Sublime degrees, are in fact a continuation of the Blue degrees, yet there is *no interference*[‡] between the two bodies. Throughout the continent of Europe and the West Indies, where they are very generally known, they are acknowledged and encouraged. The Sublime Masons never initiate any into the Blue degrees, *without a legal warrant obtained for that purpose from a Symbolic Grand Lodge;* but they communicate the secrets of the chair to such applicants as have not already received them, previous to their initiation into the Sublime Lodge: yet they are at the same time informed that it does not give them rank as Past Masters in the Grand Lodge."[*] "On the 21st January, 1802, a warrant of constitution passed the seal of the Grand Council of Princes of Jerusalem for the establishment of a Master Mark Mason's Lodge in the city of Charleston, S. C." "Besides, those degrees which are in regular succession, most of the Inspectors are in possession of a number of *detached* degrees given in different parts of the world; and which they generally communicate free of expense, to those Brethren, who are high enough to understand them. Such as Select Masons of 27, &c. &c. making in the aggregate 53 degrees." As to the Mark and Past Masters degrees, all authority over them, was surrendered to the R. A. Chapters, at that time springing into existence. Independent Lodges of Mark Master Masons, having no governing head, were afterwards established in this country, and continued in operation for a series of years; until the Gen. Grand Chapter assumed jurisdiction over both the Mark and Past Master's degrees as "honorary grades," and incorporated them into their system.

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[*] "On the 31st May, 1801, the Supreme Council of the 33d degree for the United States of America, was opened with the high honors of Masonry, by Brs. John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General ; and in the course of the year, the whole number of Grand Inspectors General was completed, agreeably to the Grand Constitutions." The other members of this Council admitted in 1801, were Emanuel De La Motta, Doctor J. Auld, Dr. James Moultrie, Abraham Alexander, M. C. Livy, Thomas B Bowen, and J. De Lieban.

[†] The Supreme Grand Council for the Northern Jurisdiction of the United States, was founded on the 5th day of August, 1813, by the M. Ill. Brothers E. De La Motta, "Special Deputy-Representative" from the said Supreme Grand Council at Charleston, Daniel D. Tompkins, S. Simson, John J. J. Gourgas, Richard Riker, J G. Tardy, and M. L. M. Peixotto. In the words of a manifesto issued by the last named Council, dated 2d August, 1845, the establishment of our Northern Supreme Council is shown "by authenticated documents in the possession of this (the Charleston) Council, in accordance with the Secret Constitutions by Emanuel De La Motta as the representative and under the sanction and authority of the Council at Charleston. The Masonic jurisdiction of the Northern Council is distributed over the Northern, Northwestern and Northeastern parts of the United States. And this with the Council at Charleston, are the *only* recognized Councils which exist or can exist, according to the Secret Constitutions, in the United States. Their labors, have never been suspended, though withdrawn for a time from the public eye,—their authority has never been, and cannot be, abrogated. They hold in their archives certified copies of the Secret Constitutions, derived from the Grand Consistory held at Paris, in 1761. Their succession of officers and members has been regularly and duly continued, and the Great Light of Sublime Masonry, which has been confided to their keeping, like the sacred fire of the Vestals, has been preserved unextinguished on their altars."

[‡] "In deference to the Constitutions of the York rite practised in this country, it waives its rights and privileges, so far as they relate to the first three degrees of Ancient Craft Masonry, which long before the establishment of any Supreme Council in this hemisphere, were under the control of Symbolic Grand Lodges." See circular letters of both N. and S. Supreme Councils 1845 "The object of the Supreme Council is not to interfere with the rights of any other bodies, but simply to preserve from decay or innovation, those sublime

No! Brethren, the intermeddling complained of, lies at the door of the spurious bodies established by the imposter *Joseph Cerneau*, "*et id omne genus, progeniesque,*" whose illegitimate works are ever and anon exhumed and revamped for sinister purposes. It ought, methinks, to be a sufficient refutation of the charge of our intermeddling with other departments of Masonry, that the leading Brethren of both our Southern and Northern Supreme Councils, ever since their establishment, have been active leaders in Symbolic Grand Lodges, Grand Chapters of R. A. Masons, and Grand Encampments of Knights Templars, the only other departments of Freemasonry in our land, which we recognize and acknowledge.

"No Masonic power professing our rite, or any of its dependant associations, can, under any pretence whatever, *amalgamate* or associate by representation or otherwise, with any other power, or with any association depending on any other rite, nor consent to become a section or dependance thereof, without renouncing the object of its institution, and losing *de facto*, its sovereign attributes." This fundamental law applicable to any department of Freemasonry, is a *truism*, and surely needs no argument to support it.

I am well persuaded, that our Supreme Grand Council will ever continue,

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truths and Ineffable mysteries, which, while they throw a brighter light upon the pure system of Ancient Craft Masonry, can be attained only by those who have sought for light in the deepest recesses of the Masonic temple. They ask therefore, as the legal guardians of these invaluable treasures, the sympathy and fraternal kindness of their Brethren to whom they take this occasion of offering the right hand of brotherly love and affection."—*Charleston Circular*, 1845.

[*] This practice was never adopted by the regular "Sublime Freemasons" in this Northern Jurisdiction.

as it has heretofore done, to illustrate the truth of one of its own sentiments, that "Sublime Freemasonry is unobtrusive, a divine manna for the clear sighted to gather—every one according to his taste and ability." We claim not to keep the vineyards of others, and we challenge to the proof, that we have ever trenched upon them. And while we guard, as we are bound to do, our own possessions, we hope to be permitted to sit peacefully and undisturbed, "*under our own vine and fig-tree!*"

The institution of the official dignity of Sovereign Grand Inspector General in 1786, and the adoption of the Constitutional provisions, by which on the decease of the great Frederick, his authority and duties over our Order in both Hemispheres were transferred to a limited number of Brethren in each nation, operated practically as a distribution among *many* Brethren of the high Masonic powers and prerogatives, originally possessed by *one* Grand Master. Notwithstanding the numerous efforts made to enlighten Brethren, as to the true nature of the 33d degree "governing itself and all others" of our said rite, and conferring rights and powers, and imposing duties "agreeably to the Grand Constitutions," of our Order, of an *executive* character,[*] it is still generally, but most erroneously, considered as an "*honorary*" distinction merely, and as an *ordinary* degree in Freemasonry; and one to which all Brethren having the usual qualifications required for initiation into most of the lower degrees, have a right to aspire.

To be continued.

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[*] I will fortify my statement with that of our M. Puis. Br. Dalcho, whose authority in a matter of this kind, cannot be gainsayed. I quote from page 116, appendix to his Oration delivered before the Sublime Grand Lodge of Charleston, S. C., 21st March, 1803. "By the Constitutions of the Order, which were ratified on the 25th of October, 1762, the King of Prussia, was proclaimed as the chief of the Eminent Degrees, with the rank of *Sovereign, Grand Inspector General* and *Grand Commander*. The higher Councils and Chapters could not be opened without his presence, or that of his substitute whom he must appoint. All the transactions of the Consistory of the 32d degree required his sanction, or that of his substitute, to establish their legality; and many other prerogatives were attached to his Masonic rank. No provision however had been made in the Constitutions for the appointment of his successor; and as it was an office of the highest importance, the utmost caution was necessary to prevent an improper person from obtaining it. The King being conscious of this, established the 33d degree. *Nine Brethren in each nation*, from the *Supreme Council of Grand Inspectors General*, who after his decease possess all his Masonic prerogatives and power over the Craft. They are the *Executive* Body of the Masonic Fraternity, and *their approval* is now necessary to the acts of the Consistory, before they can become laws; and from their decision there can be no appeal."

In 1825, I received from Moses Holbrook, M D , at that time Sov. Grand Commander of the Charleston Supreme Council, a letter in answer to some inquiries relative to the subject in question, from which letter I make the following extracts. "All the transactions of S. P. R. S. required the sanction of Frederick William 2d, (who had for many years been the head and patron of the Order,) or that of his substitute, to establish their legality Many other prerogatives were attached to his Masonic rank; and not least in the consideration of the day, it was thought that in the United States, just emerged from the thraldom of the mother country, after a long and arduous struggle for their liberty, it would be highly improper to have the Masonic head and jurisdiction over the Ineffable and Sublime degrees in another country, and to pay allegiance of any kind to a foreign potentate. These difficulties added to the importance attached to the highest office in Freemasonry, and the very great caution necessary to prevent an unsuitable person from obtaining an office so respectable, influential and important, weighed with the King and the high Consistory over which he presided. Upon reading the respectful petitions and statements made to them during the years 1784 and 1785, the subject was referred to a highly learned and able Committee, who reported this degree (33d,) to constitute *nine* S. P. R. S. in each nation, a *Supreme Council* of Sovereign Grand Inspectors General: and they being duly organized, accredited and approved, should at his decease possess all his Masonic prerogatives over the concerns of the Craft within the country or territory over which their jurisdiction extended; and their appoinment was *ad vitam*. They became the Executive Body of the Masonic Fraternity within their territory. This arangement annulled all former powers granted to individuals (Dep. Ins. Gen.) in different parts of the world."

MASONIC CORRESPONDENCE.

Saratoga Springs, Feb. 11, 1852.

R. W. Br. Moore,— * * * Our Grand Chapter has just held a very pleasant annuul meeting in Albany, where the members had the pleasure of examining an oval *Silver Medal*, about seven inches long, presented by Gen. Washington to Red Jacket, in 1792, and now held by Mr Parker, a young Brother and Companion, a descendant of Red Jacket, residing in Rochester. He is an engineer of very superior ability, and 25 years of age. He has recently been appointed to the high honor of *Chief Sachem* of the six tribes, comprising the survivors of the Red Jacket family. The Medal has the American Eagle on one side, and on the other, likenesses of Gen. Washington and Red Jacket—the latter smoking the *calumet*. Mr. Parker is a gentlemanly and intelligent young man. He says the Medal descended to him on his accession to his present elevated position, and that it has ever been held in great veneration by his family. His mother was neice to Red Jacket. Fraternally, W.

Grand Secretary's Office, Natchez, Jan. 28, 1828.

Dear Br. Moore :—Our Grand Lodge adjourned on Friday last, to hold their next meeting at Jackson, the Seat of the State Government. Not having had time to arrange my papers since the adjournment, I hardly know myself what has been done, and will refer you to our proceedings, which will be published earlier than usual.

The election resulted as follows :—Hon. James M. Henry, Oxford, Grand Master ; Wm. Cothran, Carrollton, D. G. M. ; Barton Evans, Esq. Kosciusko, G. S. W. ; Charles Kuppel, Shongola, G. J. W. ; Rev. D. S. Woods, Alamutcha, G. Chap. ; George J. Dicks, Natchez, G. Treas. ; William P. Mellen, Natchez, G. S. ; William D. Lacland, Flewellen, G. S. D. ; John C. Brahan, Hedgeville, G. J. D. ; Daniel Rosser, Grenada, G. M. ; John S. Logan, Luxahoma, G. S. B. ; James M. Haynes, Lexington, G. P. ; George W. Johnson, Jackson, G. J. and T.

The Grand Secretary's address will be the same as heretofore.

Very truly and fraternally, yours,

Br. Charles W. Moore, Boston, Mass. Wm. P. Mellen, *G. Sec.*

Obituary.

Brothers DICKERSON and LAWRENCE.

Pepperell, Feb. 4, 1852.

Brother Moore,—It becomes my painful duty to inform you of the death of two members of St. Paul's Lodge in Groton. Brother Dickerson, of Harvard, died a few weeks ago, his age was nearly 70 years, Brother Daniel H. Lawrence, of Pepperell, died Jan. 21st, aged 71 years ; his remains were transferred to the house of silence, Jan. 24th, with Masonic honors. The members of the Lodge who were able to attend, appeared in full regalia, trimmed with black crape ; the most perfect order was observed by the Lodge on that mournful occasion, and great praise is due to the old, middle aged and young, who had assembled near the grave, to witness our solemn ceremonies—order was observed in their ranks, and impressions left upon their minds, which can never be forgotten ; when allusion was made to that "emblem of innocence, and sprig of evergreen," all appeared deeply affected. The ceremonies at the grave were such that reflected the highest praise upon the Masonic institution. It is nearly thirty years since a Mason has been buried with Masonic honors in this section. At our annual festival in Oct. Brothers Dickerson and Lawrence were there, and several brethren whose mean ages amounted to 78 years and upwards. There were present those who were at the consecration of St. Paul's Lodge in 1797. In all probability there is not a Lodge in the state of Massachusetts that contains so many old members as St. Paul's in Groton ; it was remarked at the table by an elderly brother, "it is not probable that all of us will ever meet again on an occasion like the present ;" that remark has proved true, as our lodge room plainly shows—our furniture, &c. is clothed in mourning for 30 days, and reminds us that our time is short. Yours Fraternally, L. S. B.

Brother WILLIAM STEWART.

In Fairfax, Vt. on the 8th February last, Br. William Stewart, aged 86 years. The deceased was a worthy and highly respected member of Lamoille Lodge, No. 6, and was buried in Masonic form, a large number of the members of the Lodge being in attendance.

Comp. EDWARD BURLESON.

The following Resolutions were adopted on the 27th of December, 1851, by Lone Star Chapter, No. 6, of R. A. Masons, at Austin, Texas, upon receiving intelligence of the death of Comp. E. Burleson :

"The hand of death has fallen heavily upon us, and smitten forever from his place on earth, a soldier who had illustrated the annals of his country by his courage and devotion in her cause—a patriot who had signalized his life and name by unwavering patriotism aed reproachless fidelity. Our beloved Companion Edward Burleson is no more—having expired at the residence of N. C. Raymond, in Austin, on the 26th Dec.

In days of doubt and gloom, when his country was encompassed about with difficulties, and threatened with disaster and ruin—when her heart was almost without hope, and her arm without strength, he stood unfaltering by her side, and braved the bloody ordeal of her revolution. No sterner will than his was enlisted in her cause, no keener blade was wielded in her defence.

Living upon the frontier, exposed to every form of Indian hostility, Gen. Burleson was the prompt and efficient leader whose energy and spirit were a terror to the savage enemy—his name inspired confidence in his hardy frontier neighbors, and they met dangers and shared hardships with alacrity under the guidance of their trusted and favorite leader.

In all the relations of life he acquitted himself of its duties, and leaves with those who are left to mourn him, only the pleasing recollections of his virtues as a man, his valor as a soldier, and his integrity as a counsellor. He was an ardent and devoted member of our order, jealous of its reputation, and always ready to prove by his actions, his attachment to its principles and his reverence for its precepts.

His fame is the property of the whole state and his death is a calamity felt throughout its extent, from the seaboard to the remotest cabin of the frontier, "A nation stands beside his coffin with wet eyes."

Be it therefore Resolved by this Chapter, that as an evidence of the estimation in which we hold the virtues and services of our departed Companion, this Chapter, its apparel and furniture be clothed in mourning for the period of thirty days, and that the members thereof wear the usual badge of mourning for the same period.

Similar resolutions were adopted by Austin Lodge, on the 26th Dec.

MASONIC CHIT CHAT.

☞A correspondent writes us from Hyannis Port, Mass., as follows :—" Our Lodge (Fraternal of Barnstable) is, we think, in a good and prosperous condition. We are continually at work, and we have found it necessary to apply to G. M. Randall for two dispensations, of late. Our officers are Br. Daniel Bassett, W. M. : Martin Hallet, S. W. ; Samuel Pitcher, jr., J. W. : Edwin Baxter, Sec. ; Alexander Baxter, Treas. ; Rufus S. Page, S. D. ; Higgins Crowell, J. D. ; Asa Lothrop, Tyler.

☞Br. K. Biggs, of Norfolk, Va. will receive and forward the names of any Brother in that vicinity who may wish to become a subscriber to their Magazine.

Notice.—We learn that a person calling himself D. H. Rhine, was recently in Shreveport, La., representing himself and exhibiting credentials as an agent for this Magazine. We have no such person in our employ, and we caution all persons against him, as his acts will not be recognized at this office. We have no agents whose names are not from time to time announced in the pages of the Magazine.

☞We regret to learn that our Br. Henry Tobey, formerly of Springfield, in this State, but for some years past, a resident of Tuscumbia, Ala. has lost his amiable and accomplished wife. She died on the 24th Dec. last, leaving an infant child.

A correspondent in the New York Herald, writing from San Francisco says :—" There is probably more of the Fraternity in this city, in proportion to population, than in any other city in the world, and they embrace almost every nation—English, French, American, Irish, German and Spanish—for I have met all these in the Lodge room—mingled in the proceedings of St. John's Day."

The Trestle Board. Our Brethren in Mississippi, can obtain the Trestle-Board of R. W. Wm. P. Mellen, Esq. Grand Secretary, at Natchez, either single copy or by the dozen.

☞Br. H. P. C. Dunlap is an authorised agent for this Magazine at Carthage, Texas.

A Mississippi correspondent writes, that the Grand Chapter of that State held its annual convocation on the 2d Monday in January, when nearly all the Chapters were represented. The question was sent up from a subordinate Chapter, whether a belief in a future state of rewards and punishments, should be made a test of admission. After discussion the subject was laid on the table. Indefinite postponement would have been better, because less equivocal. No such test can be set up. The election of officers resulted in the choice of M. E. Comps. H. J. Harris as G. H. P., R. G. Steele, G. K. and B. Evans, G. S. The business was conducted in harmony and the G. Chapter was closed on the following Wednesday.

☞The Keystone, heretofore published in New York, has been merged in the *Masonic Mirror*, a well conducted and neatly printed weekly paper just established in Philadelphia. In 1825, we established and published for ten years, during the whole of the antimasonic excitement, a weekly paper under this title. It was the first Masonic weekly paper ever issued in America.

☞We learn that the Grand Lodge of Louisiana is taking the necessary steps for the erection of a Masonic Hall in the city of New Orleans. It is proposed to raise a fund of not less than $50,000 for the purpose. Stock is to be immediately issued and will probably be readily taken up by the Brethren and Lodges.

☞Layard, the Eastern traveller, in his interesting work on "Ninevah and its Remains," just published, relates the following incident. He was on a visit to the Chaldean Christians of Kurdistan, and on arriving at the city of Amadiyah (the scene of the Nestorian massacre,) he had an interview with the Turkish governor of the Province at the fort. Mr. Layard says—" He received me with great cordiality; and when he found that I had been to his old haunts in his native land (Asia Minor,) and had known his friends and kindred, his friendship exceeded all reasonable bounds. " We are all brothers, the English and the Tosques ;" exclaimed he, endeavoring to embrace me ; "we are all *Freemasons* ; I know nothing of these Turks and their Ramazan, thank God ! our stomachs were given us to be filled, and our mouths to take in good things." Sensible old Turk that !

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XI.] BOSTON, APRIL 1, 1852. [No. 6.

JURISDICTION IN PENAL CASES.

A correspondent in Mississippi communicates the following interesting case, which came up for consideration before the Grand Lodge of that State, at its recent annual communication :—

> " A question came up for action which was new to me, and I presume to most of the members. A Brother, a member of a Lodge in this jurisdiction, removed to Alabama, without demitting from the Lodge here. While there he became involved in a difficulty with a Brother ; on account of which, charges were preferred against him, before the Lodge in his then place of residence. A Committee was appointed to investigate the subject, who reported that the charges were frivolous ; and the Brother, considering the matter settled, removed back into this jurisdiction. After he had been here several months, had attended the Grand Lodge, and been elected an officer, he received a summons to attend a trial in the Alabama Lodge. Believing the matter to have been once settled, and that he was beyond the jurisdiction of the Lodge in Alabama, he refused to attend, and was suspended by that Lodge for contempt in not obeying the summons. Notwithstanding this suspension, the Lodge in this State continued to recognize him. For so doing the Lodge in Alabama entered a complaint before our Grand Lodge. The subject was referred to a special Committee. A majority of this Committee reported in favor of allowing the jurisdiction of the Alabama Lodge—a minority against it. The latter report was laid on the table, and the majority report adopted. The whole subject was afterwards reconsidered and a resolution adopted, (as a substitute,) memorialising the Grand Lodge of Alabama to reinstate the Brother, and instruct her subordinate Lodge to send the case to the Lodge in this State for trial on its merits. I should like to have your opinion in the Magazine on the question of jurisdiction."

We should be the more happy to gratify our correspondent, and to discuss the interesting questions involved in the foregoing case, had he stated the facts with sufficient care and fulness to enable us to do so understandingly. But there are several important omissions, either one of which might materially change the course of the argument and vary the result. It is said that the Committee to whom the charges were originally referred for investigation, reported that they were frivolous. But was the case, on that report, dismissed by the Lodge ? If so, there was an end to it, and the defendant was free to go where he pleased, untainted by the accusations on which he had been thus arraigned and acquitted. Assuming this to be the case, it was not competent, the defendant having left its jurisdiction, for the Lodge to renew or again to entertain the charges against him; because, if such a proceeding were allowable, there would be no security for an absent Brother, and a wide door would be thrown open to malevolence and persecution. It is a wise and humane rule of the civil law, that "no person shall be held to answer on a second indictment, for any offence, of which he had been acquitted by the jury, upon the facts and merits, on a former trial;" and in judicial proceedings he may plead such acquittal in bar of any subsequent prosecution for the same offence. Our correspondent does not say, though such is the inference from his statement, that the summons, for contempt of which the pending complaint is preferred against the Brother, was to answer to the original charges, on which, we have assumed, in the absence of the needful information, he had been once arraigned and discharged. If the facts be as we have stated them, then we are of opinion that the Lodge exceeded its powers; and that the Brother, though bound to respect all regular summonses, cannot be held to answer in the present case, because the summons was issued in an irregular and improper manner. But, on the other hand, if the case had not been fully dismissed, but was pending before the Lodge when the defendant changed his residence, then the summons was correctly and lawfully issued, and the Lodge was at liberty to proceed with the case, *ex parte*, and render a verdict on the facts and the evidence before it.

If a contrary rule were admissable, it would be very difficult indeed, and frequently impossible, ever to call a large class of Masonic delinquents to any account for their misdoings, or to protect the Institution against the reproach arising from their connection with it. We mean that class of itinerant vagabonds who live by their depredations on society, and from whom, we regret to be obliged to say, the Masonic Fraternity, if it has not its full share, is not entirely exempt. Having no fixed and permanent residence, one location is as agreeable to them as another. If detected in crime and summoned to appear before the Lodge in one place, (admitting their absence to be a bar to the continuance of the prosecution,) it would only be necessary for them to remove to another place, beyond the proper jurisdiction of the Lodge, to stay all proceedings against them. Thus they would be left unrestricted in their privileges, and free to continue their impositions on the Institution—not only to its pecuniary damage, but to its great prejudice in a moral sense. To avoid consequences like these, power has been vested in every Lodge to arraign and adjudge delinquents for offences committed within its jurisdiction; and this right cannot be voided or impaired by the removal of the accused from beyond its lawful jurisdiction, after proceedings have been commenced.

And here an important distinction is to be observed. If the offence shall not have transpired, nor charges been preferred against the absentee, before his removal, then, and in such a case, *if his present residence be known*, and be within the jurisdiction of any Lodge qualified to take cognizance of the offence, it is not competent for the Lodge whose jurisdiction he has left, to summon him to answer before its own body, nor to entertain charges against him, further than to institute the necessary inquiries as to their probable truth, and the sufficiency of the evidence to sustain them on trial. Having satisfied itself in both these respects, it will, if the nature of the circumstances demand it, cause the charges and the testimony to be laid before the Lodge at or nearest the present residence of the accused for adjudication.* The reasons on which this course of proceedings is predicated, are, first, that every Brother, absent as well as present, shall be equally protected against the embittered prejudices or malignant purposes of those who, acting under the influence of real or supposed grievances, may be unjustly prejudiced and evilly inclined towards him,—secondly, that he shall not be required, on the summons of a distant Lodge, to leave his home and his business, perhaps to his great personal detriment, to answer to charges, which, viewed in the aspect in which they are presented, may appear to be grave and serious; but which, in truth, may be wholly fictitious or frivolous: and, finally, that it shall not be in the power of his enemy, causelessly and unnecessarily, to harrass and embarrass him. While he is thus protected, the interests of the Institution are also protected, and the ends of justice amply secured. The resolution finally adopted by the Grand Lodge of Mississippi, in the case under consideration, is in accordance with this view of the subject, though the facts may vary.

But, suppose the residence of the accused is not known? Such cases are of frequent occurrence, as well in Europe as in this country. They are however cases in which a cautious judgment and great care ought to be exercised; for no man, except from strong and urgent necessity, should be condemned without a trial, nor until full opportunity is afforded him to meet his accuser and answer to the allegations against him. And before this just and humane rule can be rightfully set aside, it must be shown that a strict observance of it, in the particular case under consideration, would be hazardous to the paramount interests of the Institution at large. One of the two classes of cases in which it has been considered allowable to set the rule aside, and impose the authorized penalty, on entirely ex-parte testimony, is where an aggravated offence has been committed, and the delinquent has escaped to parts unknown. The other is, where a series of gross frauds has been practised by itinerant vagabonds, who, assuming to be Masons, live by their depredations on the charity funds of the Lodges and the sympathies of the benevolent. Without any fixed place of residence, these impostors cannot be reached in the ordinary way. In such cases, it has therefore been the practice of the Lodges, acting on the principle that self-preservation is the first law of nature, to proceed with the case, without reference to the absence of the accused, and to award punishment according to the facts and the evidence before them.

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*In this event, the case may, at the desire of the accused, be remanded back to the original Lodge for trial; because the accused may properly claim his privilege to meet and interrogate his accuser.

We regret that our correspondent has not been more full and precise in his statement of the facts in the foregoing case. It is an interesting one, and our answer might, had the facts been fully stated, have been more satisfactory than it is possible for us now to make it. The reasons which caused the delay on the part of the Alabama Lodge, are not given; but there is nothing more certain than that the accused is in all cases entitled to the earliest possible arraignment and trial. It is not just, nor is it competent for the Lodge, to keep him in suspense, as to the result, longer than is required by the positive necessities of the case.

The propriety of this rule is forcibly illustrated in the case before us. Our correspondent informs us that after leaving his residence in Alabama, the Brother renewed his connection with his former Lodge in Mississippi; that he continued his active duties as a member in good standing, for several months; had attended the Grand Lodge of the State, and been elected to an office in that body. And all this time he was probably under charges in the Alabama Lodge; though our correspondent is not sufficiently specific and clear in this respect. Had that Lodge pressed the charges to trial within a reasonable time, this state of things could not have arisen, and the Lodge in Mississippi, and the Grand Lodge of the State, would have been relieved from their present embarrassment. But, as we have before remarked, our correspondent has not stated the facts in the case with sufficient perspicuity and fulness to enable us to form a satisfactory judgment on its merits. He leaves us to too much conjecture and uncertainty.

THE PUBLISHED PROCEEDINGS OF THE G. LODGE OF MASSACHUSETTS.

We copy the following notice of the published proceedings of the Grand Lodge of this Commonwealth, from the eminently able and interesting report of the committee on foreign correspondence, adopted by the Grand Lodge of North Carolina, at its annual communication in December last:—

> "Massachusetts.—This Grand Lodge met in annual Communication, at Boston, Dec. 12, 5849, when 35 Lodges were represented, and 29 unrepresented. The proceedings before us contain a record of several quarterly Communications, at one of which, held Dec. 12, 5849,* the Grand Lodge of Massachusetts received from its Committee a report on the New York difficulties, and sustained the action of the Willard Grand Lodge. This is worthy of mention, as being among the first movements made by a sister Grand Lodge in reference to those unhappy difficulties. The Craft appear to be flourishing in this State, although the proceedings before us contain less of Masonic interest than we have a right to expect from such an enlightened body of Masons as the Grand Lodge of Massachusetts. There is one great informality appearing upon the record,—one, coming, as it does, from the Grand Lodge of Massachusetts, and appearing as the record of R. W. Charles W. Moore, to whom we are all accustomed to look as the highest and best Masonic authority in the world, which may be the means of leading others, less informed, astray:—No record is made of closing the Lodge. It is not simply a single omission, but a constant one. Perhaps Br. Moore will say that we should take it for granted that the Lodge was closed; and that, therefore, there was no necessity of making a record of it. So might we take it for granted that the Lodge was opened. Why, then, does he make a record of that? The Grand Lodge of Massachusetts was to meet at the Masonic Temple, in Boston, on the 12th of December, 5849. Why not let us take it for granted that it did meet, without being at the trouble of making a record? Br. Moore is too high Masonic authority in this State, for us to wish him guilty of any such little irregularities. We think he should make the record of proceedings for his Grand Lodge a perfect model, in every respect, so that those who live in the back woods could see something that was right, even if we could not do things right ourselves. We make no pretensions to being any thing more than one of the *lesser lights* in North Carolina; and when we have the privilege of approaching the *greater lights*, we dislike to have so much *rubbish* thrown around them as to obscure their brightness."

First, as to the informality in the record. We subscribe most cordially and emphatically to every word our Brethren of the Committee have said in relation to the importance of accuracy and perspicuity in making Masonic records. In this respect we will not for ourselves ask to have any thing "taken for granted;" but are willing to be held to an exact and strict accountability for all omissions and commissions. If we have confidence in anything it is in our ability to make an intelligible and accurate record ; and we have been subjected to too much uncertainty and inconvenience, not to say vexation, in searching the earlier records of the Order, not to feel the importance of the subject, or to neglect our duty in this particular. And while on this subject it may not be out of place to remark, that the value of a record does not consist in its length, nor in a multiplicity of words. The fact to be recorded should be stated in as few words as possible ; but they should be chosen with care, and always used in their common and legitimate sense. Short sentences are less liable to misconstruction than long ones, and should therefore receive the preference ; and, unless in cases where the recording officer has had long experience ,it is always the safest course to require the mover to put his motion in writing ; for it is to be presumed that he understands better than an inexperienced Secretary can, the precise idea he intends to embody in his motion. And we design this remark to apply generally ; for it is frequently the case that motions are made, which, on the face of them, are of comparatively little importance, but which, in their ultimate bearing on the history and transactions of the body, become, in time, of the highest moment.

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*Were not the proceedings of 1850-51 received? They were forwarded to the proper address.

But to the friendly admonition of our North Carolina Brethren. If deserved, the rebuke would be entirely just and proper, and we could find no fault with the terms in which it is administered. But, unfortunately, our Brethren of the Committee, in examining the printed proceedings of the G. Lodge of this State, must have held the copy in the *shadow*, rather than in the full brightness of their habitually clear and certain *light*. The shadow, or light, in which an object is viewed, is frequently of the highest importance in forming a just appreciation of its merits or truth. Now, unluckily for our good Brethren, or perhaps luckily for ourselves, the printed pamphlet in question does not purport, nor is it intended to be, the "record," nor a literal transcript of it ; but simply, (we quote the title,) an "*Abstract* of the Proceedings." The lexicographers tell us that an abstract is a summary, or epitome, containing the substance, a general view, or the principal heads, not an exact and literal copy, in the precise words of the author, or, as in the present case, of the record. If the printed proceedings were or professed to be, or if it were not distinctly stated that they were *not*, a true copy of the record, the complaint would be valid, and we would "take heed to our ways" in future. But as they do not purport to be this, and are just what they represent themselves to be,—that is, the substance of the record,—we must be allowed to enter a demurrer, and plead an error in the indictment.

Our Brethren say, "the proceedings contain less of Masonic interest than we have a right to expect from such an enlightened body of Masons as the Grand Lodge of Massachusetts." This Grand Lodge, from the day of its organization, has been governed by one rule and one policy in relation to its publications ; and that is, to lay before the Lodges under its jurisdiction, and its sister Grand Lodges, just so much, and no more, of its proceedings, as may be necessary for the information of the former, and of general interest to the latter.* And while it has ever been prompt to consider and act on any matter to which its attention has been specially invited by other Grand Lodges, it has never voluntarily entered into the discussion of abstract questions of any kind. Whether this policy be a wise one or not, it has the merit of antiquity, the support of precedents, and has saved the Grand Lodge from much unnecessary embarrassment. We know that a different policy has of late years obtained in most of the Grand Lodges in this country, and it may have been productive of a much greater amount of good than evil ; but it is a policy which the Grand Lodge of this State has not thought it useful to adopt. We offer this explanation in answer to the remark of our North Carolina Brethren ; and in this connection may be allowed to give the following extract from the talented report of the committee on foreign correspondence, made to the Grand Lodge of Louisiana, at its annual communication in January last :—

"MASSACHUSETTS. We hail with pleasure the receipt of the record of the transactions of this most ancient and eminently distinguished Grand Lodge. It comprises the proceedings of the Quarterly Communications of the 12th June and September 11th, 1850, the Annual Communication of the 11th December, and a Regular Communication of the 27th December, 1850 ; and the Quarterly Communications of March 12, June 12, and September 10, 1851. The proceedings of this our Eldest Sister are characterized by that perfect harmony, which its long organization, thorough knowledge, and great experience, lead us naturally to expect. In her halls we find no new fangled notions, crude propositions or fruitless discussions upon subjects which are the bane of all tranquility and concord in more newly organized bodies. There the ancient law of the Order has been so long known and strictly followed, as to have become a second nature ; and there is no room for those discussions, which fall to the lot of others, from the want of the experience and practice so common and familiar to them.

We are deeply gratified to find, that the subject of our new difficulties in this State, was referred to a special Committee at the Quarterly Communication of June, 1851, who reported resolutions, which were unanimously adopted by the Grand Lodge, fully sustaining the rights and prerogatives of our Grand Lodge against the would-be usurpers in our jurisdiction. We shall have the pleasure of producing them in their appropriate place hereafter, and in the mean time tender our grateful thanks to our Brethren in Massachusetts for their timely and efficient support, and to their eminently distinguished Grand Secretary for his early communication of the fact."

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*There are many things occur in the proceedings of all societies, which it is neither useful nor expedient to lay before the public.

THE CONSISTORY IN NEW ORLEANS.

We published in our last issue the official notice of the organization of a "Consistory of Sublime Princes of the Royal Secret," in the city of New Orleans, under the authority and "by virtue of special powers" delegated to the Ill. Br. Albert G. Mackey, (its Secretary General,) by the Supreme Council 33°, for the Southern Jurisdiction of the United States, holding its Grand East at Charleston, S. C. To this notice Br. Mackey appended his official certificate, declaring that the above named Consistory, of which our Th. Ill. Brother John Gedge is Grand Commander, *is the only lawful administrative Body of the Ancient and Accepted Rite, in and for the State of Louisiana.*" This, as was to have been anticipated, has aroused the indignation and elicited the denunciations of a party who, for a series of years, have been quietly suffered to depredate on the jurisdictional rights of our Southern Brethren; and they have publicly issued a declamatory manifesto. But all this will neither impede the progress of the new Consistory, nor cause its members any uneasiness. They are legally and properly constituted, and in this fact they have ample security against the maledictions of those whose entire Masonic history is blotted all over with criminal irregularities and reckless assumptions, and who are now writhing under the censure and interdiction of every Grand Lodge in the United States, before which their "ridiculous pretensions" and unlawful acts have passed in review. Such persons are not in a position to disturb the equanimity of our Brethren of the new Consistory, nor to command much respect for their farcical *pronunciamento.*

The following is *unique.* It is published on the authority of Mr. *Foulhouze*, and his associates, and we give it in its original language:

"Qu'l n'y a jamais eu de Suprême Conseil du Rite Ancien et Accepté Ecossais à Charleston dans la Caroline du Sud."

We have before been told, by equal authority, that the Council at Charleston is much in the condition of Jude's tree, "twice dead and plucked up by the roots!" And now, forsooth, we are told that it never had any roots! or, in other words, that it never existed at all! Well, we are content to leave these gentlemen to settle this difficulty in their own way, referring them to the merest tyro in Masonic history for the information they so much need. But the reason which the New Orleans gentlemen assign for their part of the antagonism, is too pregnant to be passed over. They say—

"That the actual members and rectors of said body sitting as aforesaid at Charleston, are not even ancient and accepted Scotch Masons, *they themselves having solemnly declared contrarily to the constitutions of* 1762 *that they never had any thing to do with the first three degrees of said Rite.*"*

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*Meaning the three degrees of Ancient Craft Masonry.

Here then we have the secret of this part of the denunciation, and the reasons why, in the opinion of these gentlemen, there was never any Supreme Council at Charleston. It is because that body has never, like the Supreme Council at New Orleans, presumptuously assumed the exercise of powers which belong exclusively to the Grand Lodges! When it does this it will deserve to have its existence terminated. When it shall so far forget itself and the respect due to the authority of the Grand Lodges, *as to imitate the example of its denunciators*, it will deserve the reprobation which they have so well merited and justly received, at the hands of their Masonic Brethren throughout the length and breadth of the country.

MASONRY IN IRELAND.

In our last number we referred to the crusade which had been commenced, probably in pursuance of instructions from Rome, against the Masonic Fraternity, by the Catholic Bishop of Ireland, and the anathema, "couched in terms and breathing a spirit hardly less than fiendish," which his reverence had seen fit to publish, under the sanction and authority of his official character.* We also stated, on the authority of the Limerick Chronicle and the Carlow Sentinel, that immediately following this papal denunciation, "upwards of three hundred gentlemen had joined the Order," including many "Roman Catholics, connected with the Irish bar, with the banks, country gentlemen, and solicitors." The motives which influenced these gentlemen to connect themselves with the Institution, were freely avowed. The act was intended and declared to be a rebuke to the intolerant and persecuting spirit of the Church and its bigoted priesthood, in Ireland. It was a noble and generous act, and proclaims more forcibly and intelligibly than words can do it, that bulls and papal anathemas are fast losing their ancient potency and terror; and that the progress of intelligence is rapidly sundering the chains of religious intolerance and priestly rule, which, during a long night of mental darkness, have held the minds of this denomination of christians, in moral degradation and bondage. A few centuries ago the act would have been not merely a bold, but a rash one—such as would have cost the parties engaged in it their liberties, if not their lives—such as would have consigned them to the dungeons of the Inquisition, if it had not subjected them to the terrors of the *auto da fé*. Now, it has gone up to Rome, and shaken the pillars of the Vatican! It has taught even the successor of St. Peter a lesson which he will not hereafter forget, and which his successors will not fail to remember, whenever they may be tempted to shake the rod of spiritual despotism over any portion of Protestant Europe.

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*The following is an extract from the document here referred to:—

"I have before declared to you, and I beg of the clergy in every parish to respect the admonition continually, that all Catholics who join the society of Freemasons, as has been repeatedly declared by the Roman Pontiffs, are subjected to the penalty of excommunication, cut off as rotten branches from the Church of God; and if they die in this deplorable state, *doomed to eternal perdition.* It is a sad calamity that a system so pernicious in its effects, and so hostile to Christian charity, should be tolerated or encouraged in any district.

"Signed Paul Cullen,
Archbishop, &c., Primate of all Ireland."

The late accounts from England inform us, that Bishop Cullen has received instructions, of course from Rome, and issued his directions to his subordinates in the priesthood, to desist from their abuse and denunciations of the Masonic Fraternity! Joshua commanded the sun to stand still, and it obeyed him! We scarcely know which is the most remarkable event of the two.

R. W. THOMAS M. VINSON.

It becomes our painful duty to record the death of this excellent Brother, late S. G. Warden of the Grand Lodge of this State. About the first of March, while leaving the Custom House in this city, he slipped on the ice, fell and fractured his skull. He was immediately taken to his residence in Dorchester, where he lingered until the 9th of March, when he died. His funeral was attended, on Friday the 12th, at the Congregational Church, in Dorchester, by a large concourse of relations and friends. After a very appropriate prayer by the Rev. Mr. Mears, the body was taken to the grave, where the beautiful service of the Episcopal Church was performed by Rev. Thomas R. Lambert, one of the Grand Chaplains of the Grand Lodge; several members of which body, including the M. W. Grand Master, together with many members of the Lodge of which the deceased had been Master, were present. Col. Vinson was an exemplary Mason and Christian, and has left many warm friends to mourn over his loss and to sympathize with his afflicted family and relatives. He commanded a regiment, in the last war with England, at the battle of Plattsburg, and has held many important offices of trust. Suitable notice was taken of his death at the late communication of the Grand Lodge, and appropriate resolutions were adopted, but for which we have not space the present month. Col. Vinson was 67 years of age, and at the time of his death was an officer in the Custom House in this city, which office he had held for several years.

INTERESTING CORRESPONDENCE—THE G. ORIENT AND THE NEW YORK DIFFICULTIES.

Troy, March 9, 1852.

Rt. W. C. W. Moore,—

Dear Sir and Brother:—I enclose to you a copy of a letter which I have recently received from the able chairman of the Committee to whom the New York difficulties were referred in the Grand Orient of France; and, if you think it will be of interest to your Masonic readers, I see no objection to its publication.

After the occurrence of these difficulties, the Grand Lodge of Massachusetts was one of the very first, which took decided action to recognize and sustain the true Grand Lodge of the State of New York; and it cannot be doubted, that the clear and convincing report, which it sent out, had every where a beneficial effect.

It must be a source of satisfaction and somewhat of pride, to you, that the ground which was then assumed by your distinguished Grand Lodge, has since been sustained and sanctioned by the almost united voice of the whole Masonic world.

You will be pleased to see, by the letter of the R. W. Brother Razy, that the effect of the late political events in France, was less disastrous to our Order than we all at one time apprehended. It seems it was only for one month, that Masonic work was suspended.

I have just read with much interest, your article in the Freemasons' Magazine for March, on the condition of Freemasonry abroad. Our means of information as to the condition of the institution, in many of the countries on the continent, have heretofore been so limited that it would be very remarkable if you had not fallen into some mistakes. My recent visit to Europe was intended only as an excursion for curiosity and pleasure; but I took occasion, wherever I went, to inquire after Freemasonry, and I designed, on my return, to have written out for publication, some brief notices of the condition of our institution in several of the countries that I visited. The very infirm state of my health, has however prevented it; as it has defeated many of my other plans.

There is one error in your article, which is so much of an error, that you will thank me for correcting it. The number of subordinate Lodges, under the jurisdiction of the Grand Lodge of Saxony, is only eleven, instead of three hundred.[*] When I was in Saxony, in April last, I was told that these eleven Lodges were generally in a flourishing condition; and I agree with you in the opinion that the government of the Order there is in reputable hands.

The condition of Freemasonry is more flourishing in Prussia than I would have inferred from your article, independent of the knowledge which I obtained upon the spot. The Grand Lodge of the Three Globes (the seat of which is at Berlin, and not at Hamburgh,[†]) has under it about ninety Lodges; and the other two Grand Lodges at Berlin have under their jurisdiction a large number of subordinate Lodges.

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[*] The sentence referred to should probably have read, (page 134, lines 11—12) " with about three hundred *members* of subordinate Lodges on its roll." We were led into the error by the Irish Calendar for 1850.

[†] This mistake was discovered when too late to correct it in the type. The true location of these Grand Lodges has however been so often given in our pages, that most of our readers were undoubtedly able to detect the error at once.—Editor.

The "Prince of Prussia," brother of the king, and presumptive heir to the crown, is at the head of the Order, under the title of "Protector." The three Grand Lodges exist together in harmony. There is a body which holds stated meetings, composed of the Protector and the several Grand Masters, and some other high officers, of the Grand Lodges; and though its power is only advisory, it forms a bond of union for the whole Masonic Fraternity of the country.

The Prince of Prussia usually attends the meetings of this body and presides. The Prince of Prussia is the supporter of liberal principles in politics. And he is very popular with Freemasons, and with the great mass of the people.

By the way, Dr. Kloss, whom you mention, of Frankfort-on-the-Maine, is a very intelligent, learned and interesting man—my intercourse with him was exceedingly pleasant and instructive. His whole heart and soul are devoted to Masonry; and he is more skilled, I think, in Masonic lore, than any other man. He kindly took me into his noble Masonic library, where I spent two or three hours most delightfully—I wish it could have been two or three months. It contains four thousand volumes, and is the largest and best Masonic library in the world.

But I am keeping you too long from the letter of the R. W. Br. Razy.

Very respectfully and fraternally yours,

JOHN D. WILLARD.

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TRANSLATION.

HON. JOHN D. WILLARD,—

Sir and M. W. Brother:—I write to you in French, since you permit me to do so, and must excuse myself for not being sufficiently familiar with the English to be able to converse with you in your own language.

I regret exceedingly that I had not the pleasure of seeing you when you were in Paris, on your return from Italy. I was then detained in the country by the severe sickness of my grandmother, whom I had the unhappiness to lose; and on my return I set out on a journey with my family.

I made a visit to England. While there I saw the R. W. Brother White, Grand Secretary of the Grand Lodge of England, and the R. W. Rowland Gardiner Alston, who received me with frank cordiality. I learned from them that the Grand Lodge of England had under consideration the differences which existed in New York, but that it had not then come to any public decision.

Your letter gave me the precise details, and at the same time first informed me of the judgment of your mother Grand Lodge, upon the difficulty which has arisen among you.

My report was entirely ready, and indeed had a first reading in the Grand Orient of France, at its meeting on the 8th of August, 1851; but so grave a discussion arose, that it was necessary to suspend a decision till the next meeting in November.

At that meeting the whole session of the Grand Orient was occupied by other business, which had a preference, so that it was impossible to bring up my report at all, and I was put over to the meeting of December.

Political results then suspended for a month, Masonic work in France, (le cours des travaux Maconiques en France,) and it was only on the 9th inst., that any definite action on the subject was taken.

I preferred not to trouble you from time to time with these details, but to wait till I had something positive to communicate, which I am now enabled to do; and if Br. Powell has received before any news, it was of course premature, for that which I have now the pleasure to announce to you is the result of a decision regularly taken by the Grand Orient of France, in that same session I have mentioned of the 9th day of January, 1852.

My report is so voluminous that I cannot permit myself to occupy you with it. The following is the decree of the Masonic Senate, which was adopted upon my proposition, and as the conclusion of my report:

"*Resolved*, That the Grand Lodge of the State of New York, with which the Grand Orient of France entertained fraternal relations of correspondence in 1850, and which appeared (qui figurait) in its official annual, has done no act which should put an end to those relations.

"That the Grand Lodge of which the M. W. Brother Milnor is present Grand Master, and the R. W. Brother Powell, Grand Secretary, being by incontestable proof, the legal continuation of that which was in correspondence with the Grand Orient of France, it is desirable to continue such correspondence:

"That the Grand Orient of France having ceased to be represented in that Grand Lodge, will proceed with as little delay as possible, to the nomination of a representative near that Masonic power."

Such are the terms of the decision; and the way therefore is open for the G. Lodge of New York to proceed according to the tenor of the first letter of Brother Powell, dated the 13th January, 1851, and in which he said that the Grand Lodge of the State was ready to recommend a member of its own body to fulfil the trust of Representative, which will be committed to him, after his approval by the Grand Orient.

I do not write to the R. W. Br. Powell, Grand Secretary, for the reason that my communication is in no degree official; but I was unwilling to rest long without making you acquainted with the result of my very careful investigations, and of a report which conforms, I think, strictly to the sacred rules of right.

* * * * *

I am happy, M. W. Bro., in having contributed to the triumph of a cause which I consider just; and truth, as it seems to me, is once more crowned with success.

Accept, M. W. Brother, the assurance of my very distinguished consideration.

Paris, Jan. 26, 1852. P. RAZY.

GRAND LODGE OF TEXAS.

THIS body assembled at the Masonic Hall, in Austin, on Monday evening, 19th January. All the Grand Officers were in attendance and a very full representation from the different Lodges in the State. We understand that there was a great deal of important business before the Grand Lodge, and that its sessions were marked with harmony and efficiency.

On Wednesday evening following, the election of Grand Officers for the ensuing Masonic year came off, and resulted as follows:—John Sales, of Washington county, G. M.; Andrew Neill, of Guadaloupe county, D. G. M.; Edward H. Turrant, of Ellis county, S. G. W.; Joseph C. Harrison, of Nacogdoches county, J. G. W.; E. B. Nichols, of Houston, G. T.; Archibald S. Ruthven, of Houston, G. S.

The officers were installed on Friday and entered upon the discharge of their duties.

The next Annual Communication of the Grand Lodge will be at Nacogdoches, on the third Monday in January, 1853.

GRAND LODGE OF LOUISIANA.

As stated in our last, the Grand Lodge of Louisiana, held its annual communication at New Orleans, in January last. The business of the session was opened by the M. W. Grand Master Br. JOHN GEDGE, in an address, written with the usual ability of that efficient officer, and possessing much local and general interest. We extract from this paper as follows :—

> In perusing the various reports of the action of our Sister Grand Lodges, the least observant mind cannot fail to be struck with the wonderful progress which is being made in the intellectual part of our profession, or of coming to the conclusion that Masonry is at last understood and appreciated as a great moral science, whose system of ethics is now grasped by minds, and developed by tongues and pens equal to the task, and worthy of the cause.
>
> Whilst this continues, and continue it must, for there is no retrograding or standing still with teachers and advocates so zealous and enlightened—we may ere many years, hope to see our beloved science elevated to its true rank and position among its kindred associates, in the estimation of mankind. Our Lodges, the Colleges where its disciples graduate, and the Diplomas of the Royal Art, confer on its Masters and Doctors a dignity and character equivalent to those of any other intellectual profession.
>
> The addresses of the various Grand Masters of the Craft, and the reports of the Correspondence Committees, teem with beauties of composition—are replete with the soundest principles and sagest counsels—and at the same time that they furnish us these proofs of intellectual progress, give us the assurance of the *material* prosperity of our beloved Order.
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> We cannot fail to be animated by the example thus afforded us, and should be stimulated by it to enter upon the race of improvement, and the glorious "competition or rather emulation" of who shall best and most contribute to effect the great and noble objects for which our Institution was intended, and which it is undoubtedly its destiny, sooner or later, to accomplish.
>
> The reports, which I receive relative to the Lodges of our jurisdiction, represent them as in a healthy and prosperous condition, and at no previous period in the Masonic history of this State, was there ever felt such a mighty influence as that which is now stimulating the Brethren within her limits. This we may mainly attribute to the influence of the present liberal character of our fundamental regulations ; to the confidence with which all have been animated by the feeling of an equal share and voice in the administration of their own affairs ; and the conviction that the Order in this jurisdiction has not only regained its own self-respect, but has also achieved the esteem and consideration of our brethren abroad.

On the subject of official visits to the Lodges for the purpose of examining into their proceedings and correcting their work, when necessary, the Grand Master says :—

> After examining the various plans in operation in our sister States, it appears to me, that the one adopted by a large number of them is the best fitted to accomplish the end. I would, therefore, strongly recommend the division of the State into convenient Masonic districts, and authorizing the Grand Master to appoint, as a District Deputy, some competent Brother residing in each district. These deputies, living within easy reach of the Lodges within their Districts, can exercise a proper degree of superintendence over them, and will have abundant time not only to inspect, but also to instruct. If the Grand Lodge, at this session, should adopt the proposed amendment to the Constitution, which I would beg it very respectfully and strongly to do, establishing Grand Lodges of Instruction, the district deputies could be required to attend them, and would, by that means, acquire as complete an uniformity in the work and lectures as it is possible for minds differently constituted to attain.

The Grand Master again urges, with much force and earnestness, upon the attention of the Grand Lodge, the importance of establishing a Grand Charity Fund. From this part of the address we extract as follows :—

> It is the necessity of our having, and the imperious call of duty, which demand us to create, a general Fund of Charity for the relief of the aged and distressed Brethren, their widows and orphans who are cast upon our soil, and claim our bounty and protection. Ours is now the only Grand Lodge in the Union, nay, I may say, in the whole world, which has not organized an institution to carry out the benevolent aims of our Order—the only Grand Lodge, which has not an organized and regularly supplied Charity Fund under its direction.
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> * * * *
>
> You cannot fail to know that more than nine-tenths of the destitution of the State is to be found in the city. It is the point of entry and exit of a large portion of the needy and afflicted who annually seek refuge in or fly from the great West. It is subject to epidemics, and a variety of other causes, all serving to augment the amount of human misery and suffering, from which other parts of our State are exempt. Amongst this vast number of objects of commiseration the proportion of our sojourning Brethren and their families is in the same ratio—and these have no other resource, than the few impoverished Lodges in New Orleans can afford. My Brethren, is it just that you should lay this heavy and unequal burthen on them ?

Our Brother takes his leave of the Grand Lodge, as its Grand Master, in the following eloquent and earnest words :—

> Brethren, my task is ended. I would that it had been better performed, and by a more able hand. I lament that during the term of my office, I have not been able to accomplish more to satisfy your just expectations and my own earnest wishes. I have never sought the honors of the Order, but have ever shrunk from them ; and can truly say that they have ever been forced upon me. At the consummation of our glorious and happy Union, I thought and hoped, that my mission was terminated, my active labors at an end. I never dreamt that your partiality, and over estimate of my humble capacity, would have elevated me to this honorable post ; and I was induced to accept it by the urgent solicitations of those, to whose judgment I was bound to defer, and to whose long and well tried friendship, I was forced to yield. Brethren, I am now about to retire, and I trust forever, into the humble, but tranquil existence of a simple Brother of the Order. A few short days will forever sever our official connection, and reduce me to that level, from which I should never by my own will have ascended. Let me now, therefore, in feeble terms, but a full heart, give you one and all, and to our Brethren at large, my heartfelt thanks for the honors you have heaped upon me, for the support you have given me, the deference and respect, the kind, affectionate and brotherly attention I have on all occasions experienced at your hands—the remembrance is deeply stamped on my heart, and will only be obliterated in the grave.
>
> I dare not hope, that in the conspicuous position I have held, I may not have offended the opinions of some, and wounded the susceptibilities of others—that all my actions have been guided by prudence and wisdom, or that I have walked entirely on the level and acted by the plumb. But my Brethren, to "err is human, to forgive divine." I have never wilfully harmed a Brother—and if there be one in this assembly, or the great family whose representatives you are, who can justly and in aught reproach me, to him and them do I say—if I have erred, forgive me—mine is the human and earthly frailty—let yours be the God-like and Divine attribute of mercy. Extend to me the benefit of the great and capital virtue of our Order, and let the broad mantle of charity cover my imperfections.

We learn from the excellent and business-like report of the Grand Secretary, that there were at the opening of the Grand Lodge, sixtyeight Lodges under the jurisdiction—eight of which were then working under Dispensations.

The report of the Committee on foreign correspondence is from the pen of the Grand Master. It occupies more than forty pages of the printed proceedings, and is an able, intelligent and candid analysis of the doings of twenty Grand Lodges in this country, and two foreign bodies, during the past year. We have read it with much interest, and have noticed with great pleasure the entire absence of that captious and hypercritical spirit which is too often discernable in papers of this description. The writer has confined himself closely to the work properly before him, and to the object for which such Committees are appointed. Whenever he has thought proper to comment on any act of a sister Grand Lodge, or to discuss any particular measure or principle of general interest, he has done so with commendable candor, fairness and liberality. We regret that the crowded state of our pages will not permit us to extract from the report as we should be pleased to do, and as we may do hereafter. Of the general condition of the Order, the report speaks as follows :—

> It will afford the Grand Lodge profound pleasure to learn that the prosperity of the Order is unexampled in the history of Masonry ; that its increase in number, influence and means of efficiency to carry out its great and benevolent objects, is rapidly augmenting ; that it appears to have taken a deep hold on the affections and respect of every community, where its influence has penetrated, and that its prospects for the future are bright and cheering in the extreme ; its present shadowed but by what, we may well hope and believe, will be nothing more than the flitting cloud, which, on a summer's day, for a moment obscures the disc of the great luminary of nature, then swiftly passing leaves all more bright and glorious than before.

In commenting on the adoption of a resolution by a sister Grand Lodge, admitting the first three officers of a Lodge, under Dispensation, "to take seats in the Grand Lodge, and participate in all its doings," the report holds the following forcible and appropriate language :—

> We have been taught that a Lodge under Dispensation was in a state of probation ; that it was not, in fact, a Lodge, in the proper sense of the term ; that its officers were the mere agents of the Grand Master, by whom they were appointed, and that such Dispensation, and consequently the existence of the *quasi* Lodge, ceased and terminated at the meeting of the Grand Lodge. This doctrine we understand to be general, and it is fully recognized in our own Constitution. If it be correct, and we can see no cause to doubt it, then the officers of such *quasi* Lodge, having no qualification ex-officio to act in the Grand Lodge, were made members by simple resolution. This we believe to be a departure from the old Regulations, which say that "The Grand Lodge consists of, and is formed by, the Master and Wardens of all the regular and particular Lodges upon record," etc., and we know, that the Lodges, so spoken of were under Warrant, and not Dispensation, the latter not being then known.

As pertinent to the foregoing, we present the following from a subsequent page of the report. It is scarcely necessary for us to add that the views expressed are concordant with our own :—

> The Grand Master then refers to two cases of applications made to him for Dispensations to establish new Lodges, most of the applicants for which were members of other Lodges—and he holds the opinion, that they could not "legally sign a petition for a new Lodge, before demitting from the former."
>
> We hold the doctrine to be, that a petitioner for a Dispensation to open a new Lodge, neither loses his membership, nor is forced to demit prior to signing—because the body formed under the Dispensation is not, strictly speaking a Lodge, but merely an authorized assemblage of Masons, permitted to work temporarily, and for a limited period, in order that they may prove their capacity to be constituted as a Lodge ; and called a Lodge only by courtesy. A Mason therefore, belonging to such a body, does not violate the rule, that no Brother can be a member of more than one Lodge. Again, the Body under Dispensation may not succeed in getting a Charter, in which case the Brother who had been forced to demit, would be without membership any where, which would be a great hardship. According to our views, a Mason, being a member of a Lodge and desirous of assisting in the formation of a new one, should first obtain the consent of his Lodge ; if the petition be recommended by his Lodge, that is equivalent to a permission. His membership is then suspended in his Lodge, until the new Lodge receives a Charter ; after which it ceases. But should the Charter not be granted, his membership in his former Lodge revives.

Necessity obliges us to conclude our extracts here, for the present month.

THE KNIGHTS TEMPLARS.—NO. XII.

[Written for this Magazine by R. W. JOHN H. SHEPPARD.]

THE spread and increase of branches or subordinate societies of the Knights Templars in christendom were soon astonishingly rapid ; like Lodges under the jurisdiction of our Grand Lodge, they were probably at first chartered, wherever public good might justify it, by the Order in Jerusalem. A bird's eye view of them may be interesting to the reader and give him a more definite view of the vast extent and influence of this celebrated Fraternity.

In PALESTINE, before the conquest of the Holy City by Saladin—that is, during the reign of the *nine* kings—the Templars possessed numerous fortresses and strong-holds. William, Archbishop of Tyre says, about the time Temple Church was consecrated in London, there were in the Temple on Mount Moriah more than 300 Knights arrayed in *white* habits, who maintained a strong garrison for the defence of the city; the neophytes and retainers consequently must have been numerous. The Templars at the same time held some large cities and strong castles in Syria.

Gaza had been granted to the Templars, and they kept up a powerful fortification in this frontier city against incursions from Egypt. On the seacoast the castle of the Pilgrims, near Mount Carmel,—the castle of Assur, near Jaffa—the fortress of La Feue, near Tyre—six castles near Acre—castle Beaufort, near Sidon, and several others, were garrisoned by these Knights. In Antioch, Beyrout and Tortosa, their houses and castles were also located On the northern borders near Damascus, was their strong castle of Shaphet; Dok, between Bethel and Jericho—a garrison at Nazareth—the castle of Tiberia—and a solitary stronghold, near the Desert of Temptation, lying on a lofty crag which overlooks the Dead Sea, were among their fortifications in the interior.

The establishments of the Order in Europe were very numerous. They had many castles and houses in SPAIN and PORTUGAL. The Grand Prior of Portugal resided at the castle of Tomar ; the fortress of Miravel in Estremadura, which they took from the Moors, was a lofty peak, and is still seen towering in gloomy magnificence on the river Narboan, with a fine library, cloister, and church of superb architecture. In Castile, alone, there were twentyfour bailiwicks.

In GERMANY and HUNGARY, they had many houses and a large revenue; also one in GREECE, especially in the Morea, and a chief house in Constantinople; and in SICILY, they had five principal houses with much valuable property.

In FRANCE, the Order was very flourishing. Addison on the "KNIGHTS TEMPLARS"—to whom I am much indebted for many facts in this number—enumerates nearly forty distinguished places, where the Templars once dwelt. He says the Preceptories were very numerous in France ; remains of some of their castles, chateaus and temples are still visible; for instance the ruins of Temple Ruet, an old chateau, surrounded by a moat, between Joinville and St. Dizier ; and the manorial house of Choisy le Temple in the diocese of Meaux. But the chief house was the Temple at Paris, which once occupied a large area, now full of streets and buildings—a strong edifice with a great tower and turrets. Many streets in Paris retain the ancient Templar names, as *La rue du Temple, Boulevard du Temple, Faubourg du Temple, &c.*

In Holland, preceptories were abundant and rich; the ruins of those of Treves and Dietrich, on the Soure, still remain; Broverus speaks of the remains of the Temple at Luxembourg, and the refectory, church and stone walls covered with paintings: and Addison specifies twentyone houses of celebrity in their day.

In Italy, their establishments were numerous. There were magnificent structures at Lucca and Milan; at Placentia an extensive convent, with a lofty tower; at Perugia the ruins of a Temple, with their arms and a tower of the holy cross; and at Bologna, the church of St. Mary, formerly owned by the Templars wherein there is a marble monument of Roter de Rotis, a priest of the Order—on which is an effigy of him holding the chalice in his hands. The principal house was at Rome, where the Grand Prior of Italy resided.

In England the Order took root and flourished soon after its commencement. The first house of the Templars in that country was established in London, without Holborn Bars on the south side of the street, where Southampton House formerly stood; the ancient chapel was a circular stone edifice; it was founded by Hugh de Payens himself, during his visit to England; and the ruins of this building were discovered about a century and a half ago, while repairs were being made. Afterwards a larger structure was erected within Temple Bar; it was called the New Temple—a spacious house, with numerous cells, a large refectory, handsome church, and pleasure grounds along the margin of the river often used for a parade by the cavalry of the Templars.

The detail of the houses, churches, preceptories and castles of the Knights Templars in England would be long and tedious. In the twelfth and thirteenth centuries they loomed up in their grandeur in every country;—on the towering cliff—beside the winding stream—overlooking populous towns—and bordering deep forests and parks, these magnificient castles and temples charmed the eye of the traveller. In 1185 inquisition was made of the estates and property of the Templars in England. The larger divisions were ten baliwicks. The amount of manors, farms, churches, hamlets, mills and lands is incredible.

The income of the Order in christendom was roughly set at six millions sterling,—about 30,000,000 of dollars. Matthew Paris informs us, they had *nine thousand* manors, from which a revenue was annually sent to the Grand Master at Jerusalem to defend the Holy Land. Henry I., Stephen and Henry II. made to them large grants in England, and many opulent noblemen gave them rich donations. Kings bestowed great privileges and Popes favored them with special immunities by their Bulls. They paid neither tythes nor taxes, and were not subject to ecclesiastical courts. Their houses were a privileged sanctuary, like the cities of refuge of old. Sir Edward Coke, in his Institutes, says, "the Templars did so overspread throughout christendom, and so exceedingly increased in possessions, revenues and wealth and especially in England, * * * as no other order had the like;" and "the Knights Templars were *cruce signati*, and as the cross was the ensign of their profession, and their tenants enjoyed great privileges, they did erect crosses upon their houses."

Burke, in his "Historic Lands of England," in gathering many beautiful sketches of time-honored castles and manors, has occasionally touched on the ruins of castles and dwellings of Templars. One of them Ribstone Hall, four miles S. E. of Knaresborough, in Yorkshire, stands on an eminence, at the base of which flows the river Kid. It commands a beautiful prospect and anciently belonged to two Danish chieftains; in 1224 Lord Ross bestowed it on the Knights Templars; and it is now the property of Joseph Dent, Esq. In the church yard is a curious sepulchral monument of a standard bearer of the *ninth* Roman legion, dug up in the vicinity, in 1688. Four miles from Leeds on the banks of the river Aire, are the remains of Temple Newsam, formerly a preceptory of warrior monks. But a more marked monument—the funereal footstep of the Templar's glory in long past centuries—still exists in Yorkshire, to the description of which Burke devotes a most interesting chapter.

It is *Harewood Castle*, near Selby, now owned by a lineal descendant in a long line of honored ancestors, at the head of whom was the renowned Sir William de Rythre. This noble man accompanied Richard Cœur De Lion in the wars of the Crusades. He was afterwards Chancellor of England under Henry II. Among the sepulchral monuments on that spot, he is portrayed on a slab, and this is the picture. "The first is a cross-legged Knight, (that position being the badge of a Crusader) in a round helmet, with a rib down in front, mail gorget and sleeves, with waist-bands, mail gloves, greaves and shoes; sword straight from middle to waist; on his shield three crescents, De Rythre; a lion at his feet. By his side on a distant slab (both slabs laid in brickwork) a lady in a cap, the cape of her gown up to her chin and behind her head, and falling at her ears, long, straight buttoned sleeves, and others pendant; her mantle faced with fur and a dog at her feet." This was his wife.

The ruin of Harwood Castle is striking and picturesque.

> "Gray, but leafy walls, where ruin greenly dwells."

It stands on the steep slope of a hill. The entrance is on the N. E. side beneath a square turret, the walls of the hall are decorated with expensive hangings—the pictorial tapestry of other days; the apartments are embellished with artistic sculptures; the great hall is adorned with stained glass; and at one end is a recess, looking like a tomb, but it is supposed to be an ancient-side board. A church of exceeding beauty with many tombs called, "Rythre church," is in the the vicinity. Such was one of the strong-holds of the Templars in England, before the savage King Henry VIII. with his broom ecclesiastic, as John Knox in his sour zeal says, "*drove all the rooks out of their rookery.*" Among the illustrious posterity of Sir William de Rythre, was a female descendant, who in the days of Queen Elizabeth, married Sir Thomas Lake, afterwards Secretary under James I., the ancestor of Capt. Thomas Lake an early settler and proprietor in Maine, who was killed by the Indians at Kennebec, in 1670, and whose memorial may be seen in the Copp's hill cemetery in this city.

Westward of Middleham, in Yorkshire, is the beautiful church of Wensley and the recently discovered ruins of a Preceptory of Knights Templars. But I must leave this fascinating subject, though I would fain dwell on the mullions, stained windows, battlements and lithographic tracery of a by-gone age when Gothic and Saracenic architecture adorned the land.

The splendid Temple in London was the place of deposit of much national wealth. Kings, nobles and citizens here often left their gold and jewels for safe keeping with the military friars. It was a great "store house of treasures."

An anecdote, evincing the good faith of the depositaries, and the confidence of the public, is told us by the historian Matthew Paris. Hubert de Burgh, earl of Kent, entrusted his money and jewels to the vaults of the Templars, in London. For some offence he was committed to the Tower by Henry III. The King, knowing he was immensely rich, summoned the Master of the Temple, and demanded the keys of the vault; the Master acknowledging that Hubert de Burgh had treasures in their custody, refused, notwithstanding the royal threats, to surrender them, and nobly replied, "that *money confided to them in trust they would deliver to no man without the permission of him who had intrusted it to be kept in the Temple.*" The king dared not touch it; but he sent his officers to Hubert, who lay in chains in the Tower and by their persuasion to resign the keys and submit to the good pleasure of his sovereign, he gave them up. The king, having obtained the treasures, ordered a true inventory to be taken of them, and to be replaced in the treasury. There was a great amount, but they were all finally restored to Hubert.

MY LAST REQUEST.*

BY BROTHER DAVID BARKER, OF PACIFIC LODGE, STETSON, MAINE.

AIR—"*Mt. Vernon.*"

BRETHREN of our mystic Order,
Bound together by a tie
Olden, sacred and enduring,
Come and see a *Craftsman* die.

Watch like Angels 'round my pillow,
Till the ransomed spirit flies
To its "Excellent Grand Master,"
In His Lodge above the skies.

Oft we've met upon the *Level*,
Let us part upon the *Square*,
And *smooth Ashlers* in the TEMPLE,
May we meet together there.

Let no stranger's hand entomb me
Underneath the tufted sod;
None except a Brother Mason
Should consign my dust to God.

Heave no *formal* sigh of sorrow
O'er the ashes of the dead:
Only plant the priceless symbol,
Freshly blooming, at my head.

When Death's Gavel-sound shall call you
Off from *Labor* unto rest,
May you, Craftsmen, find *Refreshment*
In the mansions of the blest.

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*This beautiful little poem was written and addressed by the author to the Lodge of which he is a member, while confined to his room by severe illness. We take pleasure in laying it before our readers, and hope to hear from our Brother again. ED. MAG.

ADDRESS

Of Ill. Br. GILES F. YATES, before the Sup. Grand Council 33d, at Boston, Sept. 5, 1851.

[Concluded.]

The tenure of office in a Supreme Grand Council, being *for life*, a seat in such a Body, can be vacated only by death, resignation, or removal from its jurisdiction. This is a fundamental law, and may not be changed; though its inevitable tendency is to exclude from our little circle, some good, true and worthy Brethren, who would, no doubt, adorn our assemblies, and prove faithful conservators, regulators and governors of our rite.

By being tenacious of official station, I may be the means of excluding Brethren whose Councils are needed; and I may also stand in the way of the just preferment of my compeers. Moved by reasons like these I have named, and desirous of setting an example, which if discreetly followed, may without violation of any of our organic laws, serve in a degree to modify what is, albeit without good reason, deemed too exclusive a feature in our "sublime system," I have concluded to resign the official station I now hold in this Council. There are other considerations also, which induce me to adopt this course.

By a constitutional regulation of our Order, the office of chief custodian of our archives, devolves upon the Sov. Grand Commander; who should for this and analagous reasons well understood by us, be a resident of one of the EASTS in our jurisdiction. Living as I do in the interior of my native State, it is not meet for me to become such custodian. Our archives, valuable and voluminous, should have a fixed and permanent depository, under the charge of their constitutional guardian.

My association for a quarter of a century with this Supreme Grand Council, and my active participation in its works and administrative duties, I have spoken of in my antecedent remarks. I advert to the fact again, and in this connection, to remind you, that it places me before you in such a position, as to render in a measure applicable to my own case, the reasons for abdication advanced by my venerable predecessor, deducible from his long term of service.

My much esteemed compeer, your "Most Illustrious Inspector Lieutenant Grand Commander," EDWARD A. RAYMOND, in the event of my abdication of the presidency of this Council, is pointed out by the Constitutions as my successor. It gratifies me to reflect that such is the case. If there were no constitutional provision restricting my duty in the emergency named, and the selection of my successor were left to my own free choice, I could not make a selection more congenial to my feelings, or more in accordance with my convictions of duty. I have known him for three times three years twice told as a "brother of the mystic tie," and a possessor of "the high degrees." His Masonic age and experience, derived from long and repeated services as a ruler in other departments of Masonry,* and the satisfaction he has given to his companions in the discharge of his administerial duties, afford an earnest that he will not be found wanting as a chief administrator in our "ancient and accepted rite." I am assured that he has the requirements demanded by our Book of Constitutions, that he "can be entirely depended on, that his discretion is proof against all trials, his capacity acknowledged, and his probity untouched."

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* Br. Raymond is the present Grand Master of the Grand Lodge of *Massachusetts*, and has been at the head of the Grand Chapter and Grand Encampment of Massachusetts.

Mo. Ill. Bro. Edward A. Raymond,—Having determined to resign my office into your hands, it is with pleasure that I now proceed to the ceremony of your inauguration.

[The new Sov. G. Commander was hereupon duly clothed with the robes, jewel and collar appertaining to his office—charged, proclaimed and greeted with "the grand honors" of our "Illustrious Order," and "the sacred numbers."]

Mo. Puis. Bro. YATES then addressed the members of the Sup. G. C. as follows:

Brethren of the Council,—Upon you we rely as efficient coadjutors of your new chief in the discharge of his official duties. Confiding in your ability and prudence to assert and maintain them; and believing that a spirit of subordination, founded on principle, will not fail to actuate all those who owe us allegiance, I look without fear to the future fate of our Illustrious Order in this Northern Jurisdiction. May "union, contentment, wisdom, peace and concord," continue to reign in all our councils! At your hands and through your exertions I am assured that our rite will remain uncontaminated with all foreign intermixture or association, that its independence, authority, integrity and purity will be preserved, and its honor, prosperity and beneficence promoted.

Like every other laudable enterprise, our cause will have its assailants. There will ever be found those who strive to destroy where they cannot control, and "undermine the fabric, whose summit they cannot reach." Alas! that the same elements of disturbance which disgrace social and civil life, should be allowed to be brought into the Masonic sanctuary by spirits turbulent and bent on mischief! From such sources we have little to apprehend. "Thrice is he armed who hath his quarrel just;" and truth though "crushed to earth will rise again," and eventually triumph over error, falsehood and detraction!

Although I have resigned my office, I have not, for I cannot, resign my obligations, or forego my responsibilities as a Sovereign Grand Inspector General in our Order; nor would I choose to forego its privileges, and the enjoyment of that communion so peculiarly the birthright of all Brethren, Knights and Princes, attached to the "Royal," "Christian" and "Military Orders" of "Sublime Freemasonry."

Allow me to unite with our new Most Puissant Sovereign Grand Commander, and you my dear Brethren, in renewing our *vows.* * * * * *
Let us aid each other to infix more deeply the *landmarks* set by our forefathers; to sustain, maintain and retain the old *principles, usages* and elements which constitute the basis of the organization of our rite, and which have existed "since world has been world." Let us brighten the *flame* ever burning on our sacred *altars.* Let us renovate the *cement* of friendship and brotherly love; let us draw closer the *ties* of our *union* and *duty,*—steadfastly remaining good, true and loyal subjects of our H. E.; ever *upbearing* and *defending,* faithfully and worthily, the *ark* of our Masonic *covenant,* and resisting every measure calculated to impair the *strength* of its influence, mar the *wisdom* of its *entirety,* detract from the *beauty* of its holiness, or sully its golden *crown* of glory! SO MOTE IT BE!

ADDRESS

Of Ill. Br. EDWARD A. RAYMOND, on being inducted into the office of M. P. S. G. Com. of the Supreme Council 33d for the N. J. of U. S. A., Sept. 5, 1851.

Brethren—

We are told in one of the old constitutions, that "no Mason, chosen or appointed to any office, can refuse to serve his Brethren unless he has served in the same office before." I have ever made the spirit of this regulation the rule of my Masonic life, now covering a period of nearly forty years. And although I had fondly looked forward to the time when I should retire from the office of Grand Master of Masons in this Commonwealth, as the moment when my official Masonic duties would terminate, and when I should again be permitted to assume my place as a humble co-laborer in the ranks with my Brethren; yet, in view of the peculiar circumstances under which the interests of this branch of our beloved Institution are placed, by the resignation of our honored and venerable chief, and his estimable and talented deputy, I do not feel at liberty to decline the high honor which your partiality has so generously bestowed upon me.

But, Brethren, I enter upon the discharge of the important duties which this appointment involves, with a more than ordinary degree of diffidence. I enter upon it, doubtful of my ability to realize the expectations of my Brethren,—fearful that I do not possess the qualifications requisite for the presiding officer of a body whose jurisdiction extends from the Potomac to the St. Lawrence, from the Atlantic to the Pacific.

Brethren, I bring to the office little else than an honest and an ardent zeal,—a strong desire to advance the prosperity of this Supreme Council, and that of all its subordinate bodies; and to this end, it will be my purpose, that whatever else may be found wanting, there shall be no lack of interest, no want of zeal, no neglect of duty on my part. A firm, conservative, and consistent course, in the discharge of my official duties, will be my constant aim.

Our Sublime Order is just now beset with detraction and falsehood by the turbulent and reckless, who have little to gain, and less to loose; but while we remain true to our principles, honest in our intentions, and faithful in all our duties to *God* and our professions, the revilings of the base and the slanders of the malignant, need give us no uneasiness. The bright sun of heaven is often obscured by black and threatening clouds, and yet loses nothing of its beauty and splendor thereby.

Our course is plain and simple. Let us attend strictly to our own affairs, neither interfering with the rights of others, nor allowing any improper interference with our own. We are a distinct and independent organization. We claim no control over degrees cultivated by, or belonging to, any other lawful Masonic authority. And while we desire to cherish the warmest sentiments of amity and brotherly love with all, we set up no right to interfere with any other bodies, but those of our own lawful creation. This is the basis on which we have ever rested as a Supreme Council. It is the pillar of our *strength,* the hope of our safety,—the beauty of our ark. Our sublime system contains within itself all the elements necessary for its own government, security and prosperity,—if united in our labors and true to the sublime principles of our Order, the assaults of our enemies and their hirelings will recoil on their own heads, to their own destruction. The base may pander to the base, but the judgment of the Masonic Fraternity may always be trusted. "*Magna est veritas et prevalebit,*" is a cherished Masonic motto. It is a sure guarantee that our ancient rite will be preserved from wicked and unholy profanation, and maintained in its purity and integrity.

I here take occasion to refer to the fact well known to you, that we have already established, in several of the States or districts under our jurisdiction, subordinate bodies, which are now in successful operation; but there are other districts under our jurisdiction that have as yet no organization of our ancient and accepted Rite within them, and as several applications for charters are now pending, and other petitions are about to be presented, the necessity for immediate and appropriate action to meet the emergency must be apparent.

With respect to the degrees and orders of our rite, from the seventeenth to the thirtysecond inclusive, it is proper to say, that there are at present a number of worthy Brethren, in districts where there are as yet no organized Chapters of Rose Croix or Consistories of S. P. R. S. established, who have petitioned to receive these degrees.

There is, moreover, good reason to believe, that applications in future will be somewhat multiplied, and as the work of initiation will, to a considerable extent, devolve upon this Supreme Council, its Sov. Grand Consistory should forthwith be put in the best working order; I therefore propose to have its organization completed at the earliest day practicable. And it is my desire, (should it meet the approbation of the council,) that M. P. Br. Yates, should continue his services as the active presiding working officer in that body. We are all of us unwilling to be deprived of the valuable co-operative services of a Brother so well informed, faithful and experienced in our sublime mysteries. It is gratifying to know that the several subordinate bodies, that have been organized and are now working in different States under our jurisdiction, are active, united and prosperous.

By continuing to exercise a wise discrimination in the character of candidates, the respectability of our rite will be preserved, and the original design of its institution maintained.

No one should be admitted to the mysteries of our sublime degrees, who has not given evidence of his love and veneration for the great moral principles that lie at the foundation of our Order, and proved his fidelity to the teachings of the Symbolic Lodge. While we would do nothing to discourage the spirit of progress, we should be cautious not to minister to that selfish ambition which seeks only the acquisition of the highest degrees and official rank, without the incitement of generous impulses for the welfare of the Order.

There are besides the five constitutional officers of the Supreme Council, others necessary to enable it to perform its administrative duties effectively throughout this extensive jurisdiction. Among these, and one which seems to be most urgently required by the multiplicity of duties to be performed, is an associate of our Ills. Grand Secretary General. In accordance with the wishes of that officer, I have tendered this appointment to the M. P. Brother Yates, under the distinctive title of Ills. Grand Chancellor H. E. and he has signified his readiness to accept the same.

For the greater convenience of our Brethren at a distance, and for the better administration of the business of the Council, I recommend the appointment of Deputy Grand *Inspectors*, with limited and well defined powers, for the several States or districts within the jurisdiction. It should be their duty, if appointed, to watch over the interests of the Order in their several districts—to aid the council in the establishment of Lodges of Perfection, Councils of Princes of Jerusalem, Chapters of Rose Croix, and Consistories of S. P. R. S.—and to perform such other services as from time to time may be specially required of them.

And finally Brethren, allow me to urge your general attendance at our stated meetings, and a watchful care over the deliberations of the council, that all its decisions may be in strict conformity to the great and eternal principles of *truth* and *justice*. And may the Supreme Grand Architect of the universe be ever present with us, and direct our steps in wisdom.

PUBLIC INSTALLATION AT BRUNSWICK, ME.

Brunswick, Me., March 12, 1852.

R. W. C. W. Moore,—A deeply interesting meeting was held in this village last evening, for the installation of the Officers of Montgomery Chapter of Royal Arch Masons. This body embraces a large number of excellent Companions of this village and the neighboring city of Bath, and vicinity, and the Chapter is sometimes located at one and at other times at the other place. On this occasion, it was decided to remove it from Bath to this place, and to have the installation public, at the large vestry of the Congregational Church. Additional seats were procured so as to accommodate spectators, but the place was too small for us. The room was densely crowded to its utmost capacity, the entry also was filled, and hundreds were compelled to leave, unable to find admission. The Grand Chapter of Maine was organized under the direction of Excellent Companion Robert P. Dunlap, G. G. High Priest of the Gen. Grand Royal Arch Chapter of the United States. Montgomery Chapter was also organized, and both bodies entered the vestry precisely at seven o'clock, and the services commenced with the following Order of Exercises:—

1. Anthem—Psalm 134. 2. Prayer—by the Grand Chaplain, Rev. C. Pearl. 3. Ode. 4. An Address—by Rev. Companion Cyril Pearl. 5. Anthem—Psalm 133. 6. Installation of Officers—by the Gen. Grand High Priest of the Gen. Grand R. A. C. of the U. States. 7. Benediction. 8. Anthem—Psalm 19.

The singing by the Bath Quartette Club, was very fine, and contributed much to the pleasure of the occasion. The address was listened to for an hour with unmingled pleasure and received at the close the most rapturous applause of the whole audience, and is this morning every where spoken of as a most able and admirable exposition of the principles, the mission and claims of Freemasonry.

Our clergymen, the president and professors of our College, and other distinguished citizens, unite in expressions of admiration of the address. Its tone and spirit were eminently Christian, and presented the true mission of our Order in a manner adapted to silence opposition and satisfy the most sceptical. Not a breath of hostility has been whispered in relation to it, so far as we can learn.

The address of the Gen. Grand High Priest (Comp. DUNLAP) to Ex. Companion S. J. TALLMAN, at his installation, was capital. It was earnest, christian, beautiful, and breathed the same sweet charity that wins the confidence of his friends and neighbors in that same vestry, and other circles, where Christians meet for worship and spiritual improvement, and in the intercourse of life. The Gen. Grand High Priest called to his aid several Companions, who took part in the installation of the several officers. Among them we remember Comp. HUMPHREY, of Brunswick, G. H. Priest of the G. Chapter of Maine. Also, Com. A. B. THOMPSON, P. G. H. Priest, and Comps. BACON and WEBBER, of Augusta; the W. Master of the Lodge at Hallowell, Comp. Johnson, of Wiscasset, who appeared in the beautiful regalia of the Princes of Jerusalem, and Ex. Comp. P. H. P. T. J. Tallman, of Bath, the Grand Marshal of the evening. The most perfect order and stillness in the great crowd, large portions of whom, ladies and gentlemen, were obliged to stand for the whole two hours, was an impressive comment on the whole scene. All went away delighted. Many have been the expressions of pleasure, and the frequent expressions are heard, "if this is Freemasonry, we would like to see and hear more of it." A SPECTATOR.

INSTALLATION AT HINGHAM.

THE officers of Old Colony Lodge, at Hingham, which has just been revived, after having laid dormant for several years, were publicly installed on the 23d February last. The ceremonies took place in the North Church, and in the presence of a large concourse of spectators. After the installation, the R. W. and Rev. Br. ALBERT CASE, D. D. G. M., delivered an address appropriate to the day and the occasion. The Hingham Journal makes the following notice of this performance:—

"He congratulated the officers and members, and the Fraternity, on the installment of the Lodge. He congratulated the audience and the community, because, he said the institution was calculated to promote the social and moral welfare of any community where the sound of the gavel was heard. The Lodge was chartered in 1797, and continued in successful operation until about twenty years since, when its labors were suspended. That true and trusty Brethren, who loved the institution, had united to revive the Lodge—men of intelligence and moral worth, enjoying the confidence of the whole community, and of the Grand Lodge—men of whom not an individual would presume to say that in their associate capacity, they had any evil designs against either Church or State.

He then referred to the life and services of Washington, and while others in the cities and towns of the Union were discoursing upon his exalted patriotism, his wise policy as a statesman, and the rich inheritance he has left in the imperishable wisdom of his fatherly counsels; he, the speaker, dwelt at considerable length upon his Masonic character, his labors in the Lodge, devotion to the Craft, Masonic correspondence, &c. &c.

After refuting many of the objections that have been raised against the institution, and stating its beneficial influence, he said that it now enjoyed a higher degree of prosperity in every State of the Union, than it had at any period in the history of our country. He exhorted the brethren to a faithful discharge of every Masonic duty, and gave them the parental benediction of the Most Worshipful Grand Lodge. At the close of the address, the choir sang "Auld Lang Syne," and the exercises were closed with an impressive prayer, by the venerable and Rev. Br. Richardson."

GRAND MASONIC FESTIVAL.

Given in New Haven, Conn., Feb. 24, 1852.

AT a general meeting of the Brethren of the three Lodges of this city, held on the 27th of January last, according to previous notice, for the purpose of taking into consideration the propriety of celebrating the 120th anniversary of Washington's birth day, it had been resolved to hold a Grand Masonic Festival, consisting of a Ball and supper, on the evening of the 24th Feb., (the 22d being Sunday,) and a Committee of three, one from each Lodge, was appointed to bring the subject before their respective Lodges and request the appointment of a Committee of three, by each, to form together a general Committee of arrangements, invested with full power to take such measures as they saw fit to carry out the intentions of said meeting. The three Lodges at their next regular communication appointed the following Brethren as their respective Committees: (the first named Brother in each list was appointed by the general meeting):—

For Hiram, No. 1.—F. Turner, P. M.; Edward E. Higgins; James Quinn; T. J. Stafford.

For Adelphi, No. 63.—Ralph Warren; Elizur Harrison; Horace Tuttle; H. N. Newton.

For Wooster, No 79.—W. A. Ensign; J. L. Clark; W. W. King; R. Edmondson.

These preliminaries having been settled, the Committees went to work in right good earnest and determined to leave nothing undone that could advance the object in contemplation, and the scene presented on the evening of the 24th, bore ample evidence that they had not worked in vain. On that occasion, the Halls of the Tontine Hotel, which by the way, is kept by our Br. S. W. Allis, were thronged even to overflowing with the fashion, beauty and loveliness that had assembled from far and near to grace and adorn our *fete*. The attendance of the members of the Craft was large, as we had representatives from several parts of our State, and even from New York; and the variety and richness of the regalia of the several branches of the Masonic family presented a most splendid appearance to the eyes of the spectators.

The Ball opened at about 9 o'clock, P. M. by a Grand March, when the Brethren entered the spacious Hall, each accompanied by one or more ladies in gay apparel, and few indeed were those who entered in *single blessedness*.

As we marched round the ball room to the tune of the Mason's March, arranged for the occasion, we had full opportunity to admire the taste and elegance of the decorations; a full length portrait of our Ills. Br. George Washington; flags, mirrors and draperies gracefully hanging from the walls; the whole brilliantly illuminated with gas and other lights, set in profusion all around us, and drowning us, as it were, in a flood of pure light. I must not forget that in all parts of the room there were hanging cages of Canary birds, whose sweet voices mingled in harmonious emulation with the music of instruments.

After the march, we all, at least *all* who could find partners, began to move in the mazes of the dance, and though some of the most skilful Craftsmen could not boast of their skill in the graceful art, yet they joined in it with a good heart, their awkwardness only increasing the glee and merriment of those better informed. Is it not always thus?

The dance was under the immediate management of Br. James Quinn, Capt. of our National Blues, and the most accomplished professor of the polite art in our city. His pupils at least gave a highly convincing proof of his skill as a teacher of manners and gracefulness. The programme of the ball I enclose with this.

Be it remarked, *en passant*, that at this ball there was no BELLE; I explain myself: no lady who concentrated all the eyes and attentions of the gentlemen upon herself, at the expense and mortification of the others present. No; all the ladies were *Belles* on the present occasion; all enjoyed an equal share of attention and admiration; the Brethren had the good taste not to be exclusive, and they deserve our most heartfelt commendation for this unequivocal proof of good breeding and delicate appreciation of the feelings of the gentler portion of mankind. Our Brethren thus proved the truth of the following verse of a true Masonic song.—

> " We're true and sincere
> And just to the fair,
> They'll trust us on any occasion:
> No mortal can more
> The ladies adore
> Than a Free and Accepted Mason!"

The music sweetly discoursed by the "Old Gent's Band," greatly added to the enjoyment of the evening, and it seemed to us that it was impossible to listen to it and not step in time, as the soft and eloquent notes fell upon the ears of the dancers.

At 12, the Craft was duly called from labor to refreshment, and left the dancing Hall for about twenty minutes, when they were recalled, and on their return they found to their utter amazement that the wand of Br. Allis had transformed the scene of their late Terpsichorean exercises into a magnificent Banquet Hall. The whole length of the spacious room was taken up by a table covered with the most attractive exhibition of savory dishes, jellies, creams, cakes, &c. &c. &c. We will let the accompanying bill of fare* speak for itself, for our pen is unequal to the task of writing down all the good things that allured our eyes, though we must confess that we did ample justice to all WE could reach.

When we beheld the table covered as above described, we conceived a very reasonable fear that the second part of our labors would be very poorly performed, but to our utmost surprise the supper only seemed to have added new spirits to the buoyancy of the first part of the evening. I must state here however that there were no toasts given at our supper, because, in order not to wound the feelings of the Maine law supporters, we furnished nothing to call them forth but cold water; and we are all well aware, this element is more apt to quench than to kindle the flame even of the brightest genius.

After the table was removed, the dancing was resumed with unabated fervor. This scene of gaiety lasted until four o'clock, A. M. when the guests retired to rest after the festivities of the night, and to prepare for the business of the next day. How far they succeeded we cannot say, though, if we may be allowed to judge of others by our own experience, we will declare in truth and soberness, that we felt no worse for the wear.

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*We are obliged to omit the Bill of Fare.

Among the distinguished visitors of the evening we will mention his Honor, A. N. Skinner, the mayor of the city; Judge Judson, of the U. States District Court, and if we understood him aright, a member of the Craft; and several others whose names we do not at present recollect.

Suffice it to say, in conclusion, that the evening of the 24th of February, 1852, will not easily be effaced from our memory, as one of the most interesting festivals of the kind which it has ever been our privilege to attend. It has left but one wish in our breast, namely, to see the good old custom thus revived in our midst, continue in full force for the future. We have no doubt that such festivals do greatly advance our cause in the good opinion of the fair, and they would not be so apt to find fault with the Masons for keeping from them a part of their secrets, if they were to be oftener introduced into such participation of the hidden mysteries.

NEW HAVEN, FEB. 27, 1852.

S. W. Allis, Esq. of the Tontine Hotel.

Dear Sir and Br.:—I have been directed by the Committee of Arrangements to present to you the enclosed preamble and resolutions, and to exprees to you in their behalf, the sense of their approbation for the pains you have taken to render their festival one long to be remembered by those who took an active part in the pleasures and good cheer prepared for them at your Hotel. It is with the utmost satisfaction to myself that I perform this task, which I consider rather as an honor, and that I subscribe myself Yours truly and fraternally,

FRANCOIS TURNER.

At a meeting of the Committee of Arrangements for the Masonic festival, held at the Tontine Hotel, on Thursday evening, 26th inst., the following preamble and resolutions were unanimously adopted:—

Whereas, Hiram, Adelphi and Wooster Lodges of Free and Accepted Masons of this city, had decided upon celebrating the 120th anniversary of Washington's birth day, by a Masonic festival; and

Whereas, the Committee appointed by the several Lodges had, after strict enquiries and mature deliberation, determined to hold said festival at the Tontine Hotel, kept by Br. S. W. Allis, whose well earned fame has spread far and wide; and

Whereas, the said Brother has given to all who were present on that evening, the most unbounded satisfaction—now, therefore,

Resolved, That the thanks of the three Lodges above named, and of this Committee in particular, be tendered to our Br. S. W. Allis, for the elegance and taste displayed in his arrangements for the accommodation of our guest, at the late Masonic festival, and especially for the sumptuous, abundant and tempting supper provided for the occasion.

Resolved, That the above preamble and resolution be presented to Br. Allis, with our best wishes for his future welfare and continued success.

In behalf of the Committee,
FRANCOIS TURNER, P. M.

New Haven, Feb. 26, 1852.

MASONIC CORRESPONDENCE.

——, *Geo.*, *March* 1, 1852.

Comp. Moore :—I wish to ask you a few questions and have them answered in the next Magazine :—

I. Is it competent for three or more Past Masters of a *Chapter merely*, to get together and take upon themselves to confer the degree of P. Master upon a newly elected W. Master of a Blue Lodge, to qualify him to preside as such ? If yea, or nay, by *what right* had they to exclude a regular P. Master from the room, who was one by *virtue* of the P. Mastership of a regularly chartered Lodge for years, and this was known by those *usurping* the said power ?

II. Would you sit in a Lodge while said W. Master was presiding, *thus installed ?*

III. At a called communication of one of our Lodges, only two members of said Lodge were present, and only one of them an officer, viz. the Secretary, (I mean when the Lodge was opened.) *A demitted Royal Arch Mason of another Lodge*, called the Lodge to order—opened a Master's Lodge—balloted for a candidate, and conferred the degree upon him. Was not all this a bare faced infraction of the landmarks of the Order ? Fraternally yours, T. J. P.

[The foregoing does not seem to require any very serious notice from us. It is a matter that more properly belongs to the Grand Lodge of the State. The proceedings were all wrong, and deserve to be noticed by that body. The receiving of the P Master's degree in a Chapter confers no powers or privileges that authorize the assumption of duties which appertain only to the qualified officers of Craft Lodges.

Marion, *Ala.*, *Feb.* 14, 1852.

Dear Sir and Br. :— * * * Our beloved Order is flourishing in Ala. I think it is in a more healthy condition than it ever has been in this State. There is but one thing that I fear, and that is, it may become too popular. We have too many Lodges springing up at every cross-roads. They may, and doubtless will, flourish for a while ; but let reverses come upon our Institution, and they will wither like the leaves of the forest after an autumnal frost. I was deprived the pleasure of attending the last communication of the G. Lodge of this State. I am told that it was a pleasant and profitable meeting. You have, I presume, ere this received the printed proceedings and can judge for yourself.

The Lodge over which I have presided for the last eleven years, (with the exception of one,) Perry Lodge, has been more deeply afflicted than any other Lodge in the State. In the year ending Dec. 1, 1851, we lost four of our most esteemed members. Since the first of Jan. 1852, we have buried two members of our Lodge and one resident Brother who was not a member, but an old Mason and citizen of our county. We have in this county five chartered Lodges, namely, Perry, 65 members ; Union, 53 members ; Perrysville, 34 members ; Etam and Hendrix. The two last were chartered at the last communication of the Grand Lodge. I cannot give you the number of members. H.

Batavia, *Ill.*, *March* 12, 1852.

"Masonry is in a flourishing condition in this State ; and with the feelings of brotherly love, which seem to exist among the many warm hearts which imbibe its doctrines, together with the seeming desire to relieve and make glad the hearts of Brethren in distress, (which the cold selfishness of the world, or of those without the door of Masonry, are seldom led to regard but with sinister motives,) should encourage us all to renewed efforts in the business in which we are engaged."

Obituary.

Brother DAVID WILKINSON.

The following obituary was intended for our last, but came to hand after our pages were made up. Br. Wilkinson was highly respected by his Brethren as a firm, consistent and upright Mason. His body, together with that of his wife, was brought from Cohoe's Falls, N. York, by a Committee of Union Lodge, Pawtucket, at the expense of the Lodge. The funeral was solemnized at St. Paul's Church on Sunday the 15th ult., in the presence of more than one hundred Brethren, and a large concourse of citizens. It is said to have been the largest funeral ever witnessed in Pawtucket :—

Died at Caledonia Springs, Canada West, February 1st, 1852, at 5 o'clock, P. M., Mrs. Martha Wilkinson, wife of David Wilkinson, Esq., in the 70th year of her age. Also, at the same place, Feb. 3d, at 3 o'clock, A. M., David Wilkinson, Esq., formerly of North Providence, R. I., in the 82d year of his age.

At a meeting of Union Lodge, No. 10, held at Pawtucket, Feb. 15th, 1852, the following resolutions were unanimously passed :—

Resolved, That by the death of our worthy Brother, David Wilkinson, the Masonic Fraternity has lost a member well tried, true and faithful, who, in life, discharged with uprightness and fidelity, his trust as a man and a Mason.

Resolved, That, we deeply regret the loss of our worthy deceased Brother, and that we will cherish his memory, and revere and emulate his virtues ; while we cheerfully submit to the will of that infinitely wise and merciful Being who has called him away from the scenes of earth ; in the confident hope that his immortal spirit, perfected by the power of Divine Grace, shall be translated to a state of unfading bliss, in "That house not made with hands, eternal in the heavens."

Resolved, That, we deeply sympathize with the surviving children, relatives and friends, in the loss they have sustained in the death of our worthy Brother and his amiable companion ; and commend them to the Supreme Architect of the Universe, as the only sure ground of hope and trust, and the only true source of consolation, under the trials and afflictions to which all are subject during our pilgrimage through this vale of tears.

Similar resolutions were passed by the Evening Star Lodge, West Troy, N. Y., on the 11th. The resolutions show the estimation in which Br. Wilkinson was held by those who knew him best.

M. W. EDMUND DILLAHUNTY.

Nashville, *Feb.* 13, 1852.

C. W. Moore, Esq.—*Dear Sir and Comp.* :—The Masonic Fraternity of this State have to mourn the loss of one of its brightest jewels, in the demise of Hon. Edmund Dillahunty, Past Grand High Priest and Past Grand Master of Tennessee. His bereavement occurred on the 3d inst. His efforts in the cause of Masonry made him known to a large circle of Brethren, who will weep over his untimely death. Passing through the various grades of a legal profession, he was elevated to the office of Judge, and by his uprightness and strict impartiality in discharging the responsible duties of his station, succeeded in winning the confidence of the members of the Bar and of all who came in contact with him. Successively re-elected, he was, at the present session of our State Legislature, again proposed for continuance in office, and elected without opposition ; and on the announcement of his death the Legislature immediately adjourned in respect to his memory.

It is not my purpose to write his eulogy. I knew him well and intimately, and in frequent conversations with him became familiar with the grand and lofty views he entertained for the promotion of the happiness and welfare of the community in which he resided. The principal points of his character have been so fully noticed in the Masonic proceedings herewith sent, (and which I should like to see copied into your Magazine,) as to preclude any extended remarks of my own.* F.

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*A more extended notice will be given in our next.

MASONIC CHIT CHAT.

Grand Lecturers.—The M. W. Grand Master of the Grand Lodge of this State, in pursuance of the order adopted at the December communication, has appointed the following Brethren Grand Lecturers for the ten Districts into which the jurisdiction is divided, viz :—District No. 1. Wm. C. Martin and Charles Bates, Boston, (State Grand Lecturers.)—2. Isaac P. Seavey, Newburyport.—3. John Jarvis, West Cambridge.—4. Jonathan Greenwood, Framingham.—5. Rev. Albert Case, Hingham—6. J G. Henderson, Worcester.—7. Timothy Ingraham, New Bedford.—8. Sylvanus Baxter, Barnstable.—9. Benjamin Brown, Nantucket.—10. Franklin Weston, Dalton.

☞We never publish *rejections* of candidates for Masonry, for reasons which have been fully given in previous numbers of this Magazine. If the Lodges, through their committees, do their duty, they can as well ascertain whether a candidate for the degrees has ever before applied for them and been *rejected*, as they can if an applicant for admission as a *visitor* has ever been *expelled* or is under *suspension*, and by the application of the same test. This is the old rule in Masonry, and if the Lodges allow themselves to be imposed upon through the neglect of it, they must abide the consequences.

Shameful.—We notice by the New York papers, that *Grunzig*, the confessed adulterer and convicted murderer, was buried in Greenwood Cemetery, on the Sunday after his execution, with *Masonic ceremonies!* As an appropriate commentary on this disgraceful proceeding, it is further stated, that his mistress and accomplice in guilt, now in prison awaiting her trial, gave birth to a child on the morning of the funeral! We do not learn what Lodge in the city of New York, if any, has been guilty of this gross profanation of the Masonic ritual ; but we cannot doubt that the Grand Lodge of the State will cause the matter to be properly investigated.

☞The Legislature of Texas has just incorporated the Milan Masonic Female Institute, located in the county of Bowie.

The Last of Washington's Pall-Bearers. On Tuesday, Feb. 24, the Masonic Fraternity of Alexandria, Va., attired in regalia, paid the last tribute of respect to the memory of the late Samuel Hilton, who departed this life on the 22d Feb. Mr. H. was the last of the survivors of the pall-bearers of Washington ; and it is not an uninteresting coincidence that he should have died on the birth-day of his illustrious friend and Brother.

Notice.—We are requested by St. John's Lodge, at Wilmington, N. C., to caution the Lodges and Brethren generally, against *W. L. Hartson*, of that State, who is travelling about the country, and under false pretenses, imposing upon the Fraternity. He is an expelled Mason.

☞We have read with much interest and satisfaction the beautiful address of the Grand Master of the Grand Lodge of Vermont, read at the opening of that body on the 13th of January last, but are compelled by a press of other matter to defer a more particular notice of it until our next, as also of the able report of the committee on correspondence.

☞We acknowledge the receipt of a copy of the doings of the Grand Lodge of North Carolina, at its annual communication in December. The report of the committee on correspondence is an elaborate and able paper, to which we shall hereafter refer again, as well as to the earnest and excellent address of the G. Master.

☞The Masonic Hall at New Providence, La. was destroyed by fire on the 28th February.

☞We see it stated in the papers that Kossuth has been initiated into Masonry by one of the Lodges at Cincinnati, Ohio.

☞Br. Henry Carlisle, of Sheldon, Vt. is authorized to receive and receipt for subscriptions to this Magazine.

☞Br. F. F. Leavel, P. M. at Richland, Miss. is an authorized agent for this Magazine.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XI.] BOSTON, MAY 1, 1852. [No. 7.

TRIAL OF ENTERED APPRENTICES.

The following inquiry was received some months since, but has been accidentally overlooked, until the present time. An answer, after so long delay, may be of no importance to our correspondent ; but as it is possible that others, under similar circumstances, may experience the embarrassment of which he complains, a brief reply may not be wholly unprofitable :—

> *Hard Money, Georgia, Aug. 7, 1852.*
>
> Br. Moore :—I have seen in the Magazine this question asked and answered :—Can an Entered Apprentice or a Fellow Craft be expelled ? We have a case (E. A.) in our Lodge, and we found it a troublesome one on account of differences of opinion as to the mode. We are a young Lodge, and the most of us young Masons, and we want to do things right, if we know how. This is a troublesome question here. We have consulted with a good many old and experienced Masons, and find amongst them, also, a variety of opinions. Your opinion upon the above question will be received by us as satisfactory and conclusive. By answering the above through the Magazine, (I have not seen in any of its numbers any thing upon it,) you will confer a favor on our Lodge, and I think advance the interest of the Craft generally. Yours Fraternally, A Young Mason.

Among other equally crude and unauthorized theories which, within the last quarter of a century, have been attempted to be incorporated into the disciplinary code and recognized polity of Freemasonry in this country, is one based on the fallacious assumption that an E. A. is not a Mason, in the full and proper signification of the term, and cannot therefore, like Brethren of the superior degrees, be held amenable for infractions of the moral or civil code of the Order. Absurd and untenable as this assumption may appear, we have in past years seen it maintained with much earnestness, and that in quarters usually entitled to some respect. We believe it has now, however, been generally abandoned as indefensible, and that E. A. are admitted to hold the same relation and to rest under the same accountability to the general laws of the Institution, that are assumed by Brethren of advanced degrees. But be this as it may, our correspondent does not seem to entertain any doubts on this point, which demand a more particular consideration.

It will be seen that our correspondent has fallen into a very common error, of which we have heretofore frequently had occasion to speak; and we refer to it again, that Brethren who may hereafter wish to communicate similar inquiries, may be as full, precise and accurate in their statements, as the nature of the case will allow.

Our Brother intimates that the difficulty under which his Lodge labors, arises from "the difference of opinion" which exists among the "many old and experienced Masons" who have been consulted "as to the mode" of proceeding; but he does not inform us whether this difficulty is one growing out of any peculiarities which are supposed to attach to the particular case under consideration, or whether it arises from a want of proper information as to the general mode of conducting penal cases. It can hardly be from the latter cause; because, it is not to be supposed that "old and experienced Masons" can be so wholly uninformed in respect to a practice of so long standing, and so universal in its general features, as to occasion them any serious embarrassment in its application. Besides, if we mistake not, the Constitution of the Grand Lodge of the State within which the Lodge referred to is located, prescribes "the mode" of proceeding in all general cases of discipline. The difficulty must, therefore, spring from some real or supposed peculiarities which, in the opinion of our correspondent and his Brethren, attach to the particular case before them. But all this is matter of inference, into which our correspondent has needlessly forced us, and thus placed us in a dilemma hardly less embarrassing than that in which he finds himself, and from which he seeks to be relieved.

What then are these real or supposed peculiarities, which have given rise to "differences of opinion" among the "old and experienced Masons," whose advice has been sought by their younger Brethren of the Lodge?

Most of the Grand Lodges in this country, have adopted as a Constitutional regulation for the government of their Lodges, that no business, other than that of initiation, shall be transacted by the Lodge while open on the first degree;* and there is nothing more certain, than that an E. A. cannot be admitted into a Lodge while open on the third degree. It is the privilege of the accused to confront his accuser, and interrogate the witnesses. How then is an E. A. under charges, to be tried? And here, if our inferrence be correct, is the source of the embarrassment to which our correspondent refers.

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*The rule is equally stringent as to the second degree.

There are two ways of meeting this apparent difficulty, both of which are practised, and to neither of which there can probably be no very serious objection, as in either case entire justice is done to the accused, so far at least as the conduct of the trial is involved.

The first of these ways is, to refer the charges to a Committee for examination, with power to summon the parties and their witnesses. In this case, the interrogatories are proposed and answered in writing, signed by the witnesses, and attested by the Committee. The accused has also the privilege of addressing the Committee, and of making any written communication to the Lodge, which he may deem essential to his defence; or he may claim the privilege of addressing the Lodge in session as hereafter indicated, either personally or by counsel. The testimony, and all accompanying papers, are reported to the Lodge (open in the third degree) by the Committee, and the case is disposed of on its merits.

The second method of proceeding is perhaps attended with less labor and inconvenience. In this case, the Lodge is summoned. The accused and the witnesses are also summoned, but remain in the ante-room,—except those of the latter who are members of the Lodge,—until their attendance is required. The Lodge is then opened in the third degree; none but members being present.* The preliminary arrangements for the trial having been made, the Masters' Lodge is temporarily suspended, or closed by proclamation, and the Lodge opened in the first degree, without ceremony—much after the manner in which the Lodge is frequently opened in the second degree, while engaged in the work of another degree. The parties and the witnesses are then admitted, and the trial proceeds. The examination having been completed, and the accused heard, either by himself or counsel, all but the members withdraw. The Lodge is then closed in the first degree, and the Masters' Lodge is resumed, or opened, without ceremony. The Lodge then deliberates and renders its verdict as a jury, except that, besides determining the case, it awards the judgment. Votes are taken only when open in the third degree. The exclusive business before the Lodge when open in the first degree, is to hear the testimony and the arguments. No votes can be taken, or other business transacted, except that necessary for the preservation of order and the government of the proceedings.

We have said that when the examination of the witnesses is had before a Committee, the accused may claim the privilege of addressing the Lodge in session. In this case, the Lodge is opened as above stated.

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*No person should be present during the trial, except the members, the parties, counsel and witnesses.

Having made his address, the accused withdraws, the Lodge is changed to the third degree, and the case decided.

It will be perceived from the foregoing, that the Lodge, when open in the first degree, assumes much of the character of a legislative body in committee of the whole, except that it takes no votes on its proceedings. It merely acquires the information and testimony which are necessary for its action when open in the third degree. It does no final act whatever. All its business is preliminary to subsequent action, and when in a legal condition to act, that is, when open in the proper degree. The course here marked out does not therefore militate against the regulation that has caused embarrassment to our correspondent and his Lodge.

TRAVELLING MENDICANTS.

Scarcely a month passes that we are not called on to expose the deceptions and impositions of a class of idle vagrants who are travelling about the country, begging their way from one town to another, by urging their necessities and claims on the Lodges or individual Brethren. Our readers in the cities and large towns can have no edequate conception of the extent to which this evil has grown within the last five years; for the parties are usually careful to confine their operations to the smaller interior towns and villages, where they run less hazard of detection and exposure. They are, almost without exception, foreigners of the lowest class; and, though prepared to exhibit any quantity of diplomas, certificates and endorsements, their Masonic pretensions are usually as doubtful as is the propriety of their claims to relief, from any quarter. The committee on foreign correspondence in the Grand Lodge of North Carolina, have felt this to be a serious evil in that State, where it probably exists to a much less extent than in many of the northern and western States. They refer to it as follows:—

"There are many persons travelling in the country as *Mendicant Masons*, who have generally met with some *severe loss or severe affliction*; stout, able men, capable of doing an abundance of hard work. We have no sympathy for such mountebanks, and no charity for them further than present food and rest. If such wandering vagabonds have ever been made Masons, they are prostituting it most shamefully; for a Mason is taught to be industrious and to strive to gain an honest living by the sweat of his brow. But we do not believe they are Masons, for there is no Lodge in the world that would permit her members to go forth into the world to beg from door to door, so long as the means of relieving their necessities were left.

When such persons come along, give them work, or assist them to find work, give them victuals and lodging, and nothing more. It is wrong to sign passports for them from one Lodge to another, for many are deceived thereby. If the beggar be really a Mason in distress, he has another passport to the hearts and pockets of the Fraternity, more powerful than all the written recommendations he could carry."

GRUNZIG NOT MASONICALLY BURIED.

It is with much satisfaction that we give place to the following correction of a report referred to in our last issue, which, originating in the New York city papers, had received general currency throughout the country, to the serious detriment of the character of our institution; and, though it is to be regretted that the report was not contradicted on its first appearance in the public papers, we sincerely thank our Brother for his kindness in enabling us to make the correction at the earliest possible moment after the reference to it in our pages. We were far from supposing that the proceeding, if it took place as stated in the papers, was authorized or would receive the countenance of the proper Masonic authorities in New York; and we even went so far as to intimate a doubt whether any Lodge in that city, had ventured to assume such a responsibility. We did however infer, from the unqualified terms in which the statement was made, and the length of time it was permitted to remain uncontradicted, that there were some grounds for it, and that probably certain individual Masons, friends or countrymen of the deceased, regardless of all authority, had assumed to do the act which we denominated a "gross profanation of the Masonic ritual." We are happy however to learn that there was not even so much authority for it, and that it is not quite certain that the deceased was a Mason.

The report was an injurious one; and so long as it was suffered to remain disavowed, it could be regarded in no other light than as a stain on the character of the institution. It did not help or change the matter, that it was not true, for the effect, where the real state of the case was not known, was the same. We therefore deemed it our duty, as Masonic journalists, to disavow the proceeding as altogether unauthorized by the principles and usages of Masonry, and to invite the attention of the proper authorities to it. The result has met our expectations, and amply vindicates the character of the institution from the imputation under which, in this regard, it was laboring —

New York, April 5, 1852.

R.·. W.·. C. W. Moore,

Dear Sir and Brother,—I regret to find that you should have given credence to the statement made by several journals of this city, that Otto Grunzig, recently executed for murder, was buried with Masonic honors. Such was not the fact. A funeral procession did take place, but as far as I was able to ascertain, there were no persons present known to us as Masons, nor were they clothed with the emblems of the Order. True, some misguided friend of the unfortunate man placed an apron, said to be a Masonic one, upon the pall covering the coffin, but this was all having the most remote connexion with our Order. Grunzig was not connected with any Lodge under our jurisdiction, nor am I aware, save from rumor, that he was a Mason.

By a provision of our constitution, no funeral procession can take place in this city, unless under a dispensation issued by the proper authority. Had you been aware of this fact, I feel assured that you would not for a moment have placed reliance upon the assertion that Masons in this State had so far forgotten the principles of our Order as to have countenanced so open a violation of Masonic duty.

Fraternally yours,
OSCAR COLES,
Grand Master of G. Lodge State of N. Y.

THE KNIGHTS TEMPLARS.—NO. XIII.

[Written for this Magazine by R. W. JOHN H. SHEPPARD.]

HUBERT DE BURGH was a noble baron and stood high in the Order. When Philip, king of France, sent his son Louis with an army across the channel and invaded England, Hubert was governor of Dover Castle. Louis attacked this fortress with his troops; but the intrepid warrior defended it successfully. He then tried by magnificent promises to induce Hubert to surrender, and if he refused, threatened him with death. The valiant knight, with a soul beyond the reach of corruption or influence of fear, persisted in the defence and finally compelled the prince to raise the siege.

The hero of Dover Castle again appears in glory; for with only forty ships under his command, he gained a great naval victory over the French fleet in the estuary of the Thames, August, 1217. Hubert served as Justiciary and was one of the Ministers during the minority of Henry III. He was eight years at the head of affairs: and such were his commanding talents, that his enemies finding they could not assail his loyalty by any common slander, accused him of beguiling the king's mind by magic and enchantments. He was obliged to fly from the court, and it was on his capture, that he was committed to the Tower. After he was restored to the royal favor, he became cautious, and during the remainder of his days in avoiding offices, whose responsibility hung over a precipice, he showed that his wisdom was no less than his talents.

The Grand Master of England was called Preceptor of the Temple. His power was only inferior to a sovereign. He sat in Parliament, as first baron in the realm, when Henry III. was on the throne. Richard de Hastings was G. M. in 1154—the friend and confident of Thomas a Beckett; and it is said that he threw himself on his knees before this proud prelate and in vain with tears besought him to adhere to the "Constitutions of Clarendon." Geoffrey, son of king Stephen, at one time, filled the office of Grand Master, and so distinguished were the Knights of that era, that Mills in a note remarks, "No religious Order was so eminent in England as that of the Templars." *Brother Almeric was one of the Englishmen who gained the* MAGNA CHARTA.

The oath of the Provincial Master of the Temple in the time of Henry III. on taking his office was singular. Some extracts may be interesting.

"I. A. B., Knight of the Order of the Temple, just now appointed Master of the Knights, who are in ——, promise to JESUS CHRIST my Saviour, and to his vicar, the sovereign pontiff, and his successors, perpetual obedience and fidelity. I swear that I will defend, not only with my lips, but by force of arms and with all my strength, the mysteries of the faith; the seven sacraments, the fourteen articles of the faith, the creed of the Apostles, and that of St. Athanasius; the books of the Old and New Testaments, with the commentaries of the holy fathers, as received by the Church; the unity of God, the plurality of the persons of the Holy Trinity; that Mary the daughter of Joachim and Anna, of the tribe of Judah, and of the race of David, remained always a virgin before her delivery, during and after her delivery. I promise likewise to be submissive and obedient to the Master-general of the Order, in conformity with the statutes prescribed by our father St. Bernard; that I will at all times in case of need pass the seas to go and fight; that I will always afford succor against infidel kings and princes; that in the presence of three enemies I will fly not, but cope with them, if they are infidels; that I will not sell the property of the Order, nor consent that it should be sold or alienated; that I will always preserve chastity; and that I will be faithful to the king of ——; that I will never surrender the towns and places belonging to the Order; and that I will never refuse to the religious any succor that I am able to afford them; that I will aid and defend them by words, by arms, and by all sorts of good offices; and in sincerity and of my own free will I swear that I will observe all these things."

Another institution similar to that of the Knights Templars deserves our particular notice—the "Hospitallers of St. John." We are informed by history, that in the 11th century, some merchants of Amalphi, in Italy—a seaport, of which mention is made in our No. VI.—purchased a lot of land in Jerusalem, near the church of the Resurrection, and that two hospitals were erected upon it, one for male and one for female pilgrims in distress. Devout christians, who consecrated their time and resources to the poor and sick at these houses of refuge, were thence called the "Hospitallers of St. John." Godfrey, after the conquest of Jerusalem, patronized and endowed their hospital; an association of religious philanthropists was organized; they devoted their lives to the work of charity; took upon them the vows of chastity and poverty; and under the superintendence of Gerard,—a native of Provence, abbot, and "Guardian of the Poor,"—their Fraternity was sanctioned by a Bull of Pope Paschal II. and taken under the care of the Holy See. Their principal seat in England, was St. John's Hospital, in Clerkenwell, London. The Society grew and flourished in wealth and numbers to such a degree that Raymond Dupuy in 1130, converted it into a military Brotherhood, which was confirmed by Pope Innocent II. To promote religion, defend the Sepulchre, protect the pilgrim, feed the poor, and heal the wounded and sick soldier of the Cross, were the grand features of the institution. So benevolent an object awakened the charities of Christendom and their coffers were liberally supplied. Branches, or Preceptories, were soon after formed in various parts of Europe, uniting under one head at Jerusalem.

The dress of the members was a "*black*" robe with a "*white* linen cross of eight points" over the left breast. In the next century they wore a red military cassock when in service, over their black mantle. One of their maxims for wearing neat and handsome apparel is excellent; "It becomes a religious man to be polite in body as well as in mind." A serving Brother, doing Hospital duties, was called *serviens, serjent* in French, whence comes *sergeant* in English.

The Hospitallers came to England in the reign of Henry I. and their first Priory was in Clerkenwell, in Kent. This Order, having been founded as an eleemosynary institution before the existence of that of the Knights Templars, has been supposed by some to have been the origin of the latter. At any rate, according to Mills—in a note, page 206—the Templars, when they first began their association, were fed and clothed by the Hospitallers. We will now resume the thread of our history.

The fall of Jerusalem rung like a death-peal on the ear of Christendom. That the Sepulchre should be polluted; thousands of Christians groaning in slavery; and the Holy land,—the recovery of which had cost millions of lives and the treasures of kingdoms,—should be under the control of the infidel, was wormwood and gall to the devotees and cavaliers of that age. Pope Urban III. is said to have died of grief and despondence at the news. Gregory VIII. succeeded him, only to rouse princes and people for a new Crusade. He immediately issued his Bull, making a campaign in Palestine an atonement and absolution of every crime however heinous, and death in this holy warfare, a passport to the gates of Heaven.

In the meantime Frederick Barbarossa, emperor of Germany, Henry II., king of England, and Philip Augustus, king of France, raised large forces for the recovery of the Latin kingdom. Henry had been very munificent in the cause. This prince, unhappy in his family, and heart-struck at the murder of Becket, endeavored to appease the agony of conscience by zeal in religion; he supported 200 Knights Templars for one year in Palestine, and made liberal donations to the hospitals. He and Philip with their nobles met in conference near an old elm tree between Trie and Grisors, in Normandy, January, 1188; and there these old foes embraced and swore to be "Brothers in arms for the cause of God." Crosses were distributed for the expedition—*red* by the king of France—*white* by the Plantagenet—and they each vowed to lead their armies to the Holy Land; but Henry, tormented by the rebellion of his ungrateful sons, died of a broken heart in July of the next year, 1189. The Crusade on the part of his country, however, died not with him.

His heroic son, the romantic, chivalrous Richard Cœur de Lion, was scarcely crowned before he took the field against the Saracens. Fortunately for him his father had laid the foundation of a royal navy with reference to Palestine, and left numerous gallies, ships and transports fitted for sea at the time of his death. Richard's whole soul was in the enterprise. Scarcely three months had passed after his coronation, before he sold the crown lands, castles, towns and manors of the royal demesne to the highest bidder, released William king of Scotland from imprisonment at Alnwich Castle, and all obligation of fealty, for 20,000 marks, renewed the treaty with Phillip and met him at Vezelai, where the French troops were assembled. Thence he went to Marseilles to meet his fleet—*one hundred and six* sail—according to some writers—on board of which were the English Crusaders with their brilliant banners and painted shields; it had left Dartmouth and was hourly expected by the king at that port, and with Richard was to sail for Messina in Sicily, the place of rendezvous for the united forces of France and England, which would amount to 100,000 troops.

In the Pictorial History of England, vol. 1, p. 571, it is remarked, "the fleet which carried out his troops to the Holy Land was probably, as already observed, by far the most magnificent that had ever as yet left the English shores, although some of those of former times may have consisted of a greater number of vessels." And "Richard's fleet, when it assembled at the harbor of Messina is said to have consisted of thirteen large vessels, called busses or dromons, fiftythree armed galleys, and one hundred carricks or transports."

Nor was Frederick Barbarossa idle. This noble prince was touched with profound grief at the disastrous news from Palestine. He wrote a stern letter to Saladin demanding the restoration of Jerusalem. This letter is given at length in the "Itinerary of Richard king of the English to the Holy Land," by Master Geoffrey De Vinsauf,—a work which embodies almost all the history of the Third Crusade, written by an eye-witness. The narrative is divided into six books with chapters, or short sections, in each. It is very interesting, though in many parts spicy with the incredible exploits of his hero, and is often more like an Epic poem than a history.

The reply of Saladin was haughty. Frederick assumed the Cross without delay, crossed the Hellespont and entered Parthia, with three thousand Knights and about eighty thousand troops. After some battles and frequent skirmishes he arrived in Armenia. Here in crossing the river Selesius he was drowned. Mills says he was bathing and chilled to death by the cold water. Vinsauf asserts that in crossing the stream in haste, he got entangled among the sumpter horses and perished. His son, the Duke of Suabia took the command of the troops, and after many perils and skirmishes, and with scarcely a tenth of the great army which left Germany, reached Acre, where Guy, king of Jerusalem, and Gerard, Grand Master of the Templars, were carrying on the siege.

Soon after the meeting of the combined armies of Richard and Philip at Messina, not only jealousies and feuds arose between those monarchs, but quarrels with the natives of the island. The Sicilians provoked an attack by their insults and violent proceedings; in consequence of which Richard assaulted and took Messina and manned a garrison in the city. By the intervention of friends, the two kings were reconciled; but the coals of discord though buried were never extinguished; the flame broke out again in Palestine. Richard was noble, fiery, impetuous and open-hearted; Philip mean, suspicious, cowardly and double-minded. Such were these royal chieftains.

In the spring of 1191, Philip with his forces sailed for the Holy Land; he had been at Messina from Michaelmas 1190 to Lent; and he soon arrived at Acre. Richard also embarked his troops; pausing at Crete—which is just half way from Messina to Acre—to rest his wearied men after a storm, he again set out, and after a tempestuous voyage and the loss of some ships, reached Limisso, the capital of Cyprus, May 6, 1191. Here he was inhospitably treated by Isaac Comnenus, *ycleped* emperor of Cyprus, was attacked by Griffons, and finally compelled to take up arms in self-defence; he then subdued the island; which he afterwards bestowed on the Templars. It was on this splendid isle, so renowned for climate, soil and the voluptuous groves and temples of the poets, that Richard Plantagenet married Berengaria, princess of Navarre, who had come out from France under the care of his own mother, queen Eleanor, to meet him. The lion-hearted lover here spent the days of the honey-moon with his young and beautiful bride and then embarked for Acre. Cypress is sixtyfive miles West from Laodicea, and he soon came in sight of the Holy Land. Tortosa, the lofty tower of Gibelah, and the embattlements of Sidon loomed up as he sailed along the coast. On his way he captured a powerful and lofty ship of Saladin, filled with supplies and a large body of chieftains and armed mariners. Its great height rendered the capture very difficult and dangerous; after many sanguine attempts and some oaths from the angry Richard, his men drove the iron beak of one of his swiftest gallies into her sides and succeeded in taking her and cruelly slaying her brave crew. Saladin mourned the loss of this ship, for large munitions of war and many choice warriors were on board.

To retrace our steps for a moment. Saladin, after the conquest and fortification of Jerusalem, marched with his victorious troops to the siege of Tyre; but this ancient city, so renowned in the past, was gallantly and successfully defended by young Conrad, Marquis of Montferrat.

Saladin then attacked Saphat, a castle of the Templars, situated on a lofty mountain in Galilee, with deep walls of a mile in circumference, and with heavy towers—the strongest fortress in Palestine, commanding a magnificent view of the lake of Galilee, the winding Jordan, and the distant white brow of Lebanon. He found the resistance too formidable and withdrew his forces. Then he went to Tortosa, once so populous, and then defended by a small band of Templars: after a short struggle, this city was taken by the Saracen conqueror and left a heap of ruins. Vinsauf describes Tortosa as "an island, called Arados, having a city named Antharados, but commonly called Tortosa." No traveller however gives any accurate account of this place.

Numerous strongholds were thus captured by Saladin, until he approached Antioch, where he made a truce with Bohemond for eight months. The castle of Saphat, and the strong fortress of Kowbab, belonging to the Hospitallers, he then besieged, took and demolished.

Again he attempted Tyre; but, Gerard de Rudderfort, Master of the Templars, with a large body of Brethren, newly arrived from Europe, spread his white tents, with their red banners on the plains of Ras el Ain, opposite this city. Many Knights from England, Scotland and Ireland had joined them. From this place he and Guy, king of Jerusalem, at the head of 9,000 men marched to Acre, to lay siege to it; this was in the summer of 1189.

The Crusaders pitched their tents, north of Acre on the banks of Belus, from whose sands the ancients are said by Pliny either to have made or found glass. Acre, commonly called "St. John de Acre," from the Knights of St. John, lies 70 miles N. of Jerusalem, on a semicircular bay upon a promontory forming its N. E. limit. It is bounded by Mount Carmel ten miles distance on the southern side of the bay. It was the Acco of the Scriptures and the Ptolemais of the Romans. Saladin's camp was on the lofty and salubrious mount Schaferan, three miles from Acre, and on mount Keruba.

MASONRY IN FRANCE.

The Parisian papers announce that Prince Lucien Murat, cousin to the President of France, has been unanimously elected Grand Master of the Grand Orient; though it might perhaps be more correct to say, that he has been placed in the chair of that body, from "motives of State." Galignini's Messenger, a government journal, in announcing this event, holds the following language:—

"Of late certain irregularities in the proceedings of some of the Lodges having brought the Order into disrepute, and called for admoniton from the government, it becomes necessary to place the Grand Orient of France on a firmer footing, and under the domain of some eminent Brother of weight and influence sufficient to control its acts and cement its authority. Under these circumstances, Prince Lucien Murat, cousin to the President of the Republic, and nephew to the late Grand Master of the Order, was unanimously elected to that high office, and the ceremony of his installation took place on Thursday, at the Salle Barthelemy, which had been richly decorated for the occasion, and brilliantly illuminated, a full military band enlivening the scene."

It is not stated in what the "irregularities" here intimated consisted; but it is not difficult to conjecture that, Masonically speaking, greater ones are to follow. It will be seen from the address, delivered by the new Grand Master on his inauguration, that he announces to his Brethren of the Grand Lodge, that "*a new society is to go forth from their hands.*" What this society is to be, it might be difficult to predict; nor should we much care what shape it might assume, if its Prince-projector would humanely condescend to clothe it in some more appropriate and becoming dress than that of Freemasonry; to which, in all probability, it will bear no affinity. Masonry in France, however, has, within the last hundred years, undergone so many changes, that a new one may improve it. The Prince says:—

"If I have with pleasure accepted the high charge confided to me by the Grand Orient of France, it is less to enjoy the honors which it confers than to prove my attachment to that noble association which has always been the object of liveliest solicitude. At an early period I appreciated the high mission of our Order, and since you have been pleased to choose me for your guide, permit me to reckon on your co-operation. It is in practising among us the fine maxims on which we build our edifice—it is in giving to each other a mutual support that we render our task more easy and more agreeable, and our common efforts more fruitful. Let us take care not to lose sight of the object to which we tend—let us never deviate from the path which is traced out for us. Let our discussions always remain aloof from political passions. Lend an ear to every moan in distress, from whatever part it may make itself heard—offer the hand of succor to misfortunes of every kind—assist all distress, whatever may be its source, and wherever it may be met with—in a word, send benefits over the whole of mankind. Such is our mission. The developments of the mind and the improvement of intelligence—such is our object; and, be assured, to go beyond these limits would be to break forever the bond of our organization. Our motto will always be 'Charity and Fraternity.' *A new society is to come forth from our hands.* Humble artizans of a great work, let us continue in silence our peaceful labors; and if fresh success should crown our efforts, let us only give to him who lends us the intelligence and activity necessary to that sublime act of regeneration—to the great architect of the universe. The future prosperity of Masonry is no longer doubtful—the new era will be propitious to it. We resume our work under happy auspices. The *govennment*, which in its just solicitude, require to know, what we are, will see us always animated by the best philanthropy—it will know that our institution is the school of every virtue, and it will support us; for generous and enlightened, it cannot refuse a kind support to those who, *like itself*, seek with so much eagerness for opportunities *to do good.* Thus, free from any impediments, we may display our banner; the moment has arrived when Masonry is to show what it is, what it wishes, and what it can do. The measures of rigor necessiated by too guilty attempts offer us the opportunity of exercising our sublime ministry. Let us show that equality, charity and brotherly love exist more particularly among us."

[ORIGINAL.]

EARLY RECOLLECTIONS.

BY BR. DAVID BARKER.

I'M sitting alone in my office, dear Lew,*
Both writing and singing my lays ;
I'm laughing and crying as memory runs back
To the time of our boyhood days.
Though Lawyer you are, do you mind it, dear Lew,
The cottage where *first* we "*saw Light*,"
Which father so carefully chinked up with moss,
To make all the crevices tight ?

D'ye mind it, your lubberly form, my dear Lew,
Your eyes ever laughing through tears—
Your ball, and your skates, and your trundling hoop,
The bliss of your earlier years ?
D'ye mind it, the times I have "*switched*" you, dear Lew,
When "*mother !*" or some such a shield,
Was the word that instinctively burst from your lips,
While *I* took to the woods or the field ?

D'ye mind it, the road with the "*gateway*," dear Lew,
That led down to "*Stevens's Mill*"—
The spot where old Patrick the "*porcupine*" slew,
Near the "*little-great-rock*" on the hill ?
D'ye mind it, the tales about "*Morgan*," dear Lew,
Which Grand-Dames, with faces so long,
Related, to lighten their garrulous tongues,
Or frighten a juvenile throng ?

D'ye mind it, dear Lew, when that MASONS we thought,
Used "*grid-irons*" hot as the pit,
And every new member who entered a Lodge,
Upon a "*grid-iron*" must sit ?
Such "*yarns*" we have found to be false, my dear Lew,
For *real* FREEMASONS *we* are.—
The "*grid-iron*" never was used by the Craft,
Since learning the use of the "*Square*."

D'ye mind it, our mother's red "*cup-board*," dear Lew,
Where "*nut-cakes*" and "*bannocks*" were kept—
The old "*trundle-bed*," that was pulled out on trucks,
Where we have so peacefully slept ?
At pic-nic and tavern, and jamb, my dear Lew,
I've feasted quite often since then,
But all of such feasts I would give to the dogs,
To lunch at that "*cupboard*" again.

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*Lewis, brother of the writer.—EDITOR.

Since then, upon mattrass and sofa, dear Lew,
Oft times I have pillowed my head,
But ah ! I have never yet found *such* repose,
As came from that old "*trundle-bed*."
D'ye mind it, how anxious you were, my dear Lew,
To have the good "*haying-time*" last,
One season when finding a "*bumble-bee's*" nest
In every "*rock-heap*" that you passed ?

D'ye mind it, the day of all days in our youth,
When death came so horrid and grim,
And brandished his scythe, till he clipped the last thread
Of the life of our dog, we called "*Prim ?*"
D'ye mind it, the knoll by the "*beech-bars*," dear Lew,
Where beech-nuts so many we got,
And lugged in our caps down to "*Huckins's store*,"
To barter for powder and shot ?

Since beech-nuts grew *dull*, Lew, I've tried other schemes,
And now am in business that pays ;
But all of my gains I would hurl to the winds,
For a month of our boyhood days.
For mind it, those times were the times when we thought
What any one said must be true—
Since then, from some causes I will not explain,
A change has come over us, Lew.

If days like the days I am talking of, Lew,
Through eternity's rounds could be given,
As true as my Bible, I'd not give a fig
For a pass through the portals of Heaven.

THE GRAND LODGE OF OHIO.

M. W. WM. B. HUBBARD, G. M.

WE have been politely favored with a copy of the printed proceedings of this excellent Grand Lodge, which, under its present able and efficient management, justly occupies a high rank among the most respectable and intelligent Masonic governing bodies in the country. The labors of its accomplished Grand Master, during the past year, have been almost herculean, and to one less systematic and devoted to his duties, must have been insupportably onerous. The following extract from his annual address to the Grand Lodge, at its communication in October last, gives but an imperfect idea of the character and extent of the duties performed:—

> The whole of my official acts, since your last meeting, could not be given in detail, without occupying your time to an unnecessary extent, nor in less space, in manuscript, than that of a moderate sized quarto volume. I shall however refer to all, and in such manner that the whole can be fully examined by you. By far the largest amount of my official acts, are to be found in the book which accompanies this communication, and which contains a copy of every official

letter by me written, amounting to some 221, and also a record apart from them, of other important and official acts, amounting to near forty. As these letters embrace my opinions and decisions, of a large number of Masonic questions interesting to the Craft, they are thus and in this form preserved, for the examination and approval, or correction of your honorable body, and hereafter, may perhaps, be found useful to refer to, by my successors, and if they, under your sanction, shall continue to preserve full copies of all their written decisions, and these from time to time be revised by your body, precedents would at length exist covering all important questions, and prove of great benefit to the Craft.

The decisions referred to, which are quite numerous, are given with marked ability, and with very few, if any, exceptions will be generally received as consonant with the recognized usages and laws of the Institution. They cannot fail to be of importance to the Lodges in Ohio, and will enable them to correct any erroneous practices and opinions which they may have heretofore received from less intelligent and reliable sources. We shall hereafter refer to them as our convenience will permit.

The address of the Grand Master is an able and interesting paper, and is eminently entitled to be read in every Lodge in the State. We regret that we cannot spare room, the present month, but for the following extracts :—

HARMONY IN THE LODGES.

It is with much pleasure that I am enabled to state, that during the past year, there has been no occasion to call into exercise the high powers invested in your presiding officer, on account of the rebellious or disorderly conduct of any of your subordinates, and in only four instances have complaints been made to me requiring my interference. These were promptly attended to in person or by proxy. I deem it unnecessary to enter more fully into details; as in one case the whole difficulty arose from an honest difference of opinion, among the members of a Lodge. It was promptly reconciled, during their visitation at my instance, by our R. W. Grand Lecturer, with my official decision in the premises. The charges against the other three;—one by the visit of my special proxy, and the other two under my own examination, were proved unfounded. It is true that in many Lodges differences of opinion existed, which might have led to serious results; but the spirit of Masonry prevailed. The kind forbearance and respect of Brethren for each other, the cheerful submission to, and acquiescence in, the decision of your constituted authorities, have allayed all animosities, if any existed, and reconciled them each to the other as Brethren. And I take great pleasure in saying to you that amongst our more than two hundred chartered Lodges, and those working under dispensations, there is no unfraternal contention whatever; but rather a " glorious emulation" of who best may work and best excell in this our " Royal Art." And so I trust it may ever be my Brethren, both here and throughout the whole world, where Masonry is known. May her precepts be taught in their purity. May her doctrines be embraced and lived up to as realities by her votaries, and the world through them be made better and better to the end of time.

* * * * *

I cannot in justice to my feelings, omit to congratulate you, one and all, upon the proud, and I trust firm and stable eminence Masonry has attained in Ohio. And more especially do I congratulate you upon the harmony that prevails throughout, in as far as I know or have understood, the whole of your subordinates. I trust it may long continue; and that our moral eminence will be much higher and more commanding than the magnitude of our numbers. Whilst so congratulating you, whilst thus meeting together from all parts of the State, with the kindest fraternal feelings one towards the other; whilst thus rejoicing at the wide spread prosperity of our Order, and whilst thus enabled to meet in peace, with none disposed to interfere or mar our Masonic labors; let us not be unmindful that for these and all other blessings, we are indebted to our great all wise, all good, all powerful, omniscient and eternal Grand Master of the Universe; the centre of whose Lodge is every where and its circumference no where.

PRINCIPLES OF MASONRY—MORAL QUALIFICATIONS OF CANDIDATES.

In His presence, then, at all times, and on this and all other occasions, devoutly looking to Him as the fountain and source of all light, all truth and all wisdom, let us one and all seek to KNOW, and knowingly do our duty as Masons. Are we to be content with simply a knowledge, a committing to memory, and a repetition of our rituals, with the ordinary lectures necessary in making entered apprentices, crafting and raising them? Does our whole duty consist in this alone? Shall we take pride to ourselves as being " bright Masons," for the sole and only reason that we can repeat over the forms, rituals and work-lectures of our Order? Is this alone the great object of Masonry? Was it founded for no other purpose? Was it for this alone that from time immemorial faithful breasts retained and transmitted the pure principles of our Order, and truthful tongues repeated in neophyte ears the rich treasures of Masonic knowledge?

Nay, my Brethren, if these formula and rituals were the all and all of Masonry, it would not be worth the time and money now expended in sustaining it. But Masonry has higher and nobler aims. These forms, these rituals, and these work-lectures, to which I have alluded, though exceeding valuable in themselves, and essential in not only conveying the highest moral truths, those of peace,—fraternal affection,—good will and charity to all men, and although absolutely essential to the " making of a man a Mason," and giving him a common language of recognition with his fellow-man, a Mason, throughout the entire world, yet they are but, as it were, the tools and implements of improvement, and the keys of knowledge and of social and moral advancement. You, my Brethren, are, one and all, the lawful recipients, and by tradition, inheritors of those tools and those keys. They have introduced to your acquaintance, and if not to your full knowledge, the perception of a great and glorious moral science as its foundation principles, and the liberal arts and sciences, for their handmaids in usefulness, as well as decoration and adornment in the superstructure of their moral edifice. To these principles, the only true foundation on which Masonry rests, I wish to invite your attention, and through you, the attention of subordinate Lodges. What are they? and what is the duty, the solemn and imperious duty, of every subordinate Lodge? nay, of you severally and all of us, in relation to them?

These principles are, to act uprightly before God and man. To be industrious in our respective callings, to eat not the bread of idleness; to begood and peaceable citizens. To never take the sacred name of Deity in vain. To be temperate in all things, not in restraining our appetite for one solitary thing, and indulging our passions and appetites as to all things else. To abound in brotherly love, relief and charity. To have a sacred regard for truth in all things and in all our intercourse with the world, as well as with one another. To be just at all times and under all circumstances, with prudence ever accompanying all our words, and actions, and fortitude to sustain us under all trials and emergencies. These are the foundation principles and professions of our Order. These are required to be taught to every entered apprentice Mason; and these principles or virtues, each entered apprentice should be found on trial, to be possessed of, before he is entitled to advancement. No applicant should be initiated, unless after due examination and inquiry, he is found to be attached to, and a lover of, these principles. Now without alluding at this time to the teachings in the other degrees, let us ask ourselves are we worthy to be called entered apprentice Masons? Let each one ask himself whether he has considered these things. Has he done his share of duty, in the Lodge and out of it, in practising these virtues and teaching them to his newly made Brethren? Has each member of a subordinate, on an application for membership or initiation, made it his duty to ascertain whether the candidate is a man of TRUTH, of JUSTICE, of a charitable disposition—TEMPERATE in all things, a good and peaceable citizen, following some honest calling or business for his support, and of sufficient mental capacity or talent, to understand the teachings of our Order, and to become a faithful Brother among us? Do you in your subordinates, take sufficient time, and make thorough inquiries, so that all may be fully convinced that the applicant is really worthy and has a sincere veneration for Deity? Or is it too often the lamentable fact, that but little heed is paid to these things, and that persons are admitted into the bosom of fellowship in our sacred Order, who are entirely unworthy? And is it not still more to be regretted, that many, very many, though scarcely received, are never kept on trial, nor inquiries made among the Brethren, as to their moral qualifications for advancement, but are hurried through the other degrees as a matter of course—a mere form—when in sober truth, instead of being worthy and qualified to be a MASTER Mason, he in reality was unworthy to carry a HOD as an entered apprentice?

I greatly fear my Brethren, that the serious and solemn acts of entering, passing and raising a candidate, are in too many of our Lodges, performed, if not considered, as a mere ceremony, and that the virtuous teachings so imperiously required to be communicated in the Lodge, too much and too sadly neglected.

I have thought it my duty to call your attention to these things: to your obligatory duty, to practice in good faith and sincerity, in the Lodge and out of it, all the teachings of Masonry.

REPORT OF THE COMMITTEE ON FOREIGN CORRESPONDENCE.

The report of the committee on foreign correspondence is a well written paper. The committee say:—

With a single exception, Masonry throughout the Union is in the enjoyment of peace and harmony. At no former period has it been more numerously supported, or exercised a more permanent influence upon the morals of the nation.

In this prosperous condition of the Order, the American Mason will recognize the peculiar adaptation of our form of government to the growth of Masonic principles. While in other lands the institution is denied the protection of government, in many instances, and in some threatened with its severest visitations, here, under the flag of freedom, it pursues its labors without fear or molestation. Rich and poor alike enjoy its blessings, and its charities display themselves in the most durable form. Every State in the Union is under a local Masonic jurisdiction, and contains in its population, a large number of Brethren. Masonry has long ceased to encounter any organized opposition. The goodness which has characterized its later organizations, has shorn suspicion of its power, and disarmed jealousy of its sting. The proceedings before us furnish abundant evidence that the institution is daily growing in public favor, that the people have ceased to regard its designs as treasonable, and as they see and learn its achievements, are willing to acknowledge its beneficial tendencies, unqualified by any of the numerous insinuations and suspicions, which have so long and so variously operated to its prejudice. While thus attesting to the prosperous condition of Masonry at home, your committee would not withhold the fact, that the evidence is conclusive as to the existence of a more tolerant spirit towards the institution abroad.

THE LOUISIANA TROUBLES.

By the proceedings of the Grand Lodge of Louisiana, but recently received, your committee is made aware of the fact that there is a difficulty existing between that Grand Lodge and several of the subordinate Lodges under its jurisdiction, which have withdrawn their allegiance from the Grand Lodge, and claim to derive their authority from a body which styles itself the Supreme Grand Council of the 33d Degree of the Scottish rite. This body is denounced as spurious by two other bodies known by the same name—one at New York—[Boston]—the other at Charleston, South Carolina. The Grand Lodge of Louisiana has declared these Lodges in a state of revolt, and very properly as we conceive, directs them to be treated as clandestine bodies. The Council from which they claim to derive their power, upon its first establishment in this country, decided to issue no charters for the establishment of Blue Lodges, and never has done so. The Councils at New York and Charleston advise the Grand Lodge of Louisiana to disregard the authority of the spurious Council in Louisiana, which that Grand Lodge has done and will continue to do. In this course your Committee think she is entitled to the hearty approval of the Brethren of this Grand Lodge.

The committee recommend the abolition of the office of Grand Lecturer, which recommendation was adopted by the Grand Lodge.

THE FREEDOM OF THE BALLOT.

The following report from the committee on grievances, will commend itself to the acceptance of our readers:

It appears from the documents before the committee, that Br. Gandy, an entered Apprentice Mason, initiated in Minerva Lodge, No. 98, made application for the degree of Fellow Craft, and that the ballot was taken in the usual form, "which resulted unfavorably."

That the result was supposed to be produced by unfriendly feelings entertained by Br. Gephart, a member of said Lodge. That Br. Edgerly, W. M. of said Lodge, without declaring the applicant rejected, called Br. Allen a member of said Lodge, to preside, and then preferred a charge against Br. Gephart, "of attempting to arrest the legitimate work of the Lodge—for trifling and sinister motives, in casting a black ball against a worthy Brother, viz., Br. Gandy.

In justification, Br. Gephart plead Art. 4, Sec. 4, of the By-Laws, which the committee think was a full and complete defence, but the Lodge, on motion, unanimously "*Resolved*, that Br. J. L. Gephart be suspended without date."

After the suspension of Br. Gephart, on motion, the vote in the case of Br. Gandy was rescinded, and the ballot being again taken, resulted favorably.

In these proceedings your committee find irregularities which they hope will not be adopted as a precedent for future action.

The right of balloting is, among Masons, considered a sacred right. None should be admitted to membership or advanced, except by a fair, unbiassed and unanimous vote. Each Brother in voting, is presumed to act according to the dictates of his conscience, and that their vote may be free and unbiassed, no one is to be held accountable for the vote he may give. The Lodge has no right to inquire as to who gives the black ball, and certainly has no right to presume that a Brother's motives in giving it, "were to arrest the legitimate business of the Lodge for trifling and sinister motives."

Your committee are therefore of the opinion that the proceedings of said Lodge, in suspending Br. Gephart for exercising the constitutional right of casting a black ball on the application of a Brother for advancement, was irregular and unmasonic.

Your committee are also of opinion that the action of said Lodge, in taking the statement of the Brethren for proof as to what they had heard Br. Gephart say, without Br. Gephart having notice of the taking of the same, and without his having an opportunity of taking rebutting proof, before sentence of suspension, was also contrary to the rules of the Order.

Your committee are also of opinion that the reconsideration of the vote on the same night that Br. Gandy had been rejected, and after Br. Gephart, who was supposed to have given said vote, had been suspended for giving it, was irregular and unmasonic. After seeing Br. Gephart suspended for casting a black ball, it is no wonder that the next vote "resulted favorably," for who, with "suspension suspended" over him in case of giving a black ball, dare vote any thing but white?

Your committee know nothing of the merits of the case, further than appear on the papers before them. Br. Gephart, in casting a black ball, may have been actuated by bad motives—but of that we have no right to judge—Masonic charity requires us to believe he was not, and the same charity leads us to believe that Br. Edgerly and Minerva Lodge, in their action, were actuated by good, but mistaken views of Masonic duty and Masonic law.

Your committee further report that said Lodge becoming satisfied that their proceedings were illegal, have since removed said suspension and restored said Brother to his rights and privileges as a Mason.

Doubts having arisen in the minds of some whether Br. Gandy was a legal Mason, or by reason of said irregularity clandestine, your committee have been requested to express their opinion on this subject. This more properly comes under the head of Masonic Jurisprudence—but your committee think there can be no rational doubt on that subject. The Lodge having the power to confer the degrees, no irregularity of theirs can affect the legality of the work, however much it may subject the Lodge to the reprehension of the Grand Lodge.

The proceedings generally indicate a healthy condition of the Order in the State, but being chiefly of a local character, would not be particularly interesting to our readers.

GRAND LODGE OF NORTH CAROLINA.

M. W. A. T. JERKINS, G. M.

This Grand Lodge held its annual communication at Raleigh, in December last. The customary report of the Grand Master, which was read at the opening, is an interesting and business-like paper, worthy of the writer and of the respectable body over which he presides. Of the condition of the Order in the State, he says :—

"The subordinate Lodges generally are evincing increasing zeal in the success of Masonry, and an improved exemplification of what is suited to make them respectable. In this you cannot but behold the surest guaranty and measure of prosperity on the part of the Grand Lodge: for we do but represent the Subordinate Lodges; and though intended to aid and strengthen them, this we cannot do, unless the materials they furnish are "good and true." The arch upon which the superstructure is raised, is intended to afford it all necessary support, which it does; and becomes, also, when the edifice is completed, one of its noblest ornaments. But to do this, it must itself be composed of the right materials, or disappointment and ruin may ensue. Brethren, to our Subordinate Lodges we are such an arch, and upon them it will depend whether the work shall continue to go forward in adding strength, beauty and permanence to our great moral and social edifice, in which ourselves and generations to come, may meet and find profitable *labor* and grateful *refreshment*. The large increase of Lodges and membership throughout our State, is additional evidence that the materials furnished are, as they should be, "lively stones."

The Grand Master urges with great force and earnestness the claims of the Masonic College, the establishment of which has been for some years in contemplation by the Grand Lodge, and towards which very considerable progress has been made in providing the necessary funds. There is still however a large deficiency in this respect, and our friends in North Carolina confidently look to their Brethren in other States, who are under no such necessity to provide the means of education for their destitute orphans, for assistance in this commendable work of benevolence. We most heartily wish them success, and shall take an early opportunity to refer to the subject again.

The report of the committee on foreign correspondence is from the pen of our talented Brother L. Blackmer, Esq., and fills sixtyfive pages of the proceedings! To say that it is ably drawn, does it but little justice; for the same may with entire propriety be said of any paper possessing not a moiety of the labor, learning and research which are manifest in this. The review of the recent New York difficulties is a finished and most interesting analysis of the whole case; and though there may possibly be found, on a critical examination, one or two unimportant errors of history, the paper as a whole must be regarded as one of the ablest of the many able reports which that unfortunate affair has elicited. We have no room for extracts; and if we had, the subject has been so often and fully discussed in our pages, that we should hardly think it worth while to give them. The following is on a kindred subject; and though not new, the case is so well stated, that we cheerfully lay it before our readers :—

GRAND LODGE OF HAMBURG.

A difficulty has recently arisen in New York, which threatens to be of the most serious consequence to Masonry, not only in that State, not only in America, but throughout the world.

The members of Pythagoras Lodge, being one of the most respectable in the city of New York, composed of Germans, surrendered their charter to the Grand Lodge of New York, and took out a new charter from the Grand Lodge of Hamburg, in Germany. One great reason why they were induced to this step, was because they were Germans, and though in a foreign country, chose to work under a charter from the Grand Lodge of their native land. This might, perhaps, be grateful to them; but still it did not increase their privileges—for the Grand Lodge of New York permits Lodges composed exclusively of foreigners to work by the particular rite of their own country, and to use their native language. Pythagoras Lodge was permitted to work by the German rite, and to use the German language. What more could they ask? What more could be granted them? But the step has been taken. The Grand Lodge of Hamburg has granted them a charter, and under that they are at work. The Grand Lodge of Hamburg endeavors to justify itself by saying that the interests of German Masons in New York demanded something of the kind; that they were landing in New York daily, without the ability to speak the English language. Grant all this, and how is the Grand Lodge of Hamburg going to benefit those of her adherents who come hither? The Grand Lodge of New York authorized German Lodges to use the German language; and the Grand Lodge of Hamburg can do no more. The doctrine is clearly laid down in America, that but one Grand Lodge can have jurisdiction over the same territory. We know this is not one of the ancient usages of Masonry. We know that such doctrine does not prevail in Europe, for there twenty Grand Lodges may exercise concurrent jurisdiction over the same territory. We do not complain of this, so long as they remain beyond the water with its exercise; but when the Grand Lodges of Europe stretch forth their Briarean arms across to this country, and claim the right of establishing Lodges here, they will learn that we will defend our Masonic usage against the world; and, if we can succeed in no other way, we will be compelled, as a means of self-defence, not only to withhold all Masonic communication with the Lodges so organized, but we will prohibit all intercourse between the Grand Lodges, so transgressing, and the Grand Lodges of America; and when their Masons, made under their jurisdiction, land on our shores, we will look upon them ourselves, and compel all American Masons to look upon them, *as heathen men who have never seen the light.* The Masons of America are under no obligation to the Grand Lodges of Europe; for, but very few, comparatively, of our Brethren go across the waters, and they who do go are gentlemen of fortune, who are never under the necessity of asking for Masonic charity; while thousands of Masons from Europe come to this country to find a home—many of them—a great majority of them, in fact—in indigent circumstances. We do not object to this; in fact, we are proud that we occupy a position to attract the poor, the outcast, and the down-trodden from all lands. Yes, we will say to the millions of earth's suffering, famishing children: "Come to America—our domain is wide—our soil is fertile; we will give you all a home of quiet—for we have bread and work for all." But while we do all we are doing to relieve mendicant Masons from the old world; while we will be ready and happy to welcome thousands upon thousands more to our midst, still, we are not willing that European Grand Lodges shall transgress the well defined prerogatives of our Grand Lodges. We have spoken our sentiments plainly, candidly, and without hesitation; for we believe this to be a subject of too vital importance for us to pass by in silence.

There are other matters discussed in the report to which we should be glad to refer, but cannot spare the necessary room. The report closes with a variety of decisions in jurisprudence, which we have not found leisure to examine, though the intelligence of the source whence they come is a pretty safe guaranty of their general correctness.

GRAND LODGE OF VERMONT.

M. W. PHILIP C. TUCKER, G. M.

THIS G. Lodge held its annual communication at Burlington, in January last, and it is worthy of special remark, that every Lodge but one in the State was represented at the opening of the session. This fact is not less gratifying than it is indicative of the deep interest which our Brethren in Vermont take in the prosperity of the Order, and in sustaining their constituted authorities. We believe if there are true, faithful and devoted Masons to be found in the world,—Brethren who love their Institution for its intrinsic virtues and inherent beauties, alone—they may be looked for among the Green Mountains of Vermont. Our Brethren there have been tried and proved with a degree of severity such as rarely falls to the lot of men; but their *lights* never shone in more beauty upon their hill-tops and among their pleasant vallies than now.

The address of the Grand Master, delivered at the opening of the Grand Lodge, is an able and finely written production. We give below several extracts from it, to which we invite the attention of our readers:—

DISCLOSING LODGE PROCEEDINGS.

I brought to the notice of the Grand Lodge last year, a question about the right of private ballot, which had arisen in Franklin Lodge, No. 4, and the consideration of it was sent to a strong committee, who reported a definite resolution on the subject, which was adopted by the Grand Lodge. I then supposed the question to have been finally settled, and that all of the past in relation to it was then ultimately disposed of. I regret to be obliged to inform you otherwise, and that there were important details of the case referred to as existing previous to our last annual communication, which were not then made known to me, and which I deem of sufficient importance for communication now. At the communication of Franklin Lodge, in August, 1850, the subject of the objecting Brother's course, in refusing to give his reasons for opposing the admission of a petitioner, was taken up and discussed, and during the discussion a member rose and moved that the objecting Brother be suspended. Upon the introduction of this resolution, the objecting Brother rose in his place, and, under the influence of this course of action towards him, publicly stated to the Lodge his objections to the petitioner. Those reasons, as declared by a competent committee, were, if true, "sufficient in their nature to satisfy all present that the petition ought to be withdrawn," and it was withdrawn accordingly. The statement of the objecting Brother was repeated out of the Lodge—by whom has not yet been ascertained—and reached the knowledge of the petitioner, who soon after commenced an action of slander in Franklin County Court for the words spoken by the objecting Brother in the Lodge. The writ was returned to the last April term of that Court, and the case continued to the September term for hearing and trial, the plaintiff, in the mean time, avowing his intention to resort to the members of the Lodge for evidence of things stated therein, on the occasion referred to, to be used in court. A knowledge of these facts reached me, for the first time, from a reliable source, on the 15th day of August last. On the same day I directed Br T. H. Campbell to notify the master of Franklin Lodge, personally, that if that Lodge did not at once act, to have said slander case settled and taken out of court without a trial, I should consider it my duty to suspend its chartered privileges until the next annual communication of the Grand Lodge. Soon afterwards I commissioned Brother Campbell specially to act in my behalf, in procuring a thorough investigation of the circumstances and aiding to bring about an adjustment of the difficulty and settlement of the pending lawsuit. I am happy to inform you that his exertions resulted successfully, and that the difficulty was settled and the suit discontinued. A thorough investigation of all the circumstances was made by a most able committee, a copy of whose report is herewith submitted to the Grand Lodge.

The decision of the Grand Master, as to the right of private ballot, was in possession of the Master of Franklin Lodge previous to the communication of that Lodge in August, 1850, at which the difficulty occurred. The committee find that the objecting Brother disclosed his objections upon the "supposition that he was bound to do so, in order to save his own standing in the Lodge;" and they also say, they "are wholly unwilling to believe that the Master of Franklin Lodge has done any act or thing which he supposed would prove derogatory or injurious to Masonry" The unpleasant position in which the Masonry of Vermont would have been placed by the public trial of an action of slander for a cause arising on the floor of a Lodge, and as to the evidence of which the members were to be placed on the stand of a public court as witnesses, needs only to be stated to be deprecated. The course adopted by me was taken with the sanction of some of our oldest and most experienced Brothers. I have never doubted its correctness, and anticipate for it the approval of this Grand Body. I recommend to the Grand Lodge to consider the highly meritorious services of Brother T. H. Campbell, who acted for me and under my instructions during the pendency of this most unpleasant difficulty. He labored strongly, diligently, and effectually, to accomplish the desired object; devoted a considerable time to it, and well deserves a suitable remuneration for his labor from this Grand Lodge.

THE SECRET BALLOT.

A case of some interest, bearing upon this subject, is to be found in the proceedings of the Grand Lodge of Texas, for the communication of that Grand Body holden at Henderson, in January, 1851. It occurred in Lockhart Lodge, No. 59, and was carried by appeal to the Grand Lodge. William W. Montgomery, a member of that Lodge, voted against a candidate named Sullivan, for the Fellow Craft's degree, after having voted in his favor for the Entered Apprentice's degree, and after having stated that said Sullivan "was a perfect gentleman, would make a good Mason, and that he would cheerfully vote for him." After voting as to the second degree, he stated his reason for his vote to be, that "if said Sullivan and one Coffey fell into a difficulty—as was likely—he wished to help Coffey." Montgomery and Coffey were very intimate; so much so that, through Montgomery, Coffey became acquainted with the secret proceedings of the Lodge, and probably controlled Montgomery's vote in it. Montgomery had also stated, before voting upon the Entered Apprentice's degree in Sullivan's case, "that Sullivan was wholly unworthy of the honors of Masonry," and still voted for him in that degree. Upon these reported facts the charge made against him was, "Unmasonic Conduct," with the specification "that said Montgomery *maliciously* stopped the advancement of a Fellow Craft, *for purposes unconnected with Masonry*, and to lend his personal aid to a man, (one Coffey,) not a Mason."

Upon this charge Lockhart Lodge suspended him, and on appeal, the Grand Lodge of Texas affirmed the decision.

Here then is clearly one case where a Brother has been seriously dealt with for voting against a petition upon unmasonic motives, and *voluntarily* disclosing them; and a case which has received the sanction of a most respectable Grand Lodge.

FOREIGN LODGES IN THE UNITED STATES.

I understand the policy of the Grand Lodges of the United States, on this subject [interference of foreign Grand Lodges with the jurisdiction of the Grand Lodges of the United States,] to be settled and permanent, universally accorded to throughout the Union, and absolutely indispensable to the general prosperity and peace of the Order. It cannot be waived to accommodate a German Lodge, a French Lodge, or any other organization of foreign-born Brethren. We have never adopted the practice of foreign Grand Lodges in this respect, and could not, in our situation, without manifest injury to our peace. If our foreign Brethren find no difficulty in yielding ready obedience to our public laws and the policy of our public institutions, it is difficult to conceive what there is in the organization of Masonry in this country which should induce them to prefer preserving an adherence to the particular Masonic organizations of the old world rather than to those which exist here. The ranks of Masonry in each State should be kept entire. Our allegiance is as indispensable in American Masonry as in American citizenship. The Masonic home of all secular Lodges in this country must be upon our own soil.

THE SPURIOUS COUNCIL AT NEW ORLEANS.

The Grand Lodge of Louisiana has been visited with new troubles by the action of a body at New Orleans, styling itself a Supreme Grand Council, which claims original jurisdiction, among other things, over the three symbolic degrees of Masonry, and thus seeks either to oust the jurisdiction of that Grand Lodge over such secular Lodges, or at least, to claim concurrent jurisdiction with it. Three secular Lodges have returned their charters to the Grand Lodge, and have reorganized themselves under the pretended authority of this, so called, Supreme Council. This body claims existence under the Supreme Grand Orient of France. The regular Supreme Councils of New York* and Charleston declare it to be spurious and illegal. These regular Councils claim no jurisdiction over symbolic Masonry, but acknowledge the legitimate jurisdiction of the State Grand Lodges over it. Nor does even the spurious Council at New York, lately established by Jeremy L. Cross, and others, claim any jurisdiction over the symbolic degrees. This New Orleans Council, therefore, seems to stand wholly isolated in its jurisdictional claim to this species of power. In Vermont little is known of Supreme Councils. No Mason in the State has taken all the degrees they confer. No one has taken the 33d degree, and but one has taken up to the 32d.† It is known, indeed, what Councils are esteemed regular, and what irregular, and we have some general information as to what is claimed to be their history and the source of their power. In the present state of symbolic Masonry in the United States, a claim from any quarter, of control over it, independent of Grand Lodges, is a somewhat startling proposition. If the claim be well founded, Grand Lodges must necessarily be treated as unlawful organizations, and their supporters as usurpers of power from their first Masonic organization, and our fathers and ourselves must have been "walking in darkness," unless this conclusion can be avoided by supposing a concurrent jurisdiction; and this would prostrate the doctrine of independent State jurisdictions. It is difficult to believe any thing of this kind, and if our assent is to be asked to any part of it, it could only be controlled by an array of facts and a strength of argument which investigation could not combat nor reason shake. Grand Master Gedge, in reviewing all previous intercourse between the Grand Lodge of Louisiana and this so called Supreme Council, has produced light enough to convince us, that even if that Council was regular, it never had any legitimate claim to such jurisdiction as it now asserts. It appears that in 1818, some kind of Grand Consistory had been got up at Havana, which put forth similar pretensions. In November of that year, a committee of the Grand Lodge of Louisiana reported on the subject, who say among other things, that it is their duty to "engage the Lodges under the jurisdiction of the Grand Lodge, to keep themselves on their guard against the pretensions of those Masons invested with high degrees, who, in arrogating to themselves *rights and privileges which they never possessed*, set themselves up as reformers, and condemn every thing which does not emanate from themselves." And this committee conclude with these important observations. "It is in consequence of *the particular knowledge possessed by your committee, and the extent of the powers and privileges of this Consistory*, supposing it even to be regular, and in consequence of *our possessing the same degrees*, that we submit this exposition to the Grand Lodge, for such decision as may be appropriate.

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*Removed to Boston.

†Since admitted to 33d.

This report seems to lift the vail so far as to satisfy us, that, whether the Consistory referred to was regular or irregular, it had no legitimate right to the claimed power; and if we add to this the disclaimer of any such power, by the two regular Supreme Councils of New York and Charleston, I think we shall be justified in the opinion, that such bodies have no justifiable claim to establish or control symbolic Lodges. The Grand Lodge of Louisiana resolved, that it could not constitutionally recognize any Lodge of symbolic Freemasonry in that State, as a legal Lodge, which was not held under and by virtue of her authority, and forbade correspondence with any such Lodges or their members.

The Grand Master of that Grand Lodge addressed a circular to all the Grand Masters in the United States on this subject, and the replies received indicated an entire unanimity of opinion among them. He wrote also to the Grand Master of Scotland, and received a most satisfactory reply of the same character.

I have received a printed circular, without date or signature, purporting to emanate from this so-called Supreme Council at New Orleans, soliciting me to furnish documents, Masonic history and information. The request, of course, has not been complied with. To any regular Masonic body, I would cheerfully and courteously have complied with the request;—to an irregular or clandestine one, my inclination to comply would always be as limited as my duty would necessarily be restricted.

MASONIC PUBLICATIONS.

Four years ago I urged upon the Grand Lodge the necessity of having at its command some standard Masonic books. The object was approved of, but deferred. We have waded on, for these four years, without procuring a single volume. The burthen of obtaining such Masonic authorities as could not be dispensed with, has, during all that time, been borne by the Grand Master and the present chairman of the Committee on Foreign Correspondence. This Grand Body must be well aware that the Grand Master and the Chairman of that Committee would be but illy qualfied to discharge their respective duties intelligently if they had no access to Masonic authorities. Both, thus far, have got along as well as they were able, from their own resources. A few more books than they have at command seem to be absolutely indispensable. I really hope that some small appropriation may be made for books at this communication. I take the occasion also to observe, that I think the secular Lodges and the Brethren would be materially benefitted by extending their sphere of Masonic information. Every Lodge in the State ought to furnish itself with, at least, one good Masonic periodical. Such monthlies as Br. Moore's Freemasons' Magazine, or Br. King's Masonic Union, soon show their effects in the Lodges where they circulate, and the Brethren of such Lodges are very clearly distinguishable, as well-informed Masons, from those of other Lodges who deny themselves this privilege.

We have extracted so liberally from the above address that we have but little space to devote to the proceedings. The report of the Committee on Foreign Correspondence (of which our R. W. Brother N. B. Haswell is chairman,) is an intelligent and interesting review of the proceedings of sister Grand Lodges. We extract as follows:—

THE PREVIOUS QUESTION—APPEALS.

> We have been led to believe that the *previous question* has grown out of modern legislation We acknowledge that we are not as deeply read in ancient Masonic usage as perhaps this Committee may be. We think, however, there is a strong analogy between the *previous question*, and the *appeal from the decision of the Master*; and the Committee, in their 4th article, say:—"*No appeal lies from the decision of the Grand Master in the chair, or his Deputy or Wardens occupying the chair in his absence.*" The Master is supposed to have sufficient wisdom to open and govern his Lodge, and, on questions of interest to his Lodge or to the Craft, to hear all that is proper to be said. He must exercise all the patience his responsible position demands—not governing his Lodge in a haughty and imperious manner—and at the proper time submit the question to his Lodge. We think this practice better comports with Masonic stability than leaving it to a body that may become excited, calling the *previous question* at a time that might *stifle debate*. The Master, for any error he may commit, cannot be put on trial and his power taken from him, by his own body, during his term of office.

PHYSICAL QUALIFICATIONS OF CANDIDATES.

On this subject, the committee in speaking of the report of a similar committee in the Grand Lodge of Kentucky, hold the following language:—

> We are happy in noticing the very able report of the Committee on Foreign Correspondence, presented by Br. W. M O. Smith, and to find that in most of the conflicting opinions that have agitated sister Grand Lodges, their opinions coincide with ours, and particularly on the subject of the physical qualifications of a candidate. The admission of Br. John Pope, deceased, who lost an arm while fighting the battles of our country, has been considered by some as an infringement of the ancient land-marks of Masonry. We think with our Kentucky Brethren, that when the deformity of a candidate for initiation is not such as to prevent him from being instructed in the arts and mysteries of Freemasonry, his admission will not be an infringement of the land-marks, but will be perfectly consistent with the spirit of our Institution. In the early age of Masonry, the physical qualifications of Craftsmen were essentially necessary; but since Masonry has assumed the speculative cast, the reason of this rule has ceased to exist; and whenever the reason of the rule ceases, the rule also ceases. and can in no sense be considered a land-mark in Masonry. Some have gone so far as to say, that they would as soon dispense with the rule which requires the candidate to believe in the existence of a God. as to dispense with the physical qualifications. Your Committee can see a vast difference: one *is* important—the other is *not*. The speculative Mason cannot advance in head or heart, without acknowledging the Supreme Architect of the Universe; but with this great truth to start from, his mind may perceive the great principles of Masonry—his heart be warmed by them, and his conduct influenced by them as effectually with *one leg* as *two—one arm* or *eye*, as with *two*. At the building of the Temple, there were 3,300 overseers—and we think there might have been some of the above description, as able in discerning defects as any of their associates, notwithstanding they may have been deprived of an arm, or an eye.

There are several other extracts we should be pleased to make from the report if our pages were double their present number.

OFFICERS.

M. W. Philip C. Tucker, Grand Master; R. W. Samuel S. Butler, D. G. M.; Joshua Doane, G. S. W.; Coit Parkhurst, G. J. W.; Dan Lyon, G. Trea.; John B. Hollenbeck, G. Sec.; Heman Greene, G. S. D.; John S. Webster, G. J. D. Dan C. Stone, G. Lec.; Joel Winch, G. Chap.; Ira Farnsworth, G. M.; Isaac B. Bowdish, G. S. B.; John Nason, G. P.; Henry H. Mitchell and Anson Hull, G. Stewards; James L. Morton, G. Tyler.

SUPREME COUNCIL OF S. G. I. G.,

FOR THE NORTHERN JURISDICTION OF THE U. STATES OF AMERICA.

THIS M. P. Body held its regular Quarterly meeting on the 23d of March, and a Special Grand Convocation on the 13th, 14th and 15th days of April last.

At these meetings several Brethren were admitted to the superior degrees and orders of "the ancient and accepted rite," and "councils of deliberation" were held, at which, matters of interest and moment bearing upon the prosperity of this Supreme Council were discussed and disposed of, with the most perfect unanimity of sentiment. The following named Brethren were present, and participated in its councils of deliberation.

Mo. Puis. Br. EDWARD A. RAYMOND, *Sov. Grand Commander*, 33d, *ad-vitam.*
Mo. Ill. Br. ROBERT P. DUNLAP, of the State of Maine, *Lieutenant Grand Commander.*
Ill. Br. CHARLES W. MOORE, *G. Secretary General of the H. E.*
M. P. Br. GILES F. YATES, of the State of New York, *Ill. G. Chancellor H. E.*
Ill. Br. JOHN CHRISTIE, S. G. I. G. 33d, *Deputy for the State of New Hampshire.*
Ill. Br. FRANCOIS TURNER, S. G. I. G. 33d, *Deputy for the State of Connecticut.*
Ill. Br. NATHAN B. HASWELL, of the State of Vermont, S. G. I. G. 33d, *1st Capt. L. G.*
Ill. Br. AMMI B. YOUNG, S. G. I. G. 33d, *2d Capt. L. G.*
Rev. and Ill. Br. THOMAS R. LAMBERT, of the United States Navy, S. P. R. S. 32d deg.
Rev. and Ill. Br. GEORGE M. RANDALL, of Boston, Mass., S. P. R. S. 32d.
Ill. Br. WILLIAM FIELD, of the State of Rhode Island, S. P. R. S. 32d.
Ill. Br. GARDNER GREENLEAF, of Boston, S. P. R. S. 32d.
Ill. Br. ALBERT H. KELSEY, of the same city, S. P. R. S. 32d.
Val. Br. PETER LAWSON, of Lowell, Mass., Prince of Jerusalem, 16th deg.
Val. Br. WILLIAM C. MARTIN, S. P. R. S. 32d, G. Sentinel.

Val. Brs. PETER LAWSON, aforenamed, and Gen. ABNER B. THOMPSON, of the State of Maine, both being Princes of Jerusalem, were on the second day of the Grand Convocation, with the ancient formalities, admitted "members of the Society of Knights of the East and West," and "created and constituted Freemasons of H-R-D-M, and Knights of the Eagle and Pelican, under the title of Rose Cross."

On the following day Brothers Lawson and Thompson were elevated to the dignified grades of Grand Elected Knights K—H, Grand Inquisitors Commanders, and proclaimed and acknowledged as Knights of the White and Black Eagle, and Commanders of the Royal Secret.

An interesting report was received from Il. Br. K. H. VAN RENSSELAER, Deputy for Western Pennsylvania and the State of Ohio, which was ordered to be read, and spread upon the minutes of the Supreme Council.

Br. Van Rensselaer, after making his official report, felicitates the Supreme Council on the excellence of the Masonic seed in "Sublime Freemasonry," now for the first time sown in a constitutional manner in the great West. He trusts "much good to our 'illustrious Order' will result from it;" and says, "all that is required is a more general diffusion of a knowledge of the character of the Ineffable and Superior Degrees, to have them duly appreciated."

The Brethren at Columbus "have evinced the most commendable zeal and enterprise in their labors. They have fitted up a Hall solely and expressly for the use of their Lodge of Perfection and Council of Princes of Jerusalem, and procured the appropriate clothing, and furniture in all their details. These facts, and the great care they manifest in not admitting any one, no matter of what rank or station in civil life, unless worthy, will do much to place 'Sublime Freemasonry' on its proper footing in Ohio. They have already several applications for the Ineffable Degrees from different parts of the State."

Br. Van Rensselaer in reporting an account of his official visit to Pittsburg, in Western Pennsylvania, observes, that the high standing and moral worth of the Brethren who have charge of the Lodge and Council established in that city, "afford a guarantee that our Ill. Order will not be injured by the admission of unworthy members or bad work." They too have procured the necessary clothing and furniture, and in every respect fitted up their Hall in the very best style, and are qualifying themselves fully for their labors.

In the March number of this Magazine, we gave some account of the Lodges of Perfection and Councils of Princes of Jerusalem recently organized by Br. Van Rensselaer at Columbus, Ohio, and at Pittsburg, Pennsylvania. The Supreme Council ordered charters for these Bodies, to issue in pursuance of their petitions.

In Sov. G. Consistory, the subject of fees for initiation, in Lodges of Perfection, Councils of Princes of Jerusalem, Chapters of Rose Cross, and Consistories of the Royal Secret, and of the annual dues of Lodges, Councils, Chapters and Consistories within this jurisdiction, was referred to a Committee consisting of Bros. Raymond, Yates and Moore. The Committee subsequently submitted a report, which was accepted, and sent up to the Supreme Council who ratified and confirmed the same.

In S. Grand Council, the following **Decrees**, among others, were adopted :—

Whereas, by a regulation heretofore adopted, Grand Councils of Princes of Jerusalem were required to "inspect and watch over" Lodges of Perfection within their respective Districts; and whereas, since the adoption of such regulation, this Supreme Council has decreed the appointment of District Deputies, who are charged with the performance of the like duties :—Therefore

Decreed, That the aforesaid regulation be and the same is hereby rescinded

Decreed, That all Bodies holding under the authority and owing allegiance to this Supreme Council are required to make their returns directly to the Ill. Secretary General of this Supreme Council, at Boston.

Decreed, That each and every organization working under the authority of this Supreme Council, be, and it hereby is, allowed a representation by its three first officers, in the "Councils of Deliberation," holden by this Supreme Council, at its annual and other Grand Convocations, when open in the appropriate degree; said representatives not being of a lower grade than that of Princes of Jerusalem.

Resolved, That the subject of preparing suitable **Diplomas** to be issued by this Supreme Council, be referred to a Committee who shall be required to report with all convenient speed. The M. P. G. Com. and the Grand Secretary General were appointed such Committee.

THE BANQUET.

The Brethren after the close of their labors on the evening of the 14th, were invited to partake of a banquet at the private residence of the M. P. S. G. Commander **Edward A. Raymond**, Esq. This entertainment was much enjoyed by the Brethren, not less on account of the physical comfort derived from the taste of the delicacies the hospitalities of their worthy host had spread before them, than for the intellectual treat which the occasion gave rise to.

The calls made upon the Brethren for sentiments, were responded to in a happy manner, and the utmost degree of hilarity and good feeling "ruled the hour." Several of the toasts given, were prefaced by addresses appropriate to the occasion.

In toasting other Supreme Councils, the history of our "Illustrious Order," was developed by the speakers; which must have proved edifying to the younger Brethren present, who have but recently become subjects of our H. E.

What struck us as a particularly interesting incident, was the address of our Rev. Br. *George M. Randall*, the present Grand Master of the Grand Lodge of this State, in response to a toast given in compliment to that Grand Lodge. We have not room for a full report of this address, which we should be as much pleased to present to our readers, as they would be to peruse it. One of his leading ideas, which he rendered in his usual felicitous manner, was to the following purport :—

The degrees and orders of "the ancient and accepted rite," are a continuation of, proceed from, and are based upon, the three Craft degrees of Freemasonry, conferred in Lodges under the jurisdiction of Grand Lodges of Master Masons. This being so, every "Sublime Freemason" will see the propriety—the necessity—involving his dearest interests as a Brother of the high degrees, to have the source from which his system emanates, preserved free from all contamination. If the fountain becomes impure, the streams flowing thence will be impure also. If the foundation of an edifice is not well laid, or it is sapped by corrupt influences, the superstructure must of course become unsteady and insecure. The Holy Temple built by our Illustrious Order on the basis of the blue degrees, its high turrets pointing heavenward, may totter to their fall, if the foundation stones of the edifice are not true, tried, and trusty. Grand Lodges therefore deserve, and do not inappropriately receive, from the Brethren of the superior degrees, their vigilant care and attention, and should ever continue to receive it.

Among the toasts given on the occasion were the following :—

By the M. P. S. G. Commander, E. A. Raymond. The Supreme Council for England and Wales, and its accomplished M. P. S. G. Commander, Dr. **Leeson**.

By M. P. Br. Giles F. Yates The venerable and learned **George Oliver**, D. D.—Mo. Ill. Lieutenant Grand Commander—**Henry Udall**, Ill. G. Treasurer General, and the other distinguished Officers of the Supreme Council for England and Wales.

The Supreme Councils for Ireland, Scotland, and our sister Supreme Council for the Southern Jurisdiction of the United States, were also complimented with toasts, as well as some of their most eminent members individually.

It is proper to add, that the venerable P. M. P. G. C., Ill. Br. **Gourgas**, was respectfully remembered, as was also Ill. Br. **Stapleton**, of Baltimore, who was very acceptably represented on the occasion.

LETTER FROM CALIFORNIA.

Sacramento, Calif., March 2, 1852.

R. W. Br. Moore :—The Masonic Fraternity is in a flourishing condition in this new State, and particularly in this city. We have now a R. A. Chapter, called the Sacramento Chapter, No. 3, working under a Dispensation from the General Grand Chapter of the United States. It was organized on the third Tuesday in February last, and holds its regular meetings on the first Tuesday in every month. The officers named in the Dispensation are, Comp. Isaac Davis, H. P. ; J. H. Bullard, K. ; Jesse Morrill, S. ; S. W. Wilkinson, T. ; T. Gouch, S. ; F. A. Thomas, C. H. ; Charles Duncomb, P. S. ; J. S. Ball, R. A. C. ; J. L. Thompson, J. Harding, and George Haines, M. of V's. There seems to be a great interest felt among the Brethren for the prosperity of the Chapter, and many are pressing forward to receive the degrees.

The Lodges are all doing well. They have an abundance of work, and are prospering. We formed a new Lodge on Thursday, the 27th February, under a Dispensation from the Grand Lodge of the State. It is called Washington Lodge. The officers are, Bros. Charles Duncomb, M. ; Jesse Morrill, S. W. ; and J. L. Thompson, J. W. The regular meetings are held on the second Thursday in each month. The Brethren read your excellent Magazine with great interest, and highly approve and recommend your Trestle-Board, which is in good demand here. We hope soon to get an Encampment in this city.

Fraternally yours, Jesse Morrill.

KOSSUTH ON MASONRY.

The following is M. Kossuth's reply to the welcome of the W. Master of Centre Lodge, No. 23, at Indianapolis, Indiana, on the occasion of his visit to that Lodge, in company with such of his suit as are Masons, on the 3d of April :—

> *Worshipful Master :—*
>
> It is a great pleasure to myself and friends to be received by you with so warm a greeting. We are deeply indebted to the Brethren and yourself, for your expressions of sympathy. The Masonic Brotherhood is one which tends to better the condition of mankind, and we are delighted to find it enlist the attention of so many Brethren among you, as we find surrounding us here. Besides the great antiquity of the Order, which should endear it to all good Masons, its excellent precepts and high moral teachings, must induce all good members of the Order to appreciate its benevolent purposes and useful works. To one like myself, without a country, or a home, dependant upon the hospitality of strangers for life and protection, a great substitute for all my privations, I find, is to be surrounded by Brethren of the Masonic Order. I, therefore, beg to repeat my profound acknowledgments to yourself, Worshipful Master, and also to all the Brethren present.

There is much truth and great force in the remark of our distinguished Brother, that, circumstanced as he is, in a strange land, and among strangers, he realizes a "great substitute for all his privations," in the assurance that there is one spot where he can stand and feel that he is "surrounded by Brethren." This is one of the great beauties of our Institution. It is the "home" of the stranger, as well as the comforter of the afflicted ; and although M. Kossuth may find, in his Masonic intercourse, wherever he may sojourn, many who may dissent from his political views, he will find none who withhold from him the warm greeting of Brotherly love and friendship.

Obituary.

Brother EDMUND DILLAHUNTY.

At a Communication of La Fayette Chapter, No. 4, of R. A. Masons, the following Preamble and Resolutions were unanimously adopted.

Since our last regular communication, the hand of death has removed a well-beloved and highly esteemed Companion from among us. Edmund Dillahunty lives no more on earth. But yesterday, as it were, he was among us, actively engaged in the discharge of duty ; while now, the silent grave holds all of him that is mortal. "Death loves a shining mark," and, as in the case of our deceased Companion, often takes those in the prime of manhood's strength, in the midst of their usefulness, and when the ties of affection and friendship most closely unite them with kindred hearts. The loss of him, who is gone, even more than his life, impresses on our minds his real worth, and the rude sundering of the chords of affection teaches how strong and ardent was his hold upon our hearts. Under such circumstances, a brief glance at his life and character cannot fail to be interesting and instructive to us, who survive.

Our late Companion Dillahunty was born near Nashville, in this State, September 28th, 1800. In early youth, he only enjoyed such advantages for obtaining an education, as were consistent with hard labor on a farm, attending the common schools of the country at such times as his assistance at home was not needed, and devoting his leisure hours to the perusal of standard works from his father's library. About the period of his minority, he became, and for several years continued a student in Greenville College, in East Tennessee, on leaving which, he commenced the study of the law with Robert L. Cobbs, Esq., and having obtained license to practice law in 1824, soon formed a partnership with his old Preceptor. In 1831, he was elected Attorney General, and when the present State Constitution was adopted, he was unanimously elected Judge of this Judicial Circuit, which office he filled up to the time of his decease. During the Masonic years commencing in 1845 and 1846, he held the office of Grand Master of the Grand Lodge of Tennessee, and in October, 1849, he was chosen Grand Worthy Patriarch, of the Grand Division of the Sons of Temperance in this State, which office he filled for one year with great acceptance. Pre-eminent in all the walks of usefulness, his associates cheerfully assinged to him the post of honor, that his known integrity and worth might give them a more powerful influence over the community. In his professional capacity, and as an administrator of Justice, he commanded the confidence and respect of the people to a degree seldom equalled. Thoroughly versed in the principles of law, and knowing their adaptation to the wants of a community like ours, and the necessity for a cheerful compliance with their requisitions, no one did more than he to diffuse such sentiments among all with whom his station gave him intercourse. Aware, too, that the best system of laws is powerless to secure prosperity and happiness, without the prevalence of correct principles, he was an ardent supporter of every Institution promotive of morality. The cause of Temperance was especially dear to his heart, and, among the first in the State to recommend united action for its promotion, he was whole-souled in his efforts to secure its advancement. To bring the means of education within the means of all in his native State, was his earnest desire, and, to secure this he had consecrated much of the time of his late years, not occupied by his judicial duties. He was the father of our College, as a Masonic Institution, and freely labored to build it up, and to secure the great objects proposed in taking it under our care. Such was our deceased Companion, in the more public walks of life. These excellent traits did not, however, prevent the development of those characteristics in private, which, after all, take the deepest hold upon the heart. Kind, benevolent, and urbane, with a fount of simpathy gushing forth alike to those in sorrow and in joy, possessing the social feeling in all its genial warmth, he mingled with us, twining more closely, each day, the chords of affection. Constituted as he was, our Fraternity could not fail to commend itself to his regard, and, hence, we find him a warm hearted, enthusiastic Mason. Here was the field, next to the domestic hearth, most congenial to his nature ;—and here he delighted to impart and to receive. But, amiable, exemplary. and useful as he was in every sphere of action, he has been taken from us. When we feel that his many virtues are placed on perpetual record, and that, through their remembrance he still speaks to us, we yet deeply deplore his loss, and as a testimony of the regard in which we hold his memory

Resolve, That by the death of Edmund Dillahunty, we have lost a true and tried friend and Companion, the State an excellent citizen, and society one of its brightest ornaments.

Resolve, That we sincerely sympathize with the bereaved family of our deceased Companion in this time of their affliction, and commend them to the care of Him in whom our departed friend found support and comfort.

Resolve, That we wear the usual badge of mourning for thirty days.

Resolve, That this Preamble and Resolutions be spread upon the Records of our Chapter, and that a copy of the same be furnished the family of the deceased, and published in the newspapers of this town.

Columbia, Tenn., Feb. 4. 1852.

Brother J. R. CAULFIELD, M. D.

This highly respected and estimable Brother died at Clinton, La., in July last. He was a member of Olive Lodge, and his death was suitably noticed by that body at the time. The resolutions adopted were mailed to us by the Secretary of the Lodge, but did not come to hand Another copy of them has been since received ; but as the proper time for their publication has elapsed, and we are greatly pressed for room, we give the following only :—

Resolved, That this Lodge truly and sincerely condole with the widow and relatives of our deceased Brother, and tender to them in their affliction, our kindest sympathies That while we mourn his loss on earth we trust in his gain in being translated to that home prepared by the Great Architect, of the Universe, for those who love and serve him. He hath finished his pilgrimage here, his body sinks to its mother earth, his spirit has wended its way to him who gave it.

Brother GEORGE E. WHITE.

At a regular Communication of Chardon Lodge, No. 93, held at their Lodge room in Chardon, Geauga county, Ohio, Feb. 14th, 1852, the following preamble and resolutions were adopted, expressive of the sense of the Lodge on the death of Br. George E. White, who died at Selineville, Columbiana county, on the 26th day of January, 1852, and was buried with Masonic honors, by our Brethren of Wellsville and Carrolton Lodges, Brother J. R. Riddle presiding.

Whereas, it having pleased the Supreme Architect of the Universe, to remove from us, and this transitory existence our worthy and much esteemed Br. George E. White, (who was the first initiate of this Lodge,) we cannot withhold from his memory the commendation that his many virtues claim at our hand.

Therefore Resolved, That in the decease of Br. White, community has lost a very useful citizen and this Lodge a respected and beloved Brother.

Resolved, That as a token of the loss this Lodge has sustained, the Brethren as well as the furniture and jewels thereof, be clothed in mourning for thirty days.

Resolved, That we hold our Brethren of Wellsville and Carrolton Lodges in grateful remembrance for the sympathy and attention bestowed on Br. White, during his last sickness and the marked attention exhibited in his burial.

Resolved, That a copy of these proceedings be forwarded to the family of the deceased, also, that a copy be forwarded to his mother, now aged 82 years, praying that " He who tempers the wind to the shorn lamb" will bind up the broken heart of his afflicted mother, and comfort and sustain the relatives in their afflictions.

M. Wilkins, *Secretary*.

[From the Address of the Grand Master of Vermont.]

It is among our painful convictions, my Brethren, at this meeting, to realize, as we look around, the painful truth that *we are not all here*. Places filled, when we were last together, by warm hearted and worthy Brothers, are now vacant. The ever-cheerful countenance of Partridge, the quiet kindliness of Bates, no longer meet our vision around the Masonic altar. With Arthur and Barber, they have passed to the land of clearer knowledge and of purer light. The snows of winter are upon their graves, the tumultuous blasts of our northern sky are driving over their earthly remains ; but their memories, with us, are amaranthine and fadeless, worthy memories of virtuous actions and upright lives. We may point to all their monuments with pride, as to those of men who have well performed the great mission of human existence. But are they gone forever ? Thanks to Him who has pointed us to another life, in a more exalted and glorious residence than earth, we are consoled by undoubting faith in the belief, that, to the worthy dead,

" Heaven s eternal spring shall yet arrive,
And man's majestic beauty bloom again,
Bright through the eternal year of love's triumphant reign."

Brother ASA PARTRIDGE,

Of Rising Sun Lodge, at Royalton, was, at the time of his death, Grand Lecturer of the Grand Chapter of this State. He was a Mason of many years standing, always true, firm and trusty. Since we have resumed Masonic work he has been very attentive and zealous, both in acquiring correct information and in imparting it to others. He was with the Grand Chapter at East Berkshire in August last, and soon after he returned home was attacked with a complaint in the head, which his physicians pronounced a softening of the brain. He lingered for several weeks under this affliction, and passed to his rest on the 25th day of October. His age was about sixtyfive. He was a man much respected wherever he was known, and a large assemblage of Brethren consigned his body to the grave with Masonic honors.

Brother JOHN BATES

Had been Master of North Star Lodge, at Williston, ever since we renewed Masonic labor. He was a man of most exemplary character, and an old and zealous Mason, firm, and strongly devoted to the promotion of every Masonic interest. He had been in feeble health for a considerable time previous to his death, and went down to the grave by gradual decay. One hundred Masons followed his body to its last resting place.

MASONIC CHIT CHAT.

More Spurious Masonry.—We learn, from what we believe to be a reliable source, that the spurious Council at New Orleans, are endeavoring to establish a Chapter of Rose Croix—in the city of New York, where they will undoubtedly find material enough for their purpose Their next movement will probably be the establishment of Craft Lodges, in the Scottish or some other foreign rite, as they have done in New Orleans, and as they claim the right to do in every State in the Union. We shall publish, at our earliest convenience, the names of the officers of the only legal Chapter of Rose Croix in the city of New York, that our Brethren of that degree, at home and abroad, may have the means of detecting any imposition which may be attempted upon them by the parties to this new fraud.

"Early Recollections."—Br. Baker has given us a capital and life-like poem under this title, to which we invite the attention of our readers. To "dear Lew" it must be a glorious reminiscent. In order to enjoy its full richness the reader must however become a *boy* again; and if he happened to have had a loved Brother to "switch," and help him hook "bannocks" and gather "beech-nuts," all the better.

"Revelations of a Square."—We had intended to resume the publication of these interesting and valuable papers in our present number, but find it impracticable to do so, without excluding matter of more immediate interest.

☞We have given up a considerable portion of our space the present month to selections from Grand Lodge proceedings, and if our readers will take the trouble to examine the extracts presented to them, we are sure they will be satisfied that we could not have made a better use of our pages.

☞Br. Oliver, of England, says—"one great cause of the overwhelming influence of transatlantic (American) Masonry, is the extensive encouragement given by its Grand Lodges to publications on Masonic subjects."

Missouri Masonic College.—A correspondent writes that the Lodges in Missouri pay, or, as he says, the candidates are taxed, one dollar on *each* of the first three degrees, for the benefit of the College; not one dollar for the three degrees, as stated by us in our January number. So much the better for the College. He further informs us, that the Grand Lodge has disposed of $33,000 worth of scholarships: which, however, will not be available to the holders until the amount is made up to $50,000. This will probably be done in the course of the present year.

☞It will be seen by reference to preceding pages that the Northern Supreme Council 33d, held a quarterly convocation in this city, the past month. Brethren were present from Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut and New York. Ohio and Pennsylvania would have been represented had the travelling permitted. The meeting was one of much interest, and we believe the general feeling among the members to be that the condition and prospects of the body were never more encouraging than at the present moment.

☞We understand that M. Kossuth, when in St. Louis, visited Erwin Lodge (German) in that city, where he was appropriately received by the Brethren, and addressed in eloquent and fitting terms by the Rev. Br. Kavanaugh, to which he made a suitable response.

☞A new Lodge was opened at Elseneure, Denmark, under the name of Kosmos Lodge, in April, 1851. This fact will be interesting to our sea-faring Brethren.

☞Our Brethren at the Island of Malta, held a grand festival on the 27th December, on which occasion the W. Br. Wm. Winthrop, (of this city) U. S. Consul, was installed Master of St. Paul's Lodge.

☞Br. John H. Prince is an authorized agent for this Magazine at Dayton; and Br. Wm. Howell, at Marion, Ala.

☞Br. John M. Edwards, of Palmetto, Geo. is an authorized agent for this Magazine.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XI.] BOSTON, JUNE 1, 1852. [No. 8.

PRIVATE BALLOT.—SURRENDER OF CHARTERS.

Marion, Ala., April 13, 1852.

R. W. Br. Moore,— * * * * Whilst writing, allow me to state a circumstance that happened at the last regular communication of our Lodge. From the novelty of the occurrence and the questions growing out of it, and for the good of the Craft, I should be pleased that you would express your opinion of the matter in the pages of your Magazine.

At the last regular communication, the petition of a worthy citizen came up and was balloted on. After two trials, the ballot was still foul—one black ball appearing each time.

Such was the worth of the applicant, so generally beloved and esteemed in the community, that there was one general expression of indignation throughout the Lodge—for we felt that if our friend was not worthy of Brotherhood with us, we ourselves were unworthy of that high privilege.

On the spur of the moment, a Brother rose and moved that we surrender our Charter to the Grand Lodge. This was seconded by numerous voices, and the question was properly before the Lodge for debate. A few Brethren, equally indignant at the rejection of their friend, proposed to lay the question on the table, to be taken up at the next regular communication, and that, in the meantime, notice should be given that at said time the question to surrender the Charter would come up for consideration.

It was argued on the other hand, that inasmuch as the Constitution of the Grand Lodge contained no provision to meet an emergency of this kind; that as this was a regular communication, and that as the question affected the good of the Order, the Brethren present were competent to decide it.

Our Lodge numbers 65 members—22 were present on the occasion—when the question came up, the ballot stood 19 to 3. The W. Master thereon declared that the motion to surrender the Gharter had prevailed, and the Lodge was dissolved.

From these circumstances several questions affecting the good of the Craft arise:—

1. Could the motion to surrender, no previous notice being given, come properly before the Lodge, as ordinary business?

2. Could a majority of the whole Lodge surrender the Charter—so long as there were seven duly qualified Brethren desirous of retaining it?

The only article bearing upon the question is found in the Constitution of the Grand Lodge, Art. 4, Sec. 20, as follows:—

"No Lodge shall be removed from the place where it is located, except by the consent of the Grand Lodge, upon a petition of a majority of the members of such Lodge, or by permission of the Grand or Deputy Grand Master, given upon like petition, in case of emergency, during the recess of the Grand Lodge."

Fraternally yours, D. Couch.

The proceedings in the above case were, in our view of the subject, hasty and ill-advised. The Brethren of the Lodge manifestly allowed themselves to be influenced more by the excitement of the occasion, than the convictions of a careful judgment; and hence, as a natural consequence, they hastened to a decision, without giving to the subject before them the consideration which its importance demanded. The circumstances of the case, as seen from the point at which they were viewed by the members of the Lodge, were undoubtedly of an aggravating character; but this fact, though it may, perhaps, furnish an apology, will scarcely afford a sufficient justification, for the precipitate action which ensued. It is a conceded truth, that in moments of excitement all men are liable to error. We think our Brethren erred in the case before us, and in accordance with this natural law. If we rightly comprehend the subject, they erred in several important particulars.

They seem to have overlooked, or not sufficiently to have regarded the fact, that the Brother who deposited the negative ballot, did so in the exercise of a lawful and constitutional right. He was in the discharge of the most important and responsible duty that could devolve upon him as a member of the Lodge. He was acting under the high moral responsibilities of his obligations, and was amenable only to his own conscience and convictions of duty. His Brethren were not at liberty to question his act or impugn his motives. The broad shield of Masonic privilege was over him, and this ought to have been his sufficient protection—not more from direct personal accountability, than from implied censure. It should have stayed further proceedings on the part of the Lodge. All had been done which the friends of the candidate were authorized by the regulations of Masonry to do; and here, in our judgment, the subject should have been allowed to rest. The proceedings had after it was clearly ascertained that a member of the Lodge objected to the admission of the petitioner, for reasons which he was not required, and did not think proper to divulge, were an implied, if not a direct censure upon the conduct of the dissenting Brother. This was not consonant with Masonic propriety or usage; neither was it consistent with a sound conservative policy. It was assuming, what it was impossible for the Lodge to know, that the Brother had acted from improper motives and without justifiable cause. If such assumptions were allowable, they would at once destroy the conservatism, and with it the end contemplated by the private ballot. Indeed they would exclude the black balls from the ballot-box altogether; for few members would voluntarily subject themselves to the unjust suspicions or harsh censures of their Brethren, even in the way of duty,—much less would they willingly hazard the existence of their Lodge, by opposing the admission of any candidate, however unworthy. The only safe rule is, to respect the right of private ballot. Let that right be sacred, and leave the proper exercise of it to the conscience of every Brother,—presuming that if he stands alone among his Brethren in a negative position, he is influenced only by pure motives and considerations which delicacy or the ties of friendship forbid him to disclose. It may occasionally be abused,—it may have been abused in the case under consideration,—but as a rule, it is sound, conservative, and Masonic. It is the flaming sword at the portal of our Lodges, and though it may sometimes exclude a worthy petitioner, it is the most efficient agent which the wisdom of our forefathers was able to devise "to keep the way of the tree," which they have transmitted to our care and culture.

But to the questions submitted by our correspondent. His first is—"Could the motion to surrender the Charter, no previous notice being given, come properly before the Lodge, as ordinary business?" To this question we give an unequivocal negative answer; and the presiding Master would have been sustained by his Grand Lodge had he declined to entertain it, as we should have esteemed it our duty to do. The motion contemplated the dissolution of the Lodge; and therefore presented one of the most important questions that could have been submitted for consideration. It was a subject in which every member, present and absent, had an equal interest, and on it an equal right to be heard. It is not competent for one-third or any number of members who may chance to be present at an ordinary meeting, to originate and carry through, without previous notice, any measure essentially affecting the rights of the absentees or the highest interests of the Lodge. Even an unimportant provision of the by-laws could not lawfully be changed under such circumstances,—much less could the Lodge be dissolved. If nineteen of sixty-five members possess the power to strike a Lodge out of existence, in a moment of excitement and without previous notice, five or seven members, assembled under like circumstances, may do the same act. The principle is affected by the number present, only so far as the number must be sufficient to open the Lodge. We think the Master should have ruled the motion out of order.

The second inquiry is as follows:—"Could a majority of the whole Lodge surrender the Charter, so long as there were seven duly qualified Brethren desirous of retaining it?"

We are not aware that this question has ever been agitated in this country, though it has been anticipated and is provided for by the Constitutions of the Grand Lodge of Massachusetts; nor does any case occur to us where any serious difference of opinion has arisen among the Brethren, touching the expediency of surrendering the Charter of a Lodge. Such surrenders have rarely been voluntarily made, except under circumstances calculated to unite all the members in the propriety and necessity of the measure. In such cases the Grand Lodges have not declined to accept the Charter. We are clearly of the opinion, however, that it is not competent for a majority of the members to dissolve the Lodge. The Grand Lodge of England holds the following doctrine on this subject, and we believe it to be sound and equitable. We quote from the Constitutions of that body;—

"As every warranted (chartered) Lodge is a constituent part of the Grand Lodge, in which assembly all the power of the Fraternity resides, it is clear that no other authority can destroy the power granted by a warrant. If, therefore, the majority of any Lodge should determine to quit the society, or that Lodge, the constitution, or power of assembling, *remains with the rest of the members*, who adhere to their allegiance. If all the members of a Lodge withdraw themselves, their warrant ceases and becomes extinct; and all the authority thereby granted or enjoyed, reverts to the Grand Master."

The corresponding regulation before referred to as contained in the Constitutions of the Grand Lodge of this Commonwealth, after declaring the same principle, provides, that if the number of members remaining shall be reduced to less than seven, the Charter shall be returned to the Grand Lodge. This provision rests upon the assumption that at least seven members are requisite for the proper organization and working of the Lodge, and that when the number is further reduced, the Lodge cannot with propriety continue to exist.

The principle embodied by the Grand Lodge of England in the above article from its Constitution is, that the members have no power, by direct vote, to dissolve the Lodge; or in other words, to "destroy the power granted by a warrant," emanating from the Grand Lodge. It assumes that the authority which creates is alone competent to destroy. The Grand Lodge thus reserves to itself alone the right to determine when the warrant or Charter of a Lodge shall cease to exist; and this time it has declared by constitutional provision to be, when "all the members" "withdraw themselves" from it. The warrant then "ceases and becomes extinct." But so long as there shall remain a sufficient number of members to open and work the Lodge, the warrant remains with them. It is not therefore in the power of a majority, or any larger number of members, to dissolve the Lodge. If the majority are dissatisfied with their own proceedings, or with the course of the minority, they are at liberty to withdraw from the Lodge; but the warrant and its appertenances remain with those members "who adhere to their allegiance." And this seems to us to be a sound conservative regulation. While it does no injustice to the majority, it amply protects the minority in the rights and privileges and powers conferred by the warrant. It places it beyond the power of the former to dissolve the Lodge, with a view to its reorganization, with a selection of members—to the exclusion of the latter. And though such a course might be unmasonic, it is well to remember that Masons are but men. As already stated, the principle here set forth, is fully recognized by the Constitutions of the Grand Lodge of this Commonwealth, and is believed to be in accordance with the ancient and settled usage of the Order abroad. In this country there has probably never been occasion for its practical application. At least we have no recollection of any case where the difference of opinion among the members of a Lodge, on a question of this kind, has been of so serious a nature as to call for the decision of the supreme authority. It is earnestly to be hoped, therefore, that whenever such a case may come up for action before any Grand Lodge, it will not be hastily decided. A bad precedent is always pregnant with mischief.

SUSPENSION OF BY-LAWS.

A CORRESPONDENT asks, if it is competent for a Lodge to suspend its By-Laws? The suspension of a By-Law is the abrogation of it for the time being. The object of all By-Laws is to secure order and regularity in the proceedings. But they do not stop here. They are designed to protect the minority against the arbitrary acts of a majority, and to secure the rights of all the members, whether present or absent. If they may be suspended at the pleasure of the majority present, they fail of the purposes for which they are made. The Grand Lodge of Massachusetts has the following regulation on this subject, and it will probably answer the purpose of our correspondent's inquiry:—

"Sec. 16.—No Lodge can suspend the operation of a By-Law, or at a *special* meeting, alter or expunge any part of the proceedings of a *stated* one."

GRAND LODGE OF MISSISSIPPI.

We have received a printed copy of the proceedings of the Grand Lodge of Mississippi, had at its annual communication in January last. The session was well attended, there being nearly eighty Lodges represented. The opening address by the Grand Master, M. W. Wm. H. Stevens, though brief, possesses the high merit of being a business paper. He condemns the course pursued by the body styling itself a Supreme Council, at New Orleans, in granting Charters for subordinate Lodges, and says that "in refusing intercourse with them and their members," the "Grand Lodge of Louisiana will be sustained by the Masonic world." The several recommendations contained in the address were appropriately committed. We notice that on the first day of the session, the Grand Lodge tendered our Brother a Past Grand Master's Jewel, in acknowledgment of his acceptable services as its presiding officer,—the acceptance of which he declined in very handsome terms.

We notice in the proceedings a "Protest," very respectably signed, against a decision of the Grand Lodge, on a question which, however, seems to have been subsequently adjusted to the satisfaction of all parties. We like the old Masonic rule which requires us to "submit to the will of the majority for the harmony of the whole." Protests, in Grand Lodge, or other supreme body, while they are not calculated to promote harmony among the Brethren, are of little or no available service to the parties entering them. All that is usually contemplated by them, can, we think, be better, because less objectionably, accomplished by requiring the result of the vote to be recorded. This will show the difference of opinion under which the measure was adopted, with much greater certainty than a formal protest; because it will rarely happen that every Brother voting in the negative, can be induced to affix his name to such a paper. If it be desired that the reasons urged against the measure should appear upon the record, this can as well be informally done, under the sanction of the Grand Lodge, as by formal protest. The better way however is to submit to the decision of the majority. Too much caution cannot be exercised in the establishment of doubtful precedents by our Grand Lodges. The only regulation, which now occurs to us, that allows of the entering of protests in Masonic proceedings, is in the Grand Lodge of England; where it is allowed to any member of a subordinate Lodge, who conceives that the action of his Lodge is "contrary to the laws and usages of the Craft," and avows his "purpose of complaining or appealing to a higher Masonic authority." It is therefore, in this case, more in the nature of a notice of appeal, than of a protest.

We notice in the report of the Committee on Lodges under Dispensation, that the practice has obtained in some of those Lodges of suspending their By-Laws—a practice fraught with nothing but mischief, and out of which, if tolerated, serious evils may grow. The Committee disapprove of it.

The report of the Committee on Foreign Correspondence is from the pen of the Grand Secretary, R. W. William P. Mellen, and is ably drawn. If any of his Brethren shall not be able to subscribe to all his views, none will refuse to give him credit for the ability and clearness with which he presents them.

In speaking of the resolution adopted by the Grand Lodge of Texas, declaring

the opinion that a Master Mason can be a member of two Lodges at the same time, Br. Mellen says—

"Formerly, it was practically impossible, without intending to have any Scriptural allusion, for no man could serve two masters. Whether it be wise to make a change, now we have ceased to be operative Masons, is questionable. The safer course, perhaps, is to allow of no alteration of the ancient laws of the Craft. That, perhaps, could hardly be called a law—it was the result of a necessity; but still we think that if a Brother is a good member of one Lodge, he will find but little time to work in another."

The report goes at much length into the Louisiana difficulties, and discusses several questions of interest, in that connection. It condemns the course of the spurious Supreme Council at New Orleans, and declares the Lodges emanating from it, clandestine. It may not be out of place to observe here that no authority to establish Lodges is claimed by either of the lawful Supreme Councils in this country, England, Ireland, or Scotland. The honor belongs exclusively to France, where the exercise of it may not be more objectionable than are other innovations which have in that quarter become fixed law and usage.

Our Brother discusses with ability the question whether the first three degrees conferred in Lodges of the Scotch rite, are Masonic degrees; and quotes from the chief officer of the unlawful Council at New Orleans, to show that there is no "similarity" between "the York and Scottish Rites," which "justifies the fusion of the latter into the former"—that "it is a *material error* to assert, that there exists an absolute similarity in the three degrees" of those rites. The words quoted belong to the chief officer of the New Orleans Council, and he ought to be acquainted with the true character of his own Masonry. He further says—"the Scottish rite is better than the York, as being founded upon the principles of the Christian religion, and the York upon the Solomonian." All that can or need be said upon this matter is, that the Scottish rite is French Masonry; and at best a corruption of ancient Freemasonry. It is, however, such as is generally recognized in Europe and in this country, as entitling the possessors of it to the courtesies and privileges of Masons. The Grand Lodge of England has not, we think, for nearly half a century, held any direct intercommunication with the G. Orient; but it nevertheless, has not refused to admit French Brethren into its Lodges. It has acted in this respect, on the principle, that if, in addition to his certificate, the visitor can prove himself at the door of the Lodge to be a Mason, it is sufficient. And it is on this principle also, that the Grand Lodges in this country have heretofore acted, and must continue to act, or cease to hold intercourse with nine-tenths of the Masonry on the continent of Europe—for it is all there pretty much tweedle-dum and tweedle-dee. We must take it as it is, or not take it at all. We can, however, and it is our duty, as conservators of ancient Freemasonry, to firmly set our faces against the introduction and cultivation in this country, of all foreign rites—claiming to practice Craft Masonry. It is the only way in which unity of purpose and harmony in the Order can be preserved. If our foreign Brethren cannot meet us on the ancient level, we should consent to part with them on the square.

THE KNIGHTS TEMPLARS.—NO. XIV.

[Written for this Magazine by R. W. John H. Sheppard.]

The Crusaders were reinforced by numerous adventurers and knights from abroad. There had been frequent skirmishes and some desperate struggles with the Saracens; on the 4th of October, 1189, a great battle was fought, in which Gerard, the G. M. and more than half the Templars were slain; and the discomfitted Christians were driven back to the strong entrenchments of their camp. It is said there had been nine pitched battles during the siege of Acre, before the arrival of Philip and Richard, and at least 100,000 Crusaders perished by disease, pestilence, famine and sword. So severe had been the famine, that even a dinner on the entrails of a horse, as Cogglesdale relates, was sold at one time for tenpence. Sibylla, queen of Jerusalem, to whom the people were sincerely attached, died with her four children from the rage of the pestilence.

Several attempts were made to take the city by huge and lofty towers and battering engines of great strength; but the vigilant foe destroyed them successively with Greek fire. To starve the city into submission was out of the question; for Saladin furnished the besieged with frequent supplies, and sent provisions and muniments of war by water, during the dead of night, or in storms, or at times when the Crusaders were less careful in keeping watch and ward over the port;—the failure of one case, where a large and splendid galley was taken and destroyed by Richard, was noted in our last number. The boldness and eagled-eyed watchfulness of Saladin, however, generally succeeded; and the length of the siege evinced how much the assailants needed a blockading fleet to cut off all supplies from the sea. Thus for twentytwo months, this tedious, sanguinary and hopeless siege went on, while misfortune and sorrow gathered around the camp of the Christians; until at last the prows of the English ships were seen dashing through the waves and the white sails of Richard's gallant buoyant fleet gladdened the hearts of the gazing troops. The hills of Palestine never echoed with more joyous shouts, than at this vision, while the soul of the great Saladin drooped with dismay.

Scarcely had Richard Cœur de Lion leaped on shore and landed his eager troops, before he began to reconnoitre, repair and strengthen the fortifications of the encampments. At a distance he saw the numerous tents of Saladin crowning the hills and darkening the vallies. Around him were the Knight Templars with their new Grand Master, Robert de Sable—for the valiant Walter his predecessor had paid the debt of nature—in steel-clad armor, with the Red Cross on their breasts, ready to unite with the chivalry of England: while with joy and hope and admiration they gazed on the towering form of the bravest and most romantic warrior, that ever wore hauberk or wielded the battle axe; and the king of France, with his nobles and chevaliers welcomed the arrival of the English troops with heartfelt gladness.

Military engines, gigantic towers, mangonels and petrariæ were prepared for an immediate assault upon the lofty walls. Richard in the meantime being attacked with sickness, was much of the time confined to his bed; yet by his spirit he directed and superintended the work; there was no delay, nor suspension; whenever he could bear the fatigue he was borne, on a litter, to the spot and cheered the men by his presence. Sanguinary skirmishes followed. Day and night, the assault was urged onwards—the place was doomed to destruction; one lofty tower of the besiegers which the Turks called "*the bad neighbor,*" and another which they named the "*bad kinsman,*" made a breach in the walls, and the capture and sack of the city seemed inevitable; when Saladin, who with great skill and bravery had resisted and repelled every attack thus far with success, at last saw that the defence was vain and hopeless and proposed a surrender. The conditions were accepted and on the 13th of July, 1191, a little more than two months after Richards' arrival; and after being four years under the Turkish dominion, the city of Acre was victoriously entered by the Crusaders. Philip took up his residence in the citadel and Richard in the palace of the Templars. A severe quarrel, however, broke out between Richard and the Duke of Austria; the Duke having taken one of the towers, planted his standard upon it; the lion-hearted and fiery king of England took offence, pulled down the Austrian banner and cast it into the ditch. The Duke never forgave the insult; and as we shall soon see, wreaked his vengeance on the royal captive in his donjon keep on the Danube. With great difficulty an apparent reconciliation was effected at the time between them by the Knights Templars.

Richard repaired the battered walls and towers of Acre. In consequence of the conditions of the surrender not having been performed by Saladin—which were to restore the wood of the holy cross, set at liberty 1500 Christian captives, and pay 200,000 pieces of gold—he barbarously slew a large number of hostages; 2700 wretched beings were taken out and beheaded in sight of the tents of the Saracen general! Such a diabolical act of savage ferocity will forever stain the escutcheon of this celebrated warrior. Not all the courtesies between him and Saladin, nor exchange of compliments, nor presents of Palestine fruits, nor snow from the mountains to cool the beverage, can sweep from the memory one deed so horrible, done by a Christian and leading to the massacre of so many Christian captives by a Heathen in revenge.

Richard and Philip were soon at variance; coolness, jealousy and dissension prevailed; and open feuds commenced; the French king was artful and envious, felt the secret, overawing influence of a nobler mind over his own, and wearied of the Crusade, he saw too plainly, as the quaint line of an old poet expressed it,

> "That there was not of him a word, but all of Richard the king."

In a few weeks after the capitulation of Acre, amidst the execrations of his allies and the hisses and curses of the gallant troops, he embarked for France, there to renew his dastardly intrigues and to violate his solemn obligations to preserve the treaty of peace with Richard during his absence in Palestine. He left 10,000 of his soldiers with the Duke of Burgundy under the command of the English monarch for the Crusade.

On the 22d of August, having repaired and garrisoned Acre—which to the Crusaders had become a voluptuous city full of beautiful girls and all the luxuries of an oriental climate—Richard tore himself away and begun a march along the seacoast to Cæsarea, while the fleet proceeded along the shores with supplies for the army. The Templars led in the van; the Hospitallers guarded the rear. Vast bodies of Turkish troops, gathered from all countries of the East, opposed and harrassed their progress. To keep up their courage and fortitude the Crusaders were reminded every night of the grand object of their destination, by the three fold cries of the herald in the camps, "Save the Holy Sepulchre"—to which they shouted "Amen." Every hill and mountain brow were covered by the scouts and armed bodies of the enemy, who attacked them in the passes and defiles, and slew every straggler they could find. They suffered too, on their march from venomous insects and reptiles, called by Vinsauf, "Tarentes," which inflicted their bites by night and were only driven away by loud clashing noises. Having reached Crocodile river, they pitched their tents, after a march of five days, and a distance of thirtysix miles from Belus. The next day it being Sunday, September 1, they halted among the ruins of the dismantled city of Cæsarea, where they were refreshed by the arrival of some of the ships with supplies. On the second of September they resumed their journey.

The sea was on their right; on the left a chain of the Judean mountains. Saladin stood ready, at every gorge and winding around the precipices, to assail them with his Mussulmen archers. In one of the skirmishes a young knight of great beauty was captured and immediately beheaded—an act of wanton barbarity, too familiar in the wars of that savage age; thus many Christians lost their lives in this perilous and tedious journey beneath a burning sun and incessant attacks. Bohadin, the Saracen historian, informs us, that he saw with his own eyes several wounded Crusaders flying with *ten darts sticking in their backs.*

The army having forded *dead river*, eight miles from Cæsarea, reached the forest of Arsur, or Arsoof, on the 5th of September. In this forest was the famous grove introduced in Tasso's Jerusalem. They encamped on the banks of a deep stream—as they emerged from the woods—on the opposite side of which Saladin's army was concentrated to oppose them; and on the next day, the 7th, a great battle was fought on the plains of Arsoof; according to Vinsauf, 300,000 Turks and 100,000 Christians here fought. He gives a picturesque description of the conflict; the mountains and valleys glittered with the banners, spears and helmets of the Eastern and Western warriors, and a long line of sea shore was covered with the cavalry of embattled Knights, and the iron clad, stalwart frames of the legionaries on foot. In the brunt of the battle and ever at their post the Templars and the Hospitallers were conspicuous. Their lion-hearted leader was every where; cased in full armor, on his heavy, terrible charger, reckless of danger, indifferent to the numbers who assailed him, and dealing death with his huge battle axe. Perhaps a more daring, intrepid man, than Richard the Plantagenet, never lived; his courage sometimes bordered on the verge of madness. The Turks were routed; 7000 emirs lay dead on the field, besides a vast mass of common soldiers; the loss to the Christians was great, though far inferior in number;—but the brave, heroic James d'Avennes was among the slain. His dead body was found by the Templars among heaps of carnage, disfigured with wounds and covered with darts. He was a warrior deeply lamented by his friend Richard and the whole army, and after a solemn mass, they buried him with Masonic honors.

This great battle was fought near Azotus, the Ashdod of the Bible. On the 9th of September, after a march of sixteen days, wearied with the skirmishes and

fightings, and worn out with the burning heat of the Syrian climate, the Crusaders reached Jaffa, 30 miles from Cæsarea.

Saladin had destroyed all the fortifications of the city and levelled the walls with the dust; the Crusaders therefore pitched their tents on the seashore under a grove of olives. The Saracen had also prostrated the beautiful city of Ascalon, saving one lofty and massy tower, which resisted the assaults and the flames of the enemy. Richard rebuilt the fortifications of Jaffa, and while the workmen were thus busily engaged, made many excursions and met with many adventures into the surrounding country;—sometimes he pursued the enemy and sometimes followed his favorite sport of hunting. His daring encounter with a fierce and huge wild boar which he slew, forms a thrilling episode in his life by the admiring Vinsauf. On another occasion, having become wearied with a long ride, alone in the wilderness and reckless of danger, he dismounted from his horse and lay down to take a nap; some straggling Turks of the Saracen army chanced to see him; they drew near to seize him; awakened by the noise he sprung up and attacked the whole body with his sword; and he would have been overpowered by numbers, had not William de Pratelles, a knight from France, fortunately come up at the moment and crying out in Arabic, "Melech Ric,"—I am king Richard,—diverted their attention and the rash monarch escaped; for his very name was a terror to the Saracens—they believed that he was invincible and fled in a panic. At another time when a band of Templars were assailed in an ambuscade by a troop of 4000 Turkish cavalry, he rushed from his tent at the news, galloped on his war horse into their midst, and with his mighty battle-axe dealt such blows that he saved a remnant of the Knights who were in imminent danger of being all cut off, and then put the enemy to flight. His temerity in this bloody conflict however, alarmed his friends and they reproved him with much anxiety.

On the fifteenth of September, Richard with the Templars and troops set out for Jerusalem. They proceeded across the great plain of Ramleh where they halted seven weeks and then marched to Beitnubah, a small city on the verge of the hill country, where they lingered for six weeks, on account of the heavy rains: more especially as they were poorly prepared to lay siege to a city so strongly fortified and skilfully defended by the mighty Saladin.

He was within twelve miles of Jerusalem; but from the inclemency of the weather, desertion of auxiliaries, sickness and threats of famine, he found himself compelled to resign the siege and take up his line of march rapidly to Ascalon, pursued by the enemy and exposed at every point. The brave Earl of Leicester guarded the flank of the army, and he arrived at Ascalon, 28 miles from Jaffa, which he fortified, and even wrought among the workman with his own hand. He spent the winter in building walls, ramparts and towers, and made a chain of forts from Ascalon to Acre. The gallant Templars and Hospitallers adhered to him with loyalty, for they were always *good men and true;* but the French Crusaders and the Duke of Burgundy sighed after the enchantments of Acre, and deserting sought this Capua of the Crusaders. Thus passed the winter.

In the mean time Conrad of Montferrat, aided by the Duke of Burgundy, held a traitorous correspondence and made a treaty with Saladin, and the consequences might have been serious ; but on 29th April, 1192, he was assassinated by some emissaries of the "Old Man of the Mountains"—a society of Assassins, of horrid celebrity in those days, dwelling in the fastnesses of Lebanon and belonging to a tribe of Bedouins. Richard was shamefully and unjustly accused by his foes of this atrocious crime. Conrad's queen, Isabella, within six days of her husband's death, was married to the popular Henry, Count of Champagne, nephew of the king of England :—a burning climate sears the heart and makes short courtships. Henry and Isabella were crowned king and queen of Jerusalem. The Grand Master Robert de Salle had sent over 100 Knights to secure Cyprus, which Richard gave to the Templars; finding opposition, they slaughtered many Cypriots in a bloody conflict, and afterwards ceded the island to Guy de Lusignan, who had given up his claim to the kingship of Jerusalem and become *emperor* of Cyprus.

KOSSUTH IN THE GRAND LODGE.

On Monday Evening May 10, there was a special meeting of the Grand Lodge of Massachusetts, at the Masonic Temple, in Boston, for the reception of our distinguished Brother Louis Kossuth, the celebrated Hungarian exile. A Committee consisting of R. W. Brs. J. V. C. Smith, E. A. Raymond, and C. W. Moore, waited on him at the Revere House, and at eight o'clock, he was introduced to the M. W. Grand Master, Rev. George M. Randall, whose very able and felicitous address on the occasion will be read with much interest. The reply of Gov. Kossuth occupied over half an hour and was extempore, but a Brother favored us with taking some notes and has given a report, which so far as our recollection goes, is remarkably accurate. It was listened to by a very crowded assembly with profound attention ; for the Masonic Hall, though very large, was filled to overflowing—more than four hundred Brethren were present, and it is to be lamented that, capacious as the room is, there was not space enough for the hundreds who were unavoidably omitted on the occasion. The ceremonies, addresses and introduction of the illustrious stranger to the officers and each individual present, were august and imposing.

Gov. Kossuth is certainly a very extraordinary man ; his features are striking ; his head finely formed ; his attitudes and gestures graceful—and his voice, which never sinks to a whisper nor rises into the harshness of thunder, is silver-toned and melodious. He speaks with great ease. From the Delphic shrine of a highly educated and rich mind he pours forth the responses of genius, with a wonderful power.—Magna est veritas et prævalebit—Truth is great and will prevail. Could the doors of the Grand Lodge have been thrown open, and the public found space to hear his remarks, they would have seen that the oracles of ancient Craft Masonry, at all times and in all places, wherever uttered, breathe only the freedom of man, attachment to good order, and love of virtue. The great Magyar only spoke, in his own eloquent way, the true principles of the Institution.

THE GRAND MASTER'S ADDRESS.

It affords me very great pleasure to meet you, my honored Brother, within the walls of this Temple, and in the name of the Fraternity, over which I have the honor to preside, to bid you a hearty welcome to the Grand Lodge of the Commonwealth of Massachusetts—the oldest Grand Lodge on this continent, and the parent of Freemasonry in this hemisphere.

It has been the office of others, and in other places, to hail you as the eloquent advocate of the principles of popular liberty, and the champion of the freedom of your own dear but oppressed Hungary. It is our peculiar privilege to greet you by the endearing appellation of Brother, and to extend to you that hand, which lies as near the heart, when it is given to the virtuous and patriotic exile, who flies from the oppression of tyranny, as when it is raised to cheer the good and the great, in the hour of triumphant success.

As men, we cannot be unmindful of the wants and the wrongs of our fellow-men. As American men, we have a strong sympathy—and as long as we are worthy of that noble name, we all must have a strong and an abiding sympathy for those nations of the earth, who are struggling for what the Almighty has decreed to be, the birthright of all, who have been created in His own image. While the principles of our Institution forbid the introduction of questions of religion and politics, on which its members are necessarily divided,—while we guard our doors with a jealous vigilance, against what does not belong to our Institution, and which would compromise its character, and ruin its influence, by separating Brethren—breaking the golden chain of fraternal unity, and thus hinder the great work of sacred charity, which constitutes the bond and the purpose of our society,—yet, as Masons, we may cherish and express a deep interest in those marvellous movements of the age, which involve the happiness and the progress of the nations of the earth.

Be assured, my Brother, we have not been indifferent spectators of the struggles, in which you have been called, by the providence of God, to act so conspicuous a part. We sympathized with you and with your country, when the sound of your name and the report of your cause first reached our shores ; nor need I say, that that sympathy has been nowise diminished, since, to the respect which we owe to the virtuous, and the honor we pay to the patriotic, has been added the feeling of fraternal regard.

Allow me, my distinguished Brother, to congratulate you on your introduction within the pale of the oldest and largest society of human origin ; a society which, while it is so memorable for its antiquity, is so honorable in its associations, elevating in its aims, and so beneficial in the results of its labors ; a society whose members are found in all lands, of every faith in religion, and of every party in politics. Of this ancient and honorable family, you have now become a member, and to its benefits and enjoyments, we bid you a sincere welcome.

Providence saw fit to allow you to receive tuition from a very severe schoolmaster, and within the walls of a very contracted schoolroom in the fortress of Buda, that you might learn that language, which was to be the medium for the transmission of your eloquent appeals to the Anglo-Saxon race ; but beneath the smiling skies of the new world, with kind Brethren for your teachers, you have learned another language, which is limited to no one nation or quarter of the globe ; which constitutes a passport, that no act of tyranny can destroy ;—a language, which, while it addresses the eye or the ear, goes straight to the heart, and opens the fonntain of love, and wakes up the conscience, if it be found asleep, and calls and secures a friend, when a friend is needed.

I congratulate you on your union with a society, which teaches *Morality*, *Brotherly Love*, *Relief* and *Truth*, as its first principles ; which is ever inculcating Faith in God, Hope in immortality, and Charity to all mankind ; whose lessons of morality are drawn from God's eternal Word ; whose work is to relieve the distressed, and comfort the afflicted ; whose precepts are the lessons of love and loyalty : duty to God,—to ourselves,—to our country, and to our fellow-men ;—a Society that throws its arms around the friendless stranger, and makes him feel that he has found a home in a land of strangers ; a society which takes the orphan by the hand and protects the widow in her desolation, and proves itself a friend, to whom they may look for counsel and for relief.

Although this Society does not recognize any one form of religious faith, nor permit the discussion of religious differences, in its assemblies, yet it rests upon principles, that constitute the foundation of all true religion. And though it suffers no note of political strife to mar the harmony of its labors, yet the influence of its instructions, and its practices, is to foster a spirit of enlightened liberty, by teaching the natural equality of all mankind, their common duties, and their common destinies. It has always flourished best where the light of general intelligence has been most diffused, and the sun of civil liberty has shone brightest.

Nowhere has this institution flourished more than in England and in the United States—and nowhere are the principles of civil and religious liberty better understood and more fully enjoyed ;—nowhere are the people more intelligent or more happy. On the other hand, nowhere has Freemasonry been more violently denounced, and its members more bitterly persecuted, than in those nations of the earth, where despotism has placed its iron heel upon the necks of a degraded people. In proportion to the intelligence of a nation, the purity of its religion and the liberality of its government, has this Fraternity, as a general rule, flourished. This is not because it inculcates definite political principles, or teaches any specific form of religious faith, but because it has incorporated into its very constitution, that which is the life of all liberty and the fountain of all religion. Its great light is God's Eternal Word. This lies always open upon its altar ; and this is the charter of all true liberty, the source and the support of all true elevation. It is a light which leads the people that follow it, to that glorious height of intelligent independence, from which no hand of the oppressor can strike them down. Hence all despots, who rely for their power, upon the ignorance or upon the superstition of the people, are the natural enemies of this institution, and always will be. They are afraid of it ; not altogether because it is *secret*, for they know or they may know, that it is open to all who are worthy and well qualified,—even to their own courtiers, who may see that nothing is plotted against the safety of the State. No, it is not secrecy that they fear. They dare not encourage or countenance a society, which inculcates human equality, and takes the Word of God as its supreme rule. These despots are not so afraid of the darkness of treason, as they are of the daylight of universal intelligence. They do not dread the cabalistic signs of Freemasons, so much as they do the elevation of their subjects. "They are in great fear, where no fear is."

Thus it is, that for ages, Freemasonry has been outlawed in many of the nations of Europe.

In Portugal, in the last century, the "Bull" of the Pope declared Freemasonry to be *heresy*, and the horrors of the Inquisition were held up us a terror to all, who should presume to declare themselves members of this Fraternity.

In Spain, Pope Clement the 12th issued a decree in 1737, pronouncing the punishment of death, against all who should be found guilty of practising the rites of our Order. In 1740, Philip the 5th declared the galleys for life, or punishment of death, the award for Freemasons ; a large number of whom, he caused to be sentenced, after undergoing a long confinement in the prisons of the Inquisition. In 1751, Ferdinand the 6th declared Freemasonry high treason, punishable with death. When the troops of France took possession of Spain, in 1807, Masonry was relieved from the power of the oppressor.—Lodges again assembled under the protection of Joseph Bonaparte, who had been Grand Master in France The Grand Lodge of Spain met in the *very hall, previously occupied by their enemies of the Inquisition.* On the fall of Bonaparte and the restoration of Ferdinand the 7th, came the return of the Jesuits, the reorganization of the Inquisition, and the exterminating process against Freemasonry. As late as 1824, a law was passed requiring Masons to deliver up all their papers and documents, or to be decreed traitors. It is said that in 1827, seven members of a Lodge in Grenada, were executed. The Order is at present pursuing its objects without molestation.

In Austria, Freemasonry is scarcely known.

In Russia, Lodges were founded at *St. Petersburg* and *Moscow* in 1786, and during the reign of Alexander, who was himself initiated in 1803, the Institution was in some degree prosperous ; but on the accession of Nicholas to the throne, the light of Masonry was extinguished, and the Institution is scarcely known throughout the wide dominions of this proud oppressor.

In 1785, there were several Lodges in Hungary. What may be the condition of the Fraternity in that land, which has been the scene of struggles, on which the world has been looking, for the last three years, with the profoundest interest, I am not able to say.

In Prussia, where the principles of civil liberty have made some progress, and the general intelligence of the people has been encouraged, our Institution has been fostered.

In Bohemia, that spot of Northern Europe, bright with the rays of active intellect and civil liberty, Masonry is in a comparatively flourishing condition.

In France, the history of this Society has been almost as diverse as the history of the country. In revolutionary times the Lodges were closed. At other periods it has been flourishing. The *Prince President*, a short time since, though himself a

Mason, determined to suspend the operation of the Lodges. He has since however, allowed them to proceed with their work ; a cousin of the President (Prince Lucien Murat) having been elected Grand Master.

But it is grateful to turn away from this darker part of the picture, and to glance for a moment at our institution in its relations where Liberty is the people's happy inheritance.

When the "Star of Empire took its course Westward," Masonry soon followed in its train ; and the fires of freedom had hardly been kindled on these shores, ere the light of our Institution began to send abroad its rays. Yet it has been objected even here, that its principles were inconsistent with the rights, and prejudicial to the liberties of the people. What better answer can be made to that objection than the mention of the fact that, under Providence, the master spirits of the Revolution, which secured our Independence, were Master Masons ? What stronger proof need we have, in refutation of this objection than is found in the fact, that the pen which drew up that ever memorable document, the Declaration of Independence,—that exponent of the natural rights of man, which has become the Pole Star of human liberty all the world over,—was held by a hand, whose fidelity had been pledged to this Institution ; and *fiftytwo*, out of fiftysix, who signed that declaration, were also members of this Fraternity ; while every Major General of that patriot army, who bravely defended those principles, belonged to this Institution ? We may surely ask, with great confidence, who understood the principles of civil liberty better, or loved them more, than this band of patriots, who pledged their lives, their fortunes, and their sacred honors in defence of them ? This they did, not indeed because they were Masons ; since others, who were equally brave on the other side, were also members of this Fraternity, but who were equally loyal to their own government—thereby showing, that patriotism and loyalty to government, and devotion to the rights of man were perfectly consistent with a strong attachment to an institution, in which men, even Brethren, may be entirely divided in their views of political policy and civil duties.

When I turn my eyes to that golden casket [pointing to a golden urn containing a lock of the hair of Gen. Washington, presented to the Grand Lodge by Mrs. Washington], which has been entrusted to my keeping, as Grand Master of this Grand Lodge, I am reminded of him, who, though "first in war, first in peace, and first in the hearts of his countrymen," and whom all men must be content to approach "*proximo sed longo intervallo*," and whom American men delight to call the "Father of his country," yet wore that emblem of innocence and badge of a Mason, more ancient as well as more honorable than the golden fleece or Roman eagle ; who, when the American army was encamped in a neighboring town, at the commencement of the Revolutionary struggle, sat as a private member of a Lodge, with an orderly sergeant for his Master, and that, too, "at a time when he was as much the Dictator of his country, as Cæsar was of Rome." When I turn from this precious relic to that speaking picture [a portrait of Gen. Warren], I behold the memorial of him, who for five years held the office of Grand Master of this Grand Lodge—the beloved and lamented Warren—who, on the 17th day of June, 1775, went forth to yonder height, at his country's call, to spill his martyr-blood in defence of the cause of American liberty. With such soldiers in the field, and with such wisdom in council, as distinguished him, who

"Eripuit cœlo fulmen, sceptrumque tyrannis,"

our liberties were secured, under the smiles of that Providence, which never forsakes a righteous cause. When these men and such as these were found firm friends of Masonry, as they were firm friends of their country, it is not strange that we proudly claim this fact as a demonstration of the truth, that Masonry and liberty may go, and do go, hand in hand.

From the boastings we have heard, of late years, one would imagine, that the sentiment : "*Liberty, Equality, Fraternity*," had just been discovered, and that the French nation are entitled to the honor of this discovery. But this sentiment is an old principle in this ancient institution. While that nation is amusing the world, and cursing itself, by alternately writing it upon its banners and its monuments, and then erasing it, as if principles had changed, or could change, we have written it upon the pillars of our Order, with the diamond of truth, in such characters that no red and reckless hand of Jacobin Infidelity can ever blot it out.

In this country, I am happy to say, that our Order is in a highly flourishing condition. Yet even here, in this land of liberty, it has not always and altogether been free from the trials to which, as you very well know, every good cause is exposed. The fires of persecution have been lighted up here—even here—under the very eves of Faneuil Hall, and within sight of Bunker Hill. But they have burnt out. They lasted as long as there were any wood, hay and stubble to be found in or about the Temple, and have in the end done our Institution a purifying service. The only inconvenience, that we have suffered from it is, that in consequence of the flame and smoke of these fires, our good old State of Massachusetts received a slight mesmeric shock, and became, for a short time, a little bewildered, and while in this condition, she unfortunately mistook one of her best friends for an enemy; and in yielding to her temporary caprice, we gave up our charter; and though she has long ago recovered from this delusion, she has forgotten to return it.

I will no longer detain my Brethren from the feast, which they came to enjoy. Again, my honored Brother, I bid you a *hearty* and a MASONIC WELCOME to the Grand Lodge of Massachusetts.

Brethren! I introduce to you our distinguished Brother from Hungary.

At the conclusion of the address Gov. Kossuth arose and replied nearly as follows:—

M. W. GRAND MASTER:—

I cannot express my thanks and heartfelt feelings to you and the Fraternity, for your kind invitation to visit you, and the welcome manner with which I have been received.

From early youth, I was predisposed by my sentiments and religious inclinations, to search out truth, and when found and seen, to follow it with faith all the rest of my life. I felt myself under engagements to the Almighty to pursue this course, and commit myself to his guidance. From the benevolent sentiments and interest which the Fraternity took in my welfare, opportunity was offered me to enter an institution ennobled by the highest principles of humanity, and great names in history—blessed idea, deserving to be engraved forever on the memory. For the principles of our institution are not contrary to the principles of freedom and humanity; but in my opinion they tend to promote and strengthen the welfare of the community, as you have this evening taught us in your eloquent address. Still, M. W. G. M. I must confess that I shall leave this hall with new treasures in my heart and in my mind which your wisdom has imparted—sacred with many historic recollections of Bohemia, where, I must confess, Freemasonry has continued still to find a field worthy of its character; yet I am sorry to say that it suffers degradation and oppression in other provinces. Wherever founded and fostered, so as once to take root—whatever may be the opposition to its prevalence, it has still kept its root. As to my own country, the members of the House of Austria have ruled my native land, by our own free choice, for three centuries; and only Joseph II. had the reputation of being a Mason, and promoting the Masonic Fraternity. Freemasonry then flourished in Hungary, but it has since been put down. One principle you have alluded to, M. W.—Brotherly love; it was forgotten by our oppressors. All has vanished like a dream, and taken no deep root in the soil of my nation. It was torn up by the hand of violence. Few, very few Lodges exist in Hungary, so far as I know—scarcely three. When called, a short time since, to be Governor, I know the times were then too full of danger, for Masonry to prosper—for they were sharp times to us all, full of danger, full of trials, and were not such as to enable men to patronize our institution.

M. W. Grand Master, I am no stranger to the fact, that politics can never enter these walls. Brotherly love, relief and truth, are the fundamental principles of the Fraternity; yet the fate of my poor down-trodden country deserves consideration in every heart. For if man had a right to oppress his fellow-man, Freemasonry would cease to exist. Our entire nature requires to be independent; and though our institution embraces mysteries, I would say, mysteries only blind the intellect of those who do not understand them; and since I have joined the Fraternity, I feel more strengthened in my resolution to serve my country faithfully, and will endeavor always to act with a good heart and hand, strengthened by new pledges and sacred ties—ties which give more power and ability to execute the great principles of brotherly love and truth. Patriotism cannot be contented with performing merely

the duties of a Mason; for not only as men, but as true Masons, many of the great men of your Revolution, struggled for liberty. Not as Masons only, but as patriots, they went into the battle-field to die for their country. One whose portrait is now before me, who once filled the chair of the Grand Lodge, and who shed his blood in the first battle of your independence, thus rose to immortality; and so did many Brethren among your chieftains and distinguished men in that successful struggle.

M. W., I regard it as an honor that I am a member of your Fraternity. I thank you cordially, that you have this evening given me such valuable instruction on the nature of this noble institution, and its intimate connection with pure freedom and the just rights of man. They are convincing proofs that I pursued my duty when I became one of the Brotherhood. Masonry has never flourished where a country is ruled by despotism. History—the book of life—thus far shows, that the foundation of civil liberty must lie at the bottom of an institution, so well calculated to improve the social relations and dignify man. It withers away under the hand of absolutism. They cannot live together, excuse me, therefore, when I raise the sign of desolation for my unfortunate fatherland, which now suffers deeply. I go in her behalf like a humble beggar, and cry to God and to man to do something for her and to promote that great principle, without which even Masonry cannot exist.

My life has been full of vicissitudes; great adversities elevate and dignify the mind of man. I feel for my country—to relieve her calamities is the grand object of my life—to enlist the sympathy of the world in her behalf, I bow with humility to every man, who has a human feeling in his heart, and especially to that Brother, who being a Mason, knows the value of freedom and can feel for down-trodden Hungary. Be assured, whatever Masonry may be in other parts of Continental Europe, from Russia no sun will ever rise. I appeal to all classes. I appeal to young men of noble inclinations, in these times, in this land, to feel for my unhappy country, where the oppressor has tried to extinguish all laws and the shadow of laws. There are sky, and air, and water there; but to find the sunlight where it most spreads and lightens the path of freedom, we must come to America. In continental Europe the light goes so far and no farther. Stars we know are made round and not square—their motion is circular and uniform—yet they elude our notice when clouds fill the sky. It is so with liberty in Europe, where darkness gathers round it. All who now suffer from oppression in the East look with hope to the free institutions of this western world; for it should be remembered that although this country is West of Europe it is *East* of Asia; and from this East light may again dawn on that benighted region.

But I must close. I am one of the humblest of the Brethren among you; an exile from a distant land; but your kindness and the generous hospitalities and great attention bestowed on me by the citizens of your magnificent country, I attribute to no merits of my own, but to a generous sympathy in the sufferings of my people. M. W. Grand Master and Brethren, I thank you again for these distinguished marks of your kindness. Rest assured, it will be the great aim and effort of my life to walk worthy of the character of a Mason, and to fulfil the duties which devolve, according to his ability and rank, on every member of our noble Institution.

At the conclusion he was introduced to each individual Brother. The meeting was one of the most agreeable we have ever attended, and will long be remembered by those who had the good fortune to be present.

OFFICERS OF G. L. MISSISSIPPI.

The officers of the Grand Lodge of Mississippi, for the current year, are as follows:—M. W. James M. Howry, G. M.; R. W. Wm. Cothran, D. G. M.; Barton Evans, G. S. W.; Charles Kopperl, G. J. W.; Rev. D. S. Wood, G. C.; George J. Dicks, G. T.; William P. Mellen, G. S.; William D. Lackland, G. S. D.; John C. Brahan, G. J. D.; Daniel Rosser, G. Marshal; John S. Logan, G. S. B.; James M. Haynes, G. P.; George W. Johnson, G. S. & T.

[ORIGINAL.]

THE SIGN OF DISTRESS.

BY BR. DAVID BARKER, OF PACIFIC LODGE, ME.

AIR :—" *Araby's Daughter.*"

'TWAS a wild dreary night in the cheerless December,
'Twas a night only lit by a meteor's gleam,
'Twas the night of that night, I distinctly remember,
That my soul journeyed forth on the wings of a dream.
That dream found me happy by tried friends surrounded,
Enjoying with rapture the comforts of wealth,
My cup overflowing with blessings unbounded,
My heart fully charged from the fountain of health.

That dream left me wretched—by friendship forsaken,
Dejected, despairing and wrapt in dismay,
By poverty, sickness and ruin o'ertaken,
To ev'ry temptation and passion a prey.
Devoid of an end or an aim I then wandered
O'er highway, and by-way, and lone wilderness ;
On past, and on present, and future I pondered,
But pride bade me tender no *Sign of Distress.*

In frenzy the wine-cup I instantly quaffed at,
And habit and time made me quaff to excess ;
But heated by wine, like a mad man I laughed at
The thought of e'er giving a *Sign of Distress.*
But wine sank me lower, by lying pretences,—
It tattered my raiment, and furrowed my face,
It palsied my sinews, and pilfered my senses,
And *forced* me to proffer a *Sign of Distress.*

I reeled to a Chapel where Churchmen were kneeling,
And asking their Savior poor sinners to bless,—
My claims I presented—the door of that Chapel
Was slammed in my face at the *Sign of Distress.*
I strolled to the *Priest*—to the servant of Heaven,
And sued for relief with a wild eagerness,
He prayed that my sins might at last be forgiven,
And thought he had answered my *Sign of Distress.*

I staggered at last to the home of my *mother,*
Believing my prayers would meet with success ;
But mother, and father, and sister and brother,
Disowned me, and *taunted* my *Sign of Distress.*
I lay down to *die* as a *stranger* drew nigh me—
A spotless white lamb-skin adjoining his dress—
My eye caught the emblem, and ere he passed by me,
I gave as before the sad *Sign of Distress.*

With God-like emotions that messenger hastens
To grasp me, and whisper, " my Brother ! I bless
The hour of my life, when I learned of the Masons,
To give and to answer your *Sign of Distress.*"
Let a *Sign of Distress* by a Craftsman be given,
And though priceless to *me* is Eternity's bliss,
May my name never enter the records of Heaven
Should *I* fail to acknowledge that *Sign of Distress.*

GRAND CHAPTER OF MISSISSIPPI.

THE Grand Chapter of Mississippi held its annual communication at Jackson, in January. We do not notice any thing of special general interest in the proceedings, except perhaps the report on foreign correspondence. Enough of local matters is given to show the general prosperity of this branch of the Order in the State. The Grand Chapter has been liberal in its appropriations to secure a uniformity of work among the Chapters, according to the system of the Gen. Grand Chapter: and it is to be hoped success has crowned its labors in this respect. Br. Scott having retired, Comp. Charles S. Spann, of Brownsville, was elected G. H. P., and Comp. David N. Barrows, G. Secretary.

We give the following extract from the report of the Committee on foreign correspondence. The Committee are considering the question as to the expediency of dissolving the Gen. Grand Chapter. The views are somewhat novel :—

Your Committee are in favor of all just and enlightened systems of reform and will always be found willing to contribute their humble energies and influence to advance the prosperity of the Order; and such reforms, we admit, are requisite and necessary. But the resolution of the General Grand Chapter, directs an inquiry into the propriety of destroying our present organization and substituting some other form of rule or government in its place. It involves a solemn proposition, and if we have the power to enter upon so difficult an undertaking, as that of changing our form of government, the subject will demand all the virtue and wisdom of our Institution, to create any better system than that under which we have acted for many years, and whose authority has been recognized by most of the State Grand Chapters. Your Committee do not intend to enter upon a full or lengthy discussion of the matter in hand. They are content to make a simple suggestion, which may lead to the discovery of many evils and difficulties which might arise in the event, that the proposed re-organization should meet with general favor. Under and by virtue of what authority does this Grand Chapter act? It is the creation of the General Grand Chapter of the United States. Its charter of incorporation emanated from that Body—by whose fundamental law our existence is regulated and sustained. It fixes and nominates the officers of the State Grand Chapters, and defines their power. They can do no act and legislate on no subject in violation of the constitution of the General Grand Chapter. We are all obligated in the most solemn manner to support and maintain the constitution of the General Grand Chapter, and if that constitution is abolished and that Grand Body dissolved, what is to become of the State Grand Chapters and all the subordinate Chapters working under their respective jurisdictions? If the source of their power and the head of all their authority is destroyed, must not they share a similar fate? Article 2nd of the Constitution of the General Grand Chapter is devoted to the mode and manner of creating the State Grand Chapters. It is the very law of their being. Abolish it, and the State Grand Chapters must breathe their last. Their author and maker is dead, and as they are dependent in their character and existence, the throes and convulsions of dissolution will be mutual and simultaneous. We will here pause in the investigation of this subject, being satisfied that the wisdom of this Grand Body will point out the path of duty and control our counsels.

The report discusses with some earnestness the question of jurisdiction over the R. and S. degrees—a question that has for some years past caused a great deal of discussion to very little purpose. In this State, they have been for the last thirty or forty years—perhaps longer—quietly under the control of the Grand Council of the State; and no difficulty has, or is like to arise, from this disposition of them. The Gen. Grand Chapter made a mistake in assuming any control over them, and the sooner it abandons it, the better for itself and all concerned.

GRAND CHAPTER OF MICHIGAN.

This Grand Body held its last annual communication at Detroit, in January. We have been favored with a copy of the proceedings, from which we learn there are ten subordinate Chapters in the State, all of which seem to be in a prosperous condition. The G. H. P., Comp. Czar Jones, at the opening of the session, read an interesting and business address, from which we extract as follows:—

Once more through the goodness of the Great I Am, we are permitted to meet, in accordance with our organic law, to discharge as men and Royal Arch Masons, the duties incumbent upon us at this, the Third Regular Grand Annual Communication of this Grand Chapter. The old year has faded away and gone with its good and evil, and a new one has commenced, and with it the Masonic year of this Chapter. We have abundant reason to rejoice and be glad, and to congratulate each other on the prosperity of our time honored Institution throughout the world, as well as within our own jurisdiction, where all is peace and harmony.

Yet amidst our rejoicings, let us "remember that we are travelling upon the level of time to that undiscovered country,"—death has been amongst us, and the coffin has received the earthly remains of some of our well beloved Companions. Among those who have gone from their labors on earth, allow me to make mention of our much esteemed and faithful Companion, E. J. Roberts, member of Lansing Chapter, whose best days have been spent in nobly defending with talent and ability, our good institution, in the days of that terrible adversity which tried the souls of men, and particularly Masons—he was a high minded and ardent Mason, a faithful friend, companionable to a fault, and by his natural courtesy was accessible to all—and while the solemn proclamation comes up from his grave—earth to earth—ashes to ashes—dust to dust—let it remind us that we too are mortal, and must slumber among the silent dead. I suggest that a proper tribute of respect be paid to his memory by this Grand Chapter.

Companions, perhaps this may be a proper time and place for us to allow our minds to run back and examine our work during the year that has just past; has it been such as will stand the test of the Grand Overseer's square? have we discharged our duty to God, our Country, our neighbor, our family, and ourselves, and last though not the least, to one another as Royal Arch Masons? The scriptures inform us that "no man liveth and sinneth not," yet we can so love as we shall wish we had, when our "bodies shall be marked, squared and numbered for the quaries of earth"—and knowing as we do that man in his present state is liable to faults, foibles, and errors,"—we should endeavor to cover those faults, foibles and errors with a mantle of Brotherly love and charity—as another has said in the present fallen condition of our race, enough of pain and misery is unavoidable, without being added thereto by the cruelty, oppression and injustice of man to his fellow. As we journey on to the grave we stumble and fall too often, without being jostled by those who travel with us. If we would consider for a moment how dependent we are on the conduct of others for most of the pleasures that we enjoy, the reflection should teach us that we are placed here as mutual helps, and not as obstacles to the good of each other. Oppose thy Brother in nothing but what tends to his own hurt or the damage of others. Does he groan under a burden of misfortune, diminish and not add to the burden. Is he blessed, rejoice with him in his good fortune. It is the business of a fiend to mar those pleasures, himself is forbidden to taste.

Man has nothing that he can claim as exclusively his own. His time, his talent, his treasure, whatever they be, are only his private share in the great partnership of human life. Let each one then be careful how he abuses the interests of his copartners. Obnoxious as we are to the sad reverses of fortune, a sense of self-preservation should dispose us to acts of kindness and relief to others, so that we lack not the hand of help when misfortunes comes upon us. High as we at present may stand, firm as may be the base on which we rest for support, the next adverse gale may lead us to the dust. The giant oak which to-day looks down with contempt on the tender plant, torn from its stem by the zephyr's breath, may to-morrow, bow before the whirlwind. To-night we may lie-down with the wealth of untold millions, the morrow's dawn may rise upon us worse than bankrupts—goodness can claim no hostage against reproach, greatness no indemnity against calamity—as we treat others, so will they treat us in turn. He who has no charity for the weakness of others, cannot hope for any compassion, or forbearance for his own. And if the best of us were to be judged by justice alone, well might we tremble as the hand of resurrection awoke our deeds from the grave of the past. Let us then forgive others as we hope to be forgiven.

Above all things let me urge upon you to avoid all evil speaking of one another. Leave the vile office of slandering to those of the world who delight in such work—silence should be observed where we have nothing of praise to speak, unless the faults of the offender are such as to require exposition and punishment. The tongue that spits its foul venom on all within the circle infected by it, is more fatal to the peace of society, than the simoon of the desert to vegetation.

I want no better evidence that a man has a black heart,—a heart wherein the cold, bitter waters of suspicion, envy, jealousy and malice have quenched every generous emotion, a heart where a hell-hatched brood of dark and guilty passions find a fit nestling place, than to hear him continually speaking evil of his neighbors, finding in their conduct every thing to censure and nothing to commend. The princely eagle never stoops to prey upon a putrid carcase—It is the flesh-fly—The vilest of his tribe—that lights with instinctive certainty upon the unsound parts of the body. Remember it is the voice of kindness alone that can woo back those who have strayed away. Has thy Brother violated any known rule of duty? publish not his shame to the world, but go to him, take him kindly by the hand and admonish him of his fault. Tell him the forbidden cup of pleasure he now quaffs with such delight, contains the bitterest dregs of poison, that beneath every flower blooming along his guilty pathway there coils an adder whose sting is death, that the inclined plain down which he now so swiftly and so sweetly glides terminates in a land of darkness and of shadows where every breeze bears upon its wings the malaria of death.

That the sunshine which now sparkles around him, to gladden his heart, will go out, and be enveloped in the shades of moral night that shall know no dawn; and be given up to the torturing of remorse that knaweth forever on his heart, yet consumeth it not, and exposed to the taunts of these fiends, who, having lured him on to ruin, now mock at his anguish, and laugh at his calamity.

Let us do unto all men as we would they should do unto us: to Love, honor and obey the civil authority, to hurt nobody by word or deed, to be true and Just in all our dealings, not to covet or desire other men's goods, but to learn and labor truly to get our own living, and to do our duty in that state of life unto which it shall please God to call us!

Self-respect is a duty incumbent upon all—when pressed by the entreaty of others, or urged by our own inclination to do any act of doubtful character, the question should not be, will it afford me present pleasure? will it enhance my interest? will it gain me the applause of the world? But *is it right! is it what I ought to do?*—When this question has been settled, let us do our duty, alike unawed by the frowns and threats, and unseduced by the smiles and flatteries of the world. How many men have lost their fortune, their fame, their health, their lives, their all, for time and eternity, for want of the moral firmness to pronounce that little monosyllable, of but two letters—no! Principle should be the impelling cause to all our actions. The man who acts from impulse, only, is never to be much relied on as a friend, or dreaded as an enemy. True, in the moment of excitement, he may do his friend a favor, or his enemy an injury, but then, he is liable to mistake the one for the other, or his emotions, both of love and hate, like soda, soon evaporates all their spirit, by their own effervescence. Give me the man who repays all his favors, redresses all his wrongs, and avenges all his injuries and insults, from a sense of duty—from principle alone. The friendship of such an one is worth courting, and I had rather arouse the lion from his lair than awake the slumbering ire of such a man. The scriptures inform us that "every spirit begeteth its own likeness, and that if we sow to the wind we shall reap the whirlwind,"—and so it is—how often we are informed that harmony is the strength and support of our institution; without it we are a sounding brass, or a tinkling symbal—with it, we are strong and mighty as an army with banners.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER VIII.

MARTIN CLARE, A. M. FROM 1740 TO 1747.

"Regard not who it is that speaketh, but weigh only what is spoken."—HOOKER.

"All such things as are either secret or manifest, them I know."—SOLOMON.

"You shall understand, my dear friends, that amongst the excellent acts of that King, one above all hath the pre-eminence. It was the erection and institution of an Order, or Society, which we call SOLOMON'S HOUSE, the noblest foundation (as we think) that ever was upon earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God."—LORD BACON.

[Continued from page 149.]

"These unprecedented measures excited in the English Fraternity such a feeling of disgust, that a few influential Brethren united themselves together for the purpose of taking some necessary steps to show the utter absurdity and impolicy of such a line of conduct; and in 1739 a pamphlet, written in French, was published in Dublin,* under the title of 'An Apology for the Society of Freemasons.' It appeared in the same year in an English form, translated, as was generally supposed, by Martin Clare. It created a great sensation, and promoted the translator to the office of D. G. M. He had been already officially authorized to revise the Grand Lectures, and to make such alterations and improvements as, in his judgment, the present state of the Order might require, always preserving inviolate the ancient landmarks. And his version of the Lectures was so judiciously drawn up, that its practice was enjoined on all the Lodges under the Constitution of England: and all former Lectures were abrogated, and pronounced obsolete.

"In this formula, the symbol of a point within a circle was introduced for the first time; and it is a singular fact, that although the original interpretation was simple enough, yet several meanings were soon attached to it by fanciful expositors, differing in reference, but agreeing in fact. And this diversity of opinion, as I should conceive," my companion added, with some allusion to my own individual judgment, "constitutes one of the peculiar excellencies of the Craft; for, however the definition may have been amplified and extended, the results, when the several arguments were wound up and applied, pretty nearly corresponded with the original application of Martin Clare. For whether the point be time, as some think, and the circle Eternity, or whether the former be an individual Mason circumscribed by the circle of virtue, the result will be the same; for virtue is boundless as universal space; and as the body of man may be accounted a fit representative of Time, so is his soul of Eternity. In the same Lectures,

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*"An Apology for the Free and Accepted Masons, occasioned by their persecution in the Canton of Berne; with the present state of Masonry in Germany, Italy, France, Flanders and Holland. By J. G. D. M. F. M.." Dublin: Patrick Odoroke. 1739.

the numbers 3, 5, and 7, were applied, in strict conformity with ancient usage, to the Trinity, the Senses, and the Institution of a Sabbath. The Jewish Masons subsequently (for we had no Hebrews amongst us at that period), repudiated this primitive application, and substituted the following: 'Three rule a Lodge,—in allusion to the most sacred parts of the Temple of Solomon; viz., the Porch, the Holy Place, and the Holy of Holies. Five hold a Lodge, in reference to the sacred treasures of the *Sanctum Sanctorum*, viz., the Ark of Alliance, the Golden Censer, the Sacred Roll, the Rod of Aaron, and the Pot of Manna. Seven make a Lodge perfect, in allusion to the seven chief degrees conferred by King Solomon, and to the years employed in building the Temple.

"At the Grand Lodge, when Martin Clare was appointed Deputy Grand Master, I recollect perfectly well, the Festival was celebrated in Haberdashers' Hall, March 19, 1741, several old Masons being present, including Past Grand Masters Payne, Desaguliers, the Earls of Loudon and Darnely, and the Marquis of Caernarvon, with a numerous train of noble and worthy Brothers, and several distinguished foreign members of the Craft. The twelve Stewards, and a great number of other Brethren, in their proper clothing, waited on the Earl of Morton, Grand Master Elect, at his house in New Bond Street; and after being there entertained at breakfast, had a public procession to Haberdashers' Hall, in carriages, attended by three bands of music. At the Hall gate, the Stewards received the cavalcade, and conducted the Grand Officers through the Hall into an inner chamber, the Deputy Grand Master carrying the Grand Master's Jewel. Here the Grand Lodge was opened, and our friend Martin Clare was publicly complimented by the Grand Master, and also by Brs. Payne and Desaguliers; the latter of whom moved a vote of thanks to him for his new version of the the Lectures, in which he pronounced them to be a lively elucidation of the most ancient method of working a Lodge.

"The above ceremonial, and another of the same kind in the following year, each of which was attended with a public procession in coaches, originated a carricature and broadside, which were published in ridicule of the proceedings. The former was entitled, 'The solemn and stately Procession of the Scald Miserable Masons, as it was martialed on Thursday, the 18th day of this instant April;' and the latter was headed, 'A geometrical view of the Grand Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the 27th day of April, 1742.' And what sort of a procession do you think it was? You shall hear.

"First came two Tylers, in yellow cockades and liveries; then the Apprentices, armed with drawn swords to keep off all cowans and listeners; after which came the band of music, consisting of four cows' horns, as many tea-cannisters filled with broken glass, four shovels beaten with brushes, two double bass dripping-pans, a frying-pan, a salt-box, and a pair of tubs for kettle-drums. Then six lean horses with funeral habiliments, and the arms of Hiram Abiff, a brick wagon for a hearse, on which was a bier of tubs covered with a chimney-sweeper's cloth, and on each side was a double rank of Brethren, bearing escutcheons, and other funeral symbols. After this came another band of music similar to the above, the performers being mounted upon donkeys. Then the Grand Sword Bearers preceding the Grand Master in a dust-cart, and followed by the Grand Officers in carts, each drawn by four donkeys; the procession closing with probationists and candidates."

"This good-natured burlesque afforded the Craft much amusement; but in the year 1745, it was followed by an actual procession, got up by some unfaithful Brethren who had been disappointed in their expectations of the high offices and honors of Masonry, who had enlisted a number of low characters and buffoons in a scheme to exhibit a mockery in the public processions of the Craft. But while these proceedings were a source of mirth to the gaping crowd, the Fraternity were disgusted, and determined in future to confine their operations within the limits of their own assembly; and the Grand Festival itself was suspended for several years.

"At one of our Lodges during the Mastership of Martin Clare, a question was mooted respecting the meaning of the sixth Ancient Charge: 'No private peaks, no quarrels about nations, families, religions, or politics, must be brought within the doors of the Lodge; for, as Masons, we are of *the oldest Catholic religion* above hinted;' which refers to the following passage in the first Charge: 'in ancient times the Christian Masons were charged to comply with the Christian usages of each country, where they travelled or worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to *that religion in which all men agree.*[*]

"A Brother present opened the Book of Common Prayer, which was always in the Lodge, and explained the phrase, *oldest Catholic religion*, by a reference to the *Te Deum* composed in the 4th century by St. Ambrose—'The Holy Church throughout all the world doth acknowledge Thee;' concluding that it must mean Christianity, which was typified in the two earliest dispensations known in the world, viz., those of the Patriarchs and the Jews; when Martin Clare delivered his opinion in words to the following effect: 'I have had several long and interesting conversations with Bros. Payne, Desaguliers, and Anderson on this very subject: and it is evident from their researches, that the belief of our ancient Brethren favored the opinion that Masonry is essentially Christian; that it is indebted to Christianity for its principles; that in all ages the English Fraternity consisted exclusively of Christians; and that the religion in which all men agree, was the Christian religion. The ancient Charges, which are now before us, were extracted from old Masonic records of Lodges, not only in Great Britain, but in foreign countries; and at the time when those records were originally compiled, the religion in which all men agreed was the general religion of Christendom—of the Holy Church throughout all the world; which, as has been justly observed, the *Te Deum* pronounces to be Christianity. The most ancient manuscript which passed through the hands of Bros. Desaguliers and Anderson during their researches, gives a decided affirmation to the doctrine, as may be gathered from the following passage:—

Bysechynge hym of hys hye grace,
To stonde with zow yn every place,
To conferme the statutes of kynge Adelston,
That he ordeynt to thys Craft by good reson,
Pray we now to God almyght,
And to hys swete moder Mary bryght,
That we mowe kepe these artyculus here,
And these poyntes wel al y-fere.

* * * * * *

And as thou were of a mayd y-bore,
Sofre me never to be y-lore;
But when y schal hennus wende,
Grante me the blysse withoute ende;
Amen! amen! so mot hyt be.

The manuscript is supposed to have been compiled in the time of Athelstan, and I should therefore conceive its authority to be decisive.

"In the above-mentioned year I had passed to a new Master and a new Lodge; and the first conversation that I heard was on the subject of a pretended revelation of Martin Clare's revised lectures and ceremonies, in a book called 'The Testament of a Mason;'[†] where it was feigned that the formula had been found amongst the papers of a deceased Brother high in office, and, consequently, might fairly be presumed to contain the real secrets or the Order. The question

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[*] See the Ancient Charges in "Anderson's Const." Ed. 1738.

[†] "The Testament of a Freemason; or, le Testament de Chevalier, Graaff." Brussels, 1745.

was asked, Who is the author? and it was subsequently traced to one of the unfaithful Brothers who had been disappointed in his expectations of being nominated to a Grand Office.

"During the same year, if my memory be faithful, a Brother was introduced into our Lodge, whose name was Coustos. He was a foreigner, and not wanting in assurance. A great sensation, however, was created, when he exhibited some scars which betokened very severe wounds that had been inflicted, as he affirmed, by torture in the Inquisition, at Lisbon, to extort from him the secrets of Freemasonry. It appeared by his account, that he had resisted both persuasion and force; and that his final escape out of their hands was owing to the interposition of the British Consul. Subscriptions were entered into in order to enable the sufferer to publish his account of the whole affair, which accordingly came out in the following year, and put a considerable sum of money into his pocket.[*]

A NIGHT IN THE ÆGÆAN.[†]

EARLY in the summer of 182—, the port of Athens was visited by the beautiful yacht *Violante.* Its owner, an English gentleman of fortune, had been for some time cruising in the Mediterranean, and was then making preparations for his return to England. After bidding adieu to his numerous friends on shore, Mr. N— went on board, and with a fair breeze the little *Violante* stood out of the harbor. England was the word, and it fell not ungratefully on the ears of the crew.

When they had made some leagues, one of those beautiful nights for which the Mediterranean is so celebrated, began to close upon the scene. The outline of the distant hills and little islands which stud the Ægæan, became less and less distinct, and the ripple of the waves against the vessel alone broke the solemn silence which prevailed. It was just the night to make one muse of home, and all its sweet associations. This, at least, seemed to be the chief occupation of two young men, who were gazing over the bulwarks on the deep blue sea.

"Well, N—," at last exclaimed the younger of the two, "I suppose, like myself, you are thinking of Old England, and the changes which two years may have made at home?"

"You are not far wrong, Ernest," replied his companion, "and I fancy our little crew are just as anxious as we are to be again in Plymouth harbor; old Morgan there has been pressing me to sail these last three weeks. He does not seem to wish to share the fate of his two messmates whom we buried, poor fellows, last month."

"By the way," returned Ernest, "who is that intelligent looking sailor you sent on board yesterday?"

"His name is Morris," replied Mr. —; "I met him in Athens, and recognized him as a Brother. He was in great distress, as the ship he came out in had been wrecked, and only three of the crew were saved. His replies to my questions proved to me that he was a worthy Mason, and I accordingly did not hesitate to engage him. He will, I am sure, be a great assistance to Morgan and our five other men."

"I dare say you expected a little bantering from me on the subject," answered Earnest, "and I must say your Masonic notions appear rather quixotic. Here is a man, of whose character you know nothing, who may work himself into your confidence to rob and plunder you, and you offer him every opportunity, merely because he is one of the Craft, as you call it."

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[*] "The sufferings of John Coustos for Freemasonry, and for refusing to turn Roman Catholic, in the Inquisition at Lisbon." London, 1746. Bode, 1779. Birmingham, 1790. Hull, 1810. London: Spencer, 1847.

[†] Founded on fact, and communicated to the writer by a relative of the chief person engaged.—[From the London Freemasons' Magazine and Review.

"On my own head be the risk," replied his friend; "I am bound to help my Brethren in distress, and I always will endeavor to do so."

"Well, as you like," said Ernest; "it is, in truth, a fine thing for a poor fellow like that to be a Mason, if he can obtain such help from his rich Brethren; but what good are you ever likely to get from the Order?"

"The pleasing consciousness of benefitting my fellow-creatures," was the reply; "but it is getting late, suppose we turn in."

Mr. N— was just going down, when an exclamation from his companion caused him to turn round. By the light of the moon, which was then shining most brilliantly, they observed a long dark vessel bearing down upon them. It was rigged like a lugger, and Mr. N— at once pronounced the terrible words "a pirate."

Knowing well the speed which the Greek piratical vessels possessed, Mr. N— at once called up his little crew to make all sail. Resistance he well knew would be hopeless, for what could seven men, almost unarmed, do against probably four times the number of armed desperadoes? The little vessel was accordingly put under all the sail she could carry, and apparently gained slightly on the pirate. The breeze, however, was so faint, that neither vessel made much way, and about daybreak it dropped altogether.

Hope now began to dawn upon the crew of the *Violante*, but it was quickly dispelled by the appearance of two enormous sweeps, or long oars, which projected from the sides of the pirate. Urged on by them, the lugger was soon alongside, and a gruff voice hailed the yacht in French, and demanded her surrender.

"We must make the best terms we can, Earnest," said Mr. N—, in assuring tones, though his blanched cheek showed how well he knew their peril; "these ruffians, though furious if resistance is offered, will often show mercy to those who surrender at discretion."

Calling his crew around him, he awaited the pirate captain, who sprung on deck, followed by a body of determined-looking ruffians, armed to the teeth.

There was something, however, in the appearance of the leader, which distinguished him from his men, more than the mere exercise of power could confer; something of the "face that had not yet lost all its original brightness.

"At any rate it is worth trying," muttered Mr. N—, as he stepped forward; and looking earnestly at the pirate captain, made the sign of the Masonic Order.

IT WAS RETURNED.

* * * * * * * *

"I have now fulfilled one part of my obligation," said the pirate to Mr. N, as his men were unlashing the vessel, having first received a considerable sum of money, and a cask of wine, as a compensation for the loss of their prize, "may I ask you to exercise another? Think of me charitably, as of one driven by circumstances to this terrible course of life, which I loathe and detest, and I will take the first opportunity of quitting."

"And now, Ernest," said Mr. N—, as under a fair breeze they were fast leaving the object of their fears, "what good have I obtained from being a Freemason?"

Ernest was initiated within a month after his return to England. SIGILLUM.

ROSE CROIX CHAPTER IN NEW YORK.

A CORRESPONDENT communicates to Br. KING of the "Masonic Union," an interesting notice of the opening of the new Chapter of Rose Croix in the city of New York, from which we extract as follows:—

"On the 30th day of March, A. D. 1852, the Sovereign Chapter of Rose Croix of H. R. D. M., was opened in the city of New York for the first time in many years; the same Regalia, Jewels and paraphernalia used in the Chapter of 1798, more than half a century since, were again brought into requisition, and the mystic rose, that has so long lain dormant, is again blooming and sheds its sweet perfume in the hearts of those who bow the knee to the altar of truth. The solemn ceremonies and the deep sublimity of this sublime degree, are well calculated to impress the mind with the importance of the sacred tenets it inculcates, and cannot fail to leave an impression upon it that is deep and lasting.

The officers of this body for the present year, are as follows:—Charles S. Wescott, W. M.; John D. Moriarty, S. W.; Wade B. Worrall, J. W.; Wm. H. Arthur, M. of C.; Robert J. Reid, Secretary.

The Chapter is as yet under dispensation, but will in a short time receive its regular warrant of Constitution and be publicly installed.

During the brief space it has existed, eleven Brethren have been received, and a number of others have presented their petition for admission.

This long neglected, but beautiful branch of Masonry, now bids fair to acquire the position which it richly merits, and we feel confident that all those, who become conversant with its work and its principles, will be compelled in candor to acknowledge that it is one of the most beautiful and instructive degrees of which our society can boast."

GRAND CHAPTER OF GEORGIA.

THIS body held its annual communication at Augusta, in April last—a large proportion of the Chapters in the State being represented. The annual report of the G. H. P. M. E. Comp. WM. T. GOULD, is a brief but characteristic paper. We extract as follows:—

> It has been truly said that the happiest nation is that, which furnishes least material for history—which has least to tell of war, and conquest, and revolution. Judged by this test, we have every reason to be satisfied with the condition of our Grand Chapter. During the past year, we have no changes, nor contests, nor victories to record. "Peace has been within our walls, and prosperity within our palaces:" And though I have no accession to report, to the number of our Chapters, the state of those already formed has been healthy and flourishing. I cannot but believe that this is the best possible state of things for our Order. Our true policy is rather to "strengthen our stakes" than to "lengthen our cords."

The committee to whom was referred the question from the G. G. Chapter on the admission of maimed candidates, were divided in opinion and presented two reports. That of the majority was adopted by a vote of 49 to 25. We give the following as the result:—

> Masonry is now wholly speculative, and the same necessity for bodily strength and soundness does not exist as in former times, when the institution was operative, as well as speculative, in its character. Your committee, therefore, have come to the conclusion, that if the maim or deformity is not of such a nature as renders the candidate "*incapable of learning the art, of serving his master's lord, and of being made a Brother*," it is not sufficient to exclude the applicant from the benefits of Masonry. To be more explicit: if the defect is not of such a nature as to prevent him from being taught, and in turn, from teaching *all* the mysteries of the art, he is competent. The loss of a leg, an arm, a foot, a hand, or both the eyes, would be sufficient to exclude; the want of an eye, a toe, certain fingers, or any other member not absolutely necessary for the purpose of labor and instruction in Masonry, would not be a fatal defeat.

GRAND LODGE OF CALIFORNIA.

Resolutions adopted by the Grand Lodge of Massachusetts, at its Quarterly Communication, March 10, 1852.

Resolved, That this Grand Lodge has seen with great satisfaction, the noble stand taken by our Brethren in California, in carrying out, at great personal loss, and amidst indescribable difficulties and dangers, the true and self-sacrificing principles of our Order. In the midst of "the pestilence which walketh in darkness, and the destruction that wasteth at noonday," they, firm in their Masonic faith, and fearless in the exercise of Masonic duty, were the saviour's of the distressed and dying Brother, when there was, under God, none other to save; and have thereby earned a just title to the respect and gratitude of the Craft the world over, and through all time.

Resolved, That this Grand Lodge earnestly appeals to the Masonic sympathies of all the Subordinate Lodges in this jurisdiction, and, as the sum asked of each institution by our friends in California, is not large, though enough to relieve them from their difficulties, if their call is generally responded to, we hope, therefore, that this most peculiar case will be met with that heartiness of approval which is its due, and that not only Lodges but individual Brethren, will, in emulation of the example so worthily set them, give of their abundance, or of their poverty, as God has given them the means.

Resolved, That in order to set the example in the good work, this Grand Lodge will appropriate the sum of one hundred dollars, sincerely regretting at the same time their inability to do more. And that the Grand Treasurer be empowered to take charge of all donations from Subordinate Lodges and from individuals, and forward the same to the Grand Lodge of California.

Resolved, That the Circular of the Grand Lodge of California, together with these Resolutions, be printed, and a copy thereof sent to each Lodge under this jurisdiction: also that a copy of the Resolutions be sent to all Grand Lodges with whom this Grand Lodge is in communication.

All of which is respectfully submitted.

GEO. G. SMITH, } *Committee.*
JOHN R. BRADFORD, }

DEFINITION OF FREEMASONRY.

The definitions of Freemasonry have been numerous, but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder, from the Lodge on earth to the Lodge in heaven. It is a mistake, however, to suppose that Freemasonry is a system of religion. It is but the hand-maiden to religion, although it largely and effectually illustrates one great branch of it, which it practise.—*Rev. G. Oliver.*

Freemasonry is an institution based on that never-failing charity which upholds universal love, calms the troubled sea of our evil passions, and leaves a smooth surface, in which all men, who are sincere and conscientious worshippers of God, and unexceptionable in moral deportment, may unite, bless each other, and rejoice in practically realizing the sublime sentiment, that

God hath made mankind one mighty Brotherhood—
Himself their Master, and the world our Lodge.

MASONIC CORRESPONDENCE.

Charleston, S. C., April 30, 1852.

Dear Br. Moore,—At a late meeting of our Encampment (South Carolina Encampment, No. 1,) we did ourselves the pleasure of enrolling your name as an honorary member—the only one on our records.

The anniversary celebration of Strict Observance Lodge, No. 73, passed off in fine style last evening. A magnificent Tea Service, consisting of five pieces, beautifully chased, was presented to Brother Past Master Barber, our first Master. In the necessary absence of our present popular Master, the presentation was made by Br. Henry Bust, Esq. The address and response were elegant and touching performances. Brs. Miller and Mackey were appropriately received as honorary members of the Lodge; after which the Brethren repaired to the banqueting hall. The tables literally groaned under the weight of the good things which our market abundantly affords, as green peas, beans, new potatoes, strawberries, &c., to all of which the Brethren did ample justice. The speeches were very happy, particularly that of Rev. Br. Honour. He said he had worked for twentyeight years in the vineyard with Br. Barber—had clung to the Institution through good and through evil report, and that the glorious sight then before him seemed to him the fruitition of his Masonic happiness. Fraternally, H.

Lafayette, Alabama, March 29, 1852.

Mr. C. W. Moore,—*Dear Sir and Br.*:—Your kind letter of the 2d instant is received and contents noted, please place upon your subscription list the name of ——, Claibourne Parish, La , for one copy of your valuable Freemasons' Magazine. This Brother I never have had a personal interview with; but from the fact of his soliciting (through me) a work so eminently calculated to afford true Masonic knowledge, goes very far with me in strengthening the belief that he is a true and zealous Mason,—one who an unfortunate Brother, his widow, and orphans could rely upon (in time of need,) for succor: O, how lamentable it is to all the true and worthy of our Order, that there should be any found among the number who have gained admission within the portals of our honored Institution, who could for a moment so far forget themselves as to be guilty of any act that would in the least tarnish or bring a reproach upon its fair fame! But I am aware that there never was a society formed, that was exempt from unworthy members. They will creep in; even in that small number which our Saviour chose to be his true disciples, there was one Judas. Therefore, my respected Brother and Companion,—all Masons who would walk worthy of their vocation, should endeavor (by the aid of the Grand Artificer of the Universe,) so to demean themselves as fully to put to silence all who, through ignorance and prejudice, are enemies to our ancient Institution, and be prepared to render to Him, who orders all things well, a just account of their stewardship here below. I feel quite conscious in my own heart, the genuine Mason has but one step higher to go—to entitle him to a seat in the Grand Lodge above, where the Mighty Ruler of the Universe will forever preside,—that is, become a real christian, who shews his faith by his works.

The indifferent and lukewarm of the great Masonic family, I would kindly exhort to a renewal of their zeal in the discharge of the several duties which they owe the Institution and its members, and especially those who comply with the mild precepts of Masonry. The great cause of remissness on the part of many of the Craft, is owing to the want of correct knowledge of the glorious principles of the Order, It does really appear to me that no man, who truly professes one spark of honor or charity within his breast for his fellow-creatures, could but be delighted with the great moral and social lessons taught and inculcated in Masonry,—though I am pained to say, that there are some who pass for members of the mystic tie, who take the shadow for the substance. In conclusion, my worthy Companion, permit me to say—go on in the great and pleasant work, in which you have been so long and successfully engaged,—in disseminating light and knowledge to the Craft in every part of the civilized world. I am truly gratified to see that your Magazine is properly appreciated by the worthy and enlightened of the Order.

Masonry still continues to flourish in this portion of the State. There are eight Lodges, two Chapters, and one Council in this county ; the Council and Concord Chapter are in this town. The Chapter and Lodge have a neat, commodious and comfortable Hall nearly finished in this place. Wishing you and yours every spiritual and temporal good, I remain yours, Fraternally,

J. W. Bacheldor.

Obituary.

R. W. THOMAS M. VINSON.

Resolutions adopted by the Grand Lodge of Massachusetts, March 10, 1852.

Deeply affected by that dispensation of Divine Providence, by which our worthy and highly esteemed Brother, Thomas M. Vinson, late R. W. Sen. Grand Warden, of this Grand Lodge, has suddenly been called from the active and arduous duties of life, to the cold and silent embraces of death, Therefore

Resolved, That this Grand Lodge have learned with deep sorrow of the death of our late Brother and associate, Col. Thomas M. Vinson, whose high integrity and urbanity of character commanded the respect of all who enjoyed the happiness of his friendship while living, and for whose Masonic faithfulness and long services this Grand Lodge will fondly cherish his memory in death.

Resolved, That this Grand Lodge be clad in the habiliments of mourning for the space of three months.

Resolved, That it be recommended to the members of the Grand Lodge, to attend the funeral of our deceased Brother, on Friday next, at 2 o'clock, P. M.

Resolved, That the sympathies of this Grand Lodge and of the Brethren generally, be tendered to the bereaved family of the deceased, under the deep and heart rending affliction they are now suffering.

From the Address of the Grand Master of Vermont.

Brother JOHN A. ARTHUR,

Of Washington Lodge, removed from Ticonderoga, to Burlington several years ago, and there engaged in architectural pursuits. He was a worthy man and a firm devoted Mason. In August last he was attacked with paralysis which deprived him of speech. He made his family understand however, he wished to see Brother Haswell, the Master of his Lodge, who happened at that time to be absent. He then made them understand that he wished them to bring him his Masonic apron, which was accordingly brought to him. On it Masonic emblems were delineated. He placed his finger upon the coffin, pointed to the grave yard, and pronounced the word "Haswell." Brother Haswell, on his return, immediately called upon him and satisfied him that his wishes would be complied with. He lingered until the 14th of September ; and passed away. He was buried on the 16th, with Masonic honors by a large assemblage of the Brethren

REGISTER OF OFFICERS.

GRAND CHAPTER OF S. CAROLINA.

M. E. John H. Honour, Grand High Priest.
Ex. A. G, Mackey, D. Grand High Priest.
" Samuel J. Hull, Grand King.
" William S. Wiley, Grand Scribe.
" Rev, T. S. Arthur, Grand Chaplain.
" Z. B Oakes, Grand Treasurer.
" Ebenezer Thayer, Grand Secretary.
" H. D. Butterfield, Grand Capt. Host.
" C. Froneberger Grand R. Arch Capt.
Comp. Samuel Seyle, Grand Sentinel.

WORCESTER COUNTY ENCAMPMENT, WORCESTER, MASS.

Sir Levi Rawson, Grand Commander.
" Asa Woodbury, Generalissimo.
" Levi Clapp, Capt. General.
" Henry Earl, Prelate.
" P. Slocumb, S. W.
" B. Mann, J. W.
" Asa Walker, Treasurer.
" A. A. Williams, Recorder.
" S. B. Rawson, Sword Bearer.
" H. Ball, Standard Bearer.
" H. Chenery, Warder.
" T. H. Price, Sentinel.

ZANESVILLE CHAPTER, ZANESVILLE, O.

George L. Shinnick, High Priest.
John Heaver, King.
Mark Loudon, Scribe.
W. M. Shinnick, C H.
C. W. Potwin, P. S.
G. D Palmer, Treas.
A. Hines, Sec.
H Darlington, R. A. C.
W. Barton,
W. P. Keely, } M. of Vails.
J. Swank,
Isaac Campbell, Guard.

LAFAYETTE LODGE, NORTH ADAMS, MS.

A. A. Richmond, W. M.
J. C. Butterworth, S. W.
F. Estes, J. W.
Jabez Hall, Treas.
Thomas Higinbottam, Sec.
O. C. Woodward, S. D.
Jerome Phillips, J D.
H. L. Dawes, } Stewards.
S. Johnson,
Rev. H. Chickering, Chaplain.
L. C. Thayer, Marshal.
A. Younglove, Tyler.

LAFAYETTE LODGE, ZANESVILLE, OHIO.

R. H. Sedwick, Master.
W. Barton, S. W.
J. D. Mitchell, J. W.
John A. Blair, Treas.
William Shaeffer, Sec.
Robert Walworth, S. D.
C. Goetz, J. D.
John Moore, Tyler.

AMITY LODGE, ZANESVILLE, OHIO.

William M. Shinnick, Master.
Mark Loudon, S. W.
C. W. Potwin, J. W.
Harvy Darlington, Treas.
George W. Thompson, Sec.
T. Webb, S. D.
J. Swank, J. D.
Isaac Campbell, Tyler.

COUNCIL R. AND S. MAST. ZANESVILLE.

George L. Shinnick, T. I. G. M.
W. Barton, D. I. G. M.
Harvey Darlington, P. C. W.
W. M. Shinnick, Capt. Guard.
James Caldwell, Treas.
J. Swank, Rec.
Isaac Campbell, S. and G.

STRICT OBSERVANCE LODGE, CHARLESTON, S. C.

Alexander Isaacs, Master.
Lemuel Crane, S. W.
George L Waldron, J. W.
Samuel J. Hull, Treas.
Edward C. Jones, Sec.

WASHINGTON LODGE, ROXBURY, MASS.

George Moulton, Master.
John W. Lord, S. W.
Joseph G. Torrey, J. W.
S. M. Hunt, Treas.
A. I. Cummings, Sec.
William R. Alger, S. D.
George N. Hent, J. D.
Rev. William R. Alger, Chaplain.
Samuel Jackson, Marshal.
Joshua Ecroyd, } Stewards.
Edward Lang,
Thomas M. Lewis, Tyler.

ESSEX LODGE SALEM, MASS.

Nathaniel Pitman, Master.
T. M. Dix, S. W.
N. A. Kimball J. W.
Benjamin Pitman, Treas.
William Leavitt, Sec.
George W. Sargent, S. D.
J C. Howurd, J. D.
Ebenezer Fisher, Chaplain.
Eleazer Pope, Marshal.
J. Ray, } Stewards.
J. B. Davis,
John Fry, Tyler.

SPARTA, TENNESSEE, LODGE.

William E. Nelson, W. M.
Milton Y. Brackett, S. W.
Joseph B. Meredith, J. W.
Thomas H. Fancher, Treas.
John F. Vass, Sec.

MASONIC CHIT CHAT.

Itinerant Beggars.—In our last issue we took occasion to caution the Lodges against giving their charity funds to itinerant beggars. The country is overrun with such vagrants—a majority of whom are rank impostors. They are generally foreigners, who pretend to be seeking the means of returning to their native countries, or of transporting their families to some distant State; and it may be well to say here, by way of parenthesis, that a wife and children are esteemed by them a very convenient embellishment in a tale of distress, when the circumstances require that it should be particularly pathetic in order to be effectual. They are used however with commendable discrimination; and hence, it is not an uncommon thing for a wife or child to be buried to-day and exhumed to-morrow—and the contrary as they are needed. These gentlemen are also usually supplied with any quantity of certificates and letters, most of which may be safely regarded as forgeries. A case of this kind has recently been detected in this city.

We would not have the charities of our Lodges or Brethren withheld from worthy applicants, merely because they are strangers; but we would have them dispensed in such manner as to discourage itinerant begging and imposition. We would particularly caution Lodges and Brethren against giving certificates or letters, or entering the amount given in charity, on any paper or book which is to go into the hands of the recipient; for these are afterwards used as evidence of worthiness.

And in this connection we caution the Brethren in this and other States, against an itinerant named *Jules Picard*, who is visiting the Lodges, and soliciting charity, under false representations, and by other dishonorable means. He is a Frenchman by birth, and unworthy of confidence or assistance. He is now, or was recently, in this vicinity.

☞A correspondent, writing from Cayuga, Miss., says—We have a very flourishing young Chapter and Council here, and three Lodges within ten miles; and are building a new Chapter hall and female academy here. We expect to dedicate it on the 24th June inst.

☞The ladies at Berlin, Wisconsin, recently presented the Lodge at that place with a richly bound Bible, accompanied by the following note:—

Berlin, Wis., April 1, 1852.

Worshipful Master, Wardens, and may we say Brothers, of the Berlin Lodge:—

Knowing that the Bible is esteemed by all *Good Masons* and considered by them as an infallable rule to work by, on account of its inspiration, and knowing as we do that this inestimable gift of God to man is a necessary appendage to all well regulated Lodges,

We therefore, having your prosperity, welfare and usefulness in view, present to you this Bible, knowing that its pages will be consulted by you, and that you will practice its precepts, and though we are not privileged to take part in your counsels, within the Lodge Room, you can be assured that you have always the hearty co-operation of your wives in your deeds of charity and mercy.

Your Wives.

☞A correspondent asks, if a Warden of a Lodge is authorized to confer degrees, in the absence of the Master, he not being a P. Master? By the present practice he is. We have discussed this question in previous numbers of the Magazine, to which we respectfully refer our correspondent for the reasons on which our present answer rests.

☞A Mobile correspondent writes—"We have revived our Encampment during the past winter, and have it now well organized. On the whole, Masonry is prospering in Mobile. We are not increasing our members as fast as we hear of elsewhere, but such as are admitted amongst us are worthy and true." This latter is the essential point.

24th June.—We have not learned that there is to be any public celebration on the 24th in this State. In Ohio, the Brethren celebrate at Wallsville, in Columbiana county.

☞We understand that a Grand Consistory 32d, has been established at Natchez, Miss., under the authority of the Supreme Council at Charleston, S. C.

☞Br. Wm. R. Pugh, Clarksville, Va. is an authorized agent for this Magazine.

☞Br. W. R. Lackey, of Cayuga, Miss., is an authorized agent for the Magazine.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XI.] BOSTON, JULY 1, 1852. [No. 9.

THE WASHINGTON BIBLE—HIS INITIATION—MILITARY LODGES, ETC.

The following interesting reminiscent appeared in the Manchester England) Guardian of the 20th of March last, and has since been extensively circulated, through the public journals, in this country and in Europe. Containing as it certainly does some errors of fact—unintentional of course, but, nevertheless, affecting a point of peculiar interest to every American Mason,—our readers will thank us for devoting a few pages to their correction:—

Interesting Masonic Relic.—A very interesting ceremony took place at a meeting of the Lodge of Virtue, held at the Albion Hotel, on Wednesday evening last, when the copy of the Bible used on the occasion of the admission of Gen. Washington to the Order of Masons, was exhibited to the Brethren assembled. After the ordinary business of the meeting, Brother the Rev. P. C. Nicholson, B. D., delivered the third of a course of lectures in connection with Freemasonry, and a procession was then formed, and the copy of the Bible received with due Masonic honors. There was a very large attendance of Brethren, and the W. M. Thomas Chadwick presided. We subjoin extracts from a correspondence, giving some particulars of the history of this (to Masons) very interesting copy of the Scriptures, and the circumstances under which it was exhibited on Wednesday evening. The first extract is from a letter from W. M. Thomas Chadwick, to Brother the Rev. P. C. Nicholson, B. D., incumbent of Salford, and chaplain of the 46th regiment:—

"*Rev. and Dear Sir and Brother*:—The very interesting fact of the volume of the Sacred Law, upon which the great General Washington was obligated into the mysteries of Ancient Freemasonry, being in the possession of the Masonic Officers of H. M. 46th regiment of infantry, having come to my knowledge, I shall esteem it a favor if you, as the chaplain of the regiment here, accompanied by the chaplain of the Lodge over which I have the honor to preside, and of which you are a member, will do me the favor of presenting my fraternal regards to all the officers of the regiment who are Masons, and say what delight it will give to me, and the Brethren of the Lodge of Virtue, if they will visit our Lodge on Tuesday even-

> ing next, and how much that delight will be increased by their bearing with them that sacred volume, to which must be attached reminiscences most dear to every Masonic heart."

The following is an extract from Mr. Nicholson's reply :—

> "*Dear Brother and W. M.* :—According to your request I this day called at Salford Barracks, and was fortunate enough to meet with Captain Child and Dr. Franklin, both Brothers, of the 46th regiment. Capt. Child immediately produced the hallowed book, which he never permits to be far from his sight, it having been placed in his custody when the Lodge of the 46th Regiment was dissolved, some years ago, in Halifax, N. S. My eyes were gladdened by the ancient and venerable appearance of the Bible twice taken in war and carried off with the baggage of the 46th regiment, by the enemy,—once by General Washington, in command of the American army, in 1777 ; and once by the French, at Dominica ; and each time honorably restored to the Lodge of the 46th, with a military escort, colors flying, and music, borne aloft on the shoulders of the enemy, under a magnificent canopy. Capt. Child and some other Masonic officers will attend our Lodge next Tuesday, and Capt. Child will bring the noble volume himself, and give the Brethren the privilege of viewing it. I doubt not, dear Brother, that under your Presidency this book of books will be received with true Masonic honors, and a ceremonial solemnized worthy of so memorable occasion."

While we duly appreciate the reverence in which our English Brethren hold the character, and the fondness with which they treasure up the living memorials of our own beloved Washington, it is due to them and to ourselves, that the TRUTH, which he so much loved, and which was the distinguishing virtue of his life, should, in all things pertaining to his memory, be sacredly preserved in its integrity. We are happy to share with them the honor of Brotherhood, and to unite with them in rejoicing that, like the sun of heaven, the benignant rays of his illustrious name and virtues shine with equal lustre on every part of the Masonic world. But there are some things which we cannot share with another,—some glorious memorials with which we cannot part. Among them is the honor of having initiated him into the Masonic Fraternity. This we claim as wholly our own. We cherish it as a precious inheritance, and desire to transmit it, in its integrity, to our successors. All that we can concede to our transatlantic Brethren in this respect, is the reflected honor that he was initiated in an English colony, and in a Lodge working, in a secondary sense, under English authority.

The claim that Washington was initiated in the Military Lodge 227, attached to the 46th British regiment, is not now for the first time made by our English Brethren. It was urged in the London Review in 1834, and was said to rest on the authority of the "annals of that Lodge." We ourselves believed this to be true, and frequently so stated it until 1841, when we detected the error, and made the correction in this Magazine. Our correction, however, was predicated on oral testimony, and it was soon afterwards met by a counter statement from a correspondent attached to one of the English regiments at Montreal, who professed to have seen the record of Washington's initiation in the books of the Military Lodge in question. Here was a dilemma. We had no reason to doubt the integrity of either of our informants ; and yet it was impossible, with any means then in our possession, to reconcile their conflicting statements. We of course allowed the subject to rest.

In July, 1848, we had an opportunity afforded us of making a personal examination of the early record-book of Fredericksburg Lodge, No. 4, under the jurisdiction of the Grand Lodge of Virginia. It is called the "Ledger," and is not less venerable in its appearance than for its age. From it we copied with our own hand, the following interesting, and, in view of the question we are considering, important and decisive items ;—

> "*Nov* 4, 5752—Received of Mr. George Washington, for his Entrance, £2 3.
> "*March* 3, 5753—George Washington passed Fellow-Craft."
> "*Aug.* 4, 5753—George Washington raised Master Mason."

We cannot doubt that our English Brethren will receive this record as not only the highest evidence of which the case admits, but as conclusive as to the Lodge in which General Washington first saw the light of Masonry ; and, knowing the truth, they will be happy to "render unto Cesar the things which are Cesar's."

Fredericksburg Lodge was originally organized at Fredericksburg, in Virginia, by authority of a Dispensation from the Grand Lodge of Massachusetts. The records of the Lodge do not give the date, nor have we any means of knowing how long it continued to work under this Dispensation. Contrary to the usual custom in such cases, the Lodge did not take its Charter from the Grand Lodge of Massachusetts, but from the Grand Lodge of Scotland. Washington was probably initiated while it was under Dispensation. After the revolutionary war, it enrolled itself under the Grand Lodge of Virginia ; and its records contain the autograph signatures of some of the ablest and most distinguished sons of that ancient Commonwealth. But what is more to our present purpose, its archives still hold, as a priceless treasure, the Bible used at the initiation of Washington. We saw it in July, 1848, and are happy to add, that it was then in a good state of preservation. It is a small quarto volume, beautifully printed on minion type. It bears on its title page the imprint, "1668—Printed at Cambridge, by John Field—Printer to the University."

Thus much for the history of the Initiation of Washington and the possession of the "Washington Bible." And here the question naturally suggests itself—"How has it happened that our English Brethren of Lodge 227, have been so much deceived in this matter ?" There would appear to be no doubt that the name of Washington stands upon their records, and in a form which connects him with the WORK of their Lodge. The testimony seems to be clear and positive to this effect. Our Canadian correspondent, before referred to, assures us, that he has personally examined the records and seen it there; and the London Review of 1834, says the "annals of the Lodge" show that Washington was there initiated into Masonry. How can these statements be reconciled with the plenary and unanswerable testimony adduced from the records of Fredericksburg Lodge? If the record of the English Lodge were before us, we might possibly be able to answer this inquiry to the satisfaction of all parties. In the absence of that important guide to our inquiries, whatever answer we may give, must necessarily be more or less hypothetical. What we propose to offer may perhaps help to elicit the truth, and unravel the mystery.

The Lodge No. 227, was chartered by the Grand Lodge of Ireland in 1752,—the year in which Washington was made a Mason,—and continued attached to the 46th British regiment for about ninety years afterwards; when it fell into abeyance and the charter passed into other hands. We believe it is still in existence. Like all the Lodges emanating at that time from the Grand Lodges of England and Ireland, it was empowered by its charter or warrant, to confer the first three, or craft degrees of Masonry. It is however a well established fact, that the Military Lodges did not always confine themselves to the strict letter of their charters; but occasionally conferred the Mark, as a "side degree." We have the authority of the present Prov. Grand Master of Nova Scotia, for saying, that "this degree has been conferred in this Province (Nova Scotia) and Canada, for upwards of a century, under a Master's Warrant; to which Lodge," he adds, "and not to a Royal Arch Chapter, I am of opinion the degree of Mark Master properly belongs." It is not, therefore, travelling beyond the limits of probability, to assume that Lodge 227, following the practice of the Military Lodges of that day, gave the Mark degree, in addition to those specially enumerated in its warrant.

It will be recollected by our readers, that in this Magazine for February last, we noticed the exhibition, by the Hon. Myron Lawrence, in the G. Lodge of this Commonwealth, of an ancient Masonic Jewel, which, he said, "had just been handed to him by his Brother Col. Flores, Junior Grand Warden of the Grand Lodge of Peru (then present), and which had once been worn by Gen. Washington," in an army Lodge. This was the Jewel of a Mark Master Mason. It was said to have originally belonged to Brother Bystrzanowfski, a Polish officer, and ancestor of Col. Flores, by whom it was loaned to Washington, and worn by him in one of the army Lodges. If this statement be true, the question arises, Where did Washington receive the Mark degree? Notwithstanding the statement of Col. Flores, that his ancestor was associated with Washington in one of the Lodges of the revolutionary army, in which the Mark degree was given, it does not follow that he had not previously received the degree in another Lodge. The Jewel was of English manufacture, and was brought from England by Br. Bystrzanowfski. It is possible that Col. Flores may have been mistaken, and that his kinsman was associated with Washington in a British army Lodge, prior to the breaking out of the revolution. This supposition would seem to be the more probable, from the fact, that there is no evidence, within our knowledge, independent of that furnished by Br. Flôres himself, that the Mark degree was conferred in any of the Lodges attached to the American army. If therefore, we may suppose that Washington received the Mark degree in one of the English Military Lodges, (in which it is shown to have been conferred,) then there is little difficulty in the way of the further conjecture, that he received it in Lodge No. 227, attached to the 46th regiment. This conjecture, if allowable, will explain the entry in the records of that Lodge, and relieve the case of all its present embarrassments.

We do not, of course, offer thes especulations as a conclusive explanation of the difficulty; but simply in the hope, that they may arrest the attention of our English Brethren, who have the records of the Lodge in their possession, and induce them to examine the subject, with a reference to the view in which it is here presented.

It may not be out of place here, nor wholly unacceptable to our readers, to give the anecdotes briefly referred to in the foregoing correspondence, in relation to the capture and return of the warrant and furniture of Lodge 227, as they originally appeared, we believe, in the United Service Journal; from which work they were transferred to the London Review in 1834:—

"The annals of Lodge No. 227,* under the Grand Lodge of Ireland, held by the distinguished 46th Regiment, furnish some facts, which are alike honorable to the Craft and to the human heart. During the services of this regiment in America, General Washington was initiated into Masonry in their Lodge. Well can we imagine the gush of holy feeling with which his benevolent mind, so deeply imbued with the love of his fellow-creatures, received the sublime tenets of our Order. That the impression was of a highly wrought character, his after conduct proved: for when war broke out between the States and the mother country, and he became divided from the Brothers of his adoption, in feeling, in communion of soul, he was their Brother still. The Masonic chest of the 46th, by the chance of war, fell into the hands of the Americans; they reported the circumstance to Gen. Washington, who embraced the opportunity of testifying his estimation of Masonry, in the most marked and gratifying manner, by directing that a guard of honor, under a distinguished officer, should take charge of the chest, with many articles of value be-

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*This Lodge we think is still in existence, having been revived in 1834, and is called the "Lodge of Social and Military Virtues, No. 227."

> longing to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men, may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble Brother. The guard of honor with their flutes playing a sacred march—the chest containing the Constitution and implements of the Craft borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant Regiment, that, with presented arms and colors, hailed the glorious act by cheers, which the sentiment rendered sacred as the hallelujahs of an angel's song.
>
> This Lodge offers another proof of the excellence and useful influence of Masonry. When in Dominica, in the year 1805, the 46th Regiment was attacked by a French force, which it gallantly repelled; but in the action had the misfortune again to lose the Masonic Chest, which the enemy succeeded in securing on board their fleet, without knowing its contents. Three years afterwards, the French government, at the earnest request of the officers who had commanded the expedition, returned the chest, with several complimentary presents; offering by that act the acknowledgment and homage of an enlightened nation to the purity, value and usefulness of Masonry.
>
> In 1834, there were but twelve Masons attached to the Lodge, *one* only of whom was among the number of its original members. These twelve, however, in that year petitioned and obtained from the Grand Lodge of Ireland, a renewal of their original Charter. This circumstance elicited the interesting facts which are here given from their records."

It is worthy of remark in this connection, that the 46th was not the only regiment which, during the revolutionary struggle in this country, was afforded an opportunity of witnessing a practical illustration of the beautiful and humanising principles of Freemasonry, even amid the jarring elements of war. We have the authority of the late distinguished Brother the Rev. JAMES MILNOR, D. D., a Past Grand Master of the Grand Lodge of Pennsylvania, for the statement, that in a skirmish with a detachment of the British army, the warrant and regalia of the Military Lodge No. 18, fell into the hands of the American Gen. PARSONS, who immediately returned them to the British commander, with the following fraternal note :—

> "When the ambition of monarchs, or the jarring interests of States, call forth their subjects to war, we, as Masons, are disarmed of that resentment which stimulates to indiscriminate desolation; and however our political sentiments may impel us in the public dispute, we are still Brethren; and, *our professional duties apart*, ought to promote the happiness and advance the welfare of each other. Accept, therefore, at the hands of a Brother, the Constitution of the Lodge "Unity No. 18," held in the 17th British regiment, which your late misfortunes have put it in my power to restore to you."

It might be difficult to present to our readers anything which more beautifully or significantly illustrates the benignant principles of our Order, and their practical operations, than the foregoing interesting anecdotes.

PUBLICATION OF REJECTIONS.

> "WHEN a stranger desires to become a member of the Order, and the Order decide *not* to admit him, 'tis then we are commanded 'to keep the secret,' to tell it not, lest we injure our fellow-man."

We find the above in the columns of "The Odd-Fellow," a weekly paper published in this city—the character of which is indicated by its title. We infer that the declaration contained in the extract, is a rule of action in the society of whose principles the paper professes to be an exponent. It is no less a Masonic rule; but, unfortunately, like many other wholesome and just regulations, is not always nor so generally honored in its observance as the exact rules of fidelity would seem to demand. We have heretofore discussed the propriety of publishing the names of rejected applicants for admission to our Lodges, and do not therefore propose to enlarge upon the subject now. The above paragraph accidentally fell under our eye, and we have thought it worth transferring to our pages, as showing how the subject is regarded by other than Masonic associations.

The publication of expulsions for unworthiness, or gross violations of Masonic duty, may be necessary for the information and protection of the Lodges in different sections of the country; and this, in a measure, is true in its application to suspensions. Expulsions and suspensions imply moral delinquency. But rejections are not necessarily the result of such delinquency, nor do they *per se* necessarily imply unworthiness on the part of the rejected. A petitioner of irreproachable character may be negatived by a member of a Lodge from motives entirely personal, and which, in no sense, affect his moral character or standing in the community. The rejection of a worthy candidate from such motives may be wrong; but it is a wrong for which no remedy exists. The fact is therefore to be taken as it stands. And the presumption is that so long as the opportunity to do the wrong remains, the wrong will occasionally be done. Our duty is to circumscribe its operation within the narrowest possible limits. This is all we can do. It is all the peculiar nature of the case admits of, unless we break down one of the great conservative principles of our Institution, and abolish the secret ballot altogether. This we are not prepared to do. But it does not follow that because we cannot prevent a wrong, we should magnify it when done. We cannot admit that either the Lodge, or the Grand Lodge, is in the way of its duty, when it takes up the wrong-doing of an individual member, and, by giving it unnecessary strength and publicity, thereby inflicts a more grievious wrong on the innocent object of it. This is not in accordance with Masonic teachings, nor is it consistent with a wise policy.

But it is not our purpose to discuss the question, and we therefore leave it here, with the remark, that the object contemplated by the publication of rejections can be more effectually and equitably attained through the private communications of the Lodges, and by a strict and rigid regard for jurisdictional rights. Let each and every Lodge refuse to entertain the petition of an applicant residing out of its lawful jurisdiction, and apply to new residents the usual *test*, as in the case of visitors, and there will be very little danger to be apprehended from imposition.

[ORIGINAL.]

ODE.

BY BR. DAVID BARKER, OF PACIFIC LODGE, ME.

Ho, worthy Craftsmen, all,
Up cheerly to your toil,
While strength is given—
Strike boldly for the right,
Drive error from your sight,
Grasp virtue with your might,
And trust in Heaven.

By Trowel, Plumb and Square,—
By watchfulness and prayer,
Our Temple 'rose,
And while the mystic *three*,—
While Faith, Hope, Charity,
Shall Masons' motto be,
We fear no foes.

Fight with the arms of Love—
Press for the Lodge above,
Never despair—
Our work is just begun,—
Toil till your task in done—
Speed till the goal is won—
The prize is there.

When blood shall cease to flow,—
When sickness, care and woe
Are felt no more;
When slander's tongue we hush,
When crime's huge form we crush,
When right on wrong shall rush,
And overpower;

When orphans shed no tears,
When widows have no fears,
When want 's unknown—
When foemen foemen greet,
When lambs and lions meet,
Our mission is complete,
Our task is done.

AID FOR CALIFORNIA.

The following correspondence explains itself. We take pleasure in complying with the request to give it a place in our pages, and cordially unite in the hope that it may "have a beneficial effect with our sister Grand Lodges in aiding our friends and Brethren in a distant land." We are happy to state that one of our Lodges in this city has contributed one hundred dollars for the purposes indicated. Other Lodges in the State are contributing according to their means. The Grand Lodge has given one hundred dollars, and the probabilities are that a very handsome sum will be made up and forwarded during the season.

Houston, Texas, May 26, 1852.

CHARLES W. MOORE, Esq., *Boston*.

Dear Sir and Br.:—With this I beg leave to send you a copy of Nos. 1, 2 and 3 communications sent from our Grand Lodge to the Grand Lodge of California, and should you think proper, a notice of the same in your valuable Magazine might have a beneficial effect with our sister Grand Lodges in aiding our friends and Brethren in a distant land. Yours very truly and fraternally,

A. J. RUTHVEN, G. S. G. L. of T.

Houston, May 20, 1852.

Dear Sir and Br.:—With this you will please receive a certified copy of a resolution passed by our Grand Lodge during the last Annual Communication, which I trust will do its part in relieving the wants of your Grand Lodge.

We are extremely gratified to be able to do this much from our limited amount of means, and the more are we enabled to sympathize with you, having in our early days of Republican existence, had thousands thrown upon our shores in poverty, in sickness and distress in all their forms. Ttrusting that all Grand Lodges may throw in their mite to aid our common cause and noble charities.

I remain yours fraternally,

A. J. RUTHVEN, *Grand Sec'y* G. L. of T.

To the R. W. the Grand Secretary of the
Grand Lodge of California.

Houston, May 20, 1852.

Dear Sir and Br.:—It affords me much pleasure to forward to you the following copy of a resolution passed by the Grand Lodge of Texas, at the last Grand Annual Communication held in the city of Austin, January 19, A. D. 1852, A. L. 5852.

Resolved, That this Grand Lodge appropriate two hundred and fifty dollars to the Grand Lodge of California, to assist them in extricating said Lodge from the embarrassments which have been necessarily entailed upon our Brethren in California, by their generous and charitable donations upon those whom misfortune has thrown upon the charities of that Institution.

I certify that the above is a correct copy of the resolution passed in Annual Communication of the Grand Lodge.

A. J. RUTHVEN,
Grand Secretary G. L. of Texas.

To the R. W. Grand Secretary of the
Grand Lodge of California.

Houston, May 20, 1852.

You are hereby duly authorized to draw upon E. B. Nichols, Esq., Grand Treasurer of the Grand Lodge of Texas, for two hundred and fifty dollars, payable at the office of N. B. Smith, Esq , 89 Grarin Street, New Orleans, or at the office of Messrs. Rice & Nichols, in Galveston or Houston, and advise me of such draft.

Yours fraternally,

A. J. RUTHVEN, *G. Sec'y* G. L. of T.

To the R. W. Grand Secretary of the
Grand Lodge of California.

CENTENNIAL ANNIVERSARY OF WASHINGTON'S INITIATION.

Our readers will remember that a year or more since, the Grand Lodge of Mississippi submitted for the consideration of the Masonic Fraternity of the United States, the proposition that there should be a general celebration throughout the country, of the centennial anniversary of the initiation of Washington into Freemasonry. The proposition, so far as we have learned, was favorably received by the Grand Lodges, and the day will be celebrated by at least a considerable portion of them, agreeably to the suggestion. It is probable also, that many of the subordinate Lodges, particularly in States where no action has been taken by the Grand Lodge, will notice the occasion by themselves. The anniversary occurs on Thursday, *the 4th of November next.* The Grand Lodge of Massachusetts has put the matter into the hands of a committee to make the necessary arrangements; but which have not, we understand, yet been definitely determined on. Seasonable notice of their completion will be given to the Lodges and Brethren in the State.

A correspondent informs us that the Grand Lodge of South Carolina has also taken the initiative steps in the matter, and that there will be a public procession of the Grand Lodge in Charleston, in which the city Lodges will participate. The address will be given by R. W. Br. Mackey, and will of course be worthy of the occasion. After the address the Brethren will unite in a banquet.

The same correspondent asks—"Why would it not be a good movement to have on that day, a general collection for the Washington Monument? A mite from each of the patriotic Masons who will hail the day with rejoicing, would create quite a sum." The suggestion is worthy of favorable consideration, and if energetically adopted, would undoubtedly realize the conjecture of our correspondent.

CONSECRATION OF ASHLER LODGE.

Rockport, June 7, 5852.

Br. Moore:—Ashler Lodge of Free and Accepted Masons, was consecrated at Rockport, on Wednesday, June 26th. The members of the Lodge, accompanied by members of Tyrian Lodge, Gloucester, were escorted through some of the principal streets, by the Rockport band, to the Universalist Church, where the ceremonies were performed before a large audience. R. W. S. G. W. William Ferson, presided, assisted by Rev. Mr. Huntoon, of Marblehead, Rev. Mr. Lovell, and George G. Smith, Esq., of Boston.

After the ceremonies of the consecration were concluded, the officers of the Lodge were installed. They are as follows:—Eben Blatchford, Master; William Caldwell, S. Warden; William H. Manning, J. Warden; Thomas O. Marshal, Treasurer: Henry Clark, Secretary; Charles Tarr, 3d, S. D.; Launcelot Rowe, J. D., and Francis Rowe and Charles Rowe, Stewards.

The services, which lasted for some time, were closed by an able and impressive address from Rev. Mr. Huntoon.

Respectfully yours,

Henry Clark, *Sec'y.*

THE KNIGHTS TEMPLARS.—NO. XV.

[Written for this Magazine by R. W. John H. Sheppard.]

On the 6th of June, 1192, Richard marched with his gallant army to the siege of Jerusalem and reached Beitnubah, within 12 miles of the city, in five days. Beitnubah, the ancient Nob, or city of priests, lies at the extremity of the great plain of Esdraelon at the foot of the mountains of Judea which lie round about Jerusalem. The road to the holy city—if road it may be called, which road was none—was rough, tortuous with narrow defiles, ascending through deep gorges and running along ravines, where wintry torrents left their traces of desolation, and rendered the way almost impassable; from the descriptions given by travellers from the Crusades to this day, it would seem that there never was a convenient highway to this city from the sea coast, and that Jews and Pagans equally desired to make the metropolis of their temples unapproachable, except by a wild and jagged footpath through the mountains.

The troops at Beitnubah were very eager and fierce to behold the ramparts and towers of Jerusalem and commence the siege; but Richard knew too well the valor and skill of the great Saladin; he saw that his own army was too much weakened by desertions; and he remembered that every victory had cost the lives of many soldiers and brave knights. Sorties were made from his camp among the rugged mountains, and many of his men were slain by the vigilant mamlooks who lay coucealed in the fastnesses. He soon found himself surrounded by dangers snd difficulties and called a grand council of twenty warriors; five Templars, five Hospitallers, five French noblemen, aud five Syrian chieftains were selected; and they all unhesitatingly decided against a siege and in favor of a retrograde march to the seacoast. On the 4th of July, 1192, his army struck their tents and with a sorrowful eye retraced their steps to the shores of the Mediterranean. It is said, that Richard from the summit of a mountain stood over Jerusalem, but—with a shield before his eyes; for he felt that he was unworthy to look upon that holy city which he could not enter. Were not those eyes dim with tears, when he thought of the glorious prize before him—the hopes and pride of Europe as it were, concentrated in his success—and then realized that from the desertion of some and the love of ease and duplicity of others, and especially by the secession of most of his allies from France, he was compelled to abandon it forever! The researches of history prove too sadly it was no fault of his.

It was during this campaign, that Richard hearing of the great Caravan, which was coming from Babylon, took 500 soldiers and 1000 service men and went in pursuit to intercept it. After a bloody skirmish with the Bedouins, he captured them and got, as it is said, a very rich and immense booty, of which a gorgeous account is given by Vinsauf, enumerating cloths, silver utensils, spices, money, etceteras, besides 4700 camels, many dromedaries and 1700 Turkish horsemen, who were sent to defend them. Vinsauf gives such overflowing measure, when he heaps up *numbers*, that much discount should be made from this statement.

The army, harrassed and pursued by the Turkish cavalry returned to Acre. Here Richard heard that Saladin had laid siege to Jaffa, and taken all but the citadel. He left Acre instantly with only seven vessels, seventeen knights and 300 archers, and landed on the beach, leaping into the water and shouting, "Cursed forever be he that followeth me not." This was August 17. He encamped near the town and the next morning being reinforced by a body of Templars, who had taken the land route, although immensely inferior to the enemy, recovered the city and defeated Saladin. It was the last—greatest and most daring battle, which Richard ever fought in Palestine. Nothing could withstand his terrible charger and battle axe. Saphadin in admiration of his prowess, seeing him dismounted, sent to him two superb horses. His enemies fled in dismay every where around him, and by the aid of his valiant knights the victory was complete.

Soon after this victory the iron spirit of the lion-hearted king began to flag under the infirmities of his body which could not sustain a mind of such tremendous power. In the midst of his arduous labors and perplexities he received letters from England which troubled him and hastened his return; Philip had been treacherous and hostile: and his brother John assumed the sovereignty in his absence. Overwhelmed with anxiety and oppressed by the climate he was attacked by a violent fever in Acre, where he had gone for medical relief. On the bed of sickness he experienced the generous sympathy of Saphadin, the Sultan's brother, and also the chivalric courtesy of Saladin himself, whose health had begun to sink under his stupendous labors in these wars.

A truce was made with Saladin, singular for the oriental love of numbers; it was for *three* years, *three* months, *three* weeks, *three* days and *three* hours; honorable to both parties; and secured Jaffa, Acre and Tyre with their fortifications exclusively to the Christians, and the free access of Pilgrims, without tax or hindrance at all times, to Jerusalem and the Holy Sepulchre. Ascalon was to be dismantled and the Saracens to retain the dominion of the rest of Syria. Multitudes of knights, pilgrims and warriors then went up to Jerusalem to visit the Holy Sepulchre, while the Plantagenet was confined by disease, and was dreaming only of home.

Richard on his recovery prepared to return to England. Having redeemed his friend William de Pratelles from captivity, and being apprehensive of danger from abroad, especially from the intrigues and hostility of Philip, and the vindictive Duke of Austria, he assumed the garb of a Templar; and by the aid of the Grand Master, Robert de Sable, who put a galley at his disposal, he embarked on the 25th of October, 1192. His destination was some port of the Adriatic. Queen Berengaria took passage for England by the way of the Straits of Gibralter and arrived home safe.

The history of the Knights Templars is the history of the Crusades; and from the year 1096, when the vast armies of Europe began to deluge Asia in the first Crusade, to the last one under Louis IX., king of France in 1249, no personage among all the princes, potentates and chieftains who embarked in this enterprise appears in more prominent relief on the historic canvass than Richard Cœur de Lion. His biography is a story of Romance in real life. He was the incarnation of chivalry—the meteor of glory was always before his mind's eye a dazzling and dangerous light—and he followed it with intense admiration and a courage never surpassed and seldom equalled in any age of the world.

He was beyond all doubt a KNIGHT TEMPLAR. It has been questioned by some; but, there can be no ambiguity with regard to the fact. For he was ever surrounded by Templars, wore their dress, after the surrender of Acre sought the house of the Templars where he made his home, and was the confidential friend of Robert de Sable the Grand Master.

Richard is described by Walter Scott, in the Tales of the Crusaders, "as a powerful man, built after the ancient Gothic cast of form with light brown hair, which on the removal of his helmet, was seen to curl thick and profusely over his head." He was above six feet in height—had blue eyes—mustaches thickly shading his upper lip—his chin shaven after the Norman style—a well formed Grecian nose—mouth somewhat large—and fine white teeth. His head was small "set upon his neck with much grace." His form was stout, muscular and athletic, capable of astonishing endurance, his hands long and well proportioned, wrist-bones and arms brawny and large, and endued with great strength in handling his battle axe. His bulky stature was a striking contrast to the light, sinewy, elastic form of his great adversary, Saladin; one excelled in thews and muscles, brawny strength and downward crush of his ponderous weapon; the other in elastic energy, lightning-like rapidity of motion and adroitness of thrust and parry with his keen Damascus blade.

The armor of Richard was a hauberk or coat of linked mail, with long sleeves, plated gauntlets and steel breastplate—a barred helmet of steel with a hood or collar of mail to protect the neck and shoulders—a flexible mail for the thighs and legs, and plated shoes—a long, broad, straight, double edged sword—and a poniard at his side. Secured to his horse was a long lance with steel head which inclined back, and on the horse's head a small projecting lance, fixed so as to give a mortal blow. At his saddle-bow hung his mace-of-arms, or battle axe, only suited to his stalwart arm; it weighed *twenty* pounds of well wrought steel, forged by the best smiths of Europe; and when wielded by the prodigious strength of the lion hearted Crusader, it was a fearful weapon to "breake the bones of the Saracen."

Such was the indomitable ardor of Richard to leave England, and fly with his brave knights to the rescue of the Sepulchre, that within three months of his coronation he had alienated the royal desmesne, embarked his troops and pursued his route to Marseilles; when he reached that city he found his fleet had not arrived: and having waited for eight impatient days, he hired some gallies and coasted along the Italian shores, visited Genoa, entered the Arno, took a view of the beautiful city of Pisa, and touched at Ostia, the Roman seaport at the mouth of the Tiber; here he refused to visit the Pope, accusing his holiness of favoring simony and rapacity. He then went to Naples, took a horse and companion, crossed the notch of the Apennines, and visited Salerno, where his enthusiasm was kindled on beholding the lofty Norman castles and towers and the celebrated College in that city. He then passed through Calabria, and reached the sea shore opposite the world-renowned Scylla and Charybdis;

> Dextrum Scylla latus, lævum implacata Charybdis
> Obsidet, atque imo barathri ter gurgite vastos
> Sorbet in abruptum fluctus.

But he passed these whirlpools fearlessly and securely to the port of Messina. An Anecdote is told of him, when sojourning in a cottage in the heart of the Apennines; he saw there a hawk, seized the bird, and refused to deliver it up. The enraged peasants attacked him, he drew his sword and the blade broke; and then he fled for his life and by good luck escaped to Salerno. Such was the strange notion of royal rights and prerogative in those half-civilized days.

He entered Messina in September, 1191, and there found his sister Joan, queen dowager of William 2d, king of Sicily, the throne of whom Tancred had usurped. Tancred had failed in his engagements to Joan, and Richard compelled him to make her a magnificent allowance. His adventures and battles in Sicily have been mentioned before. He passed the winter there and in March with a large body of troops, cavaliers and troubadours sailed for Palestine. As he passed the Straits of Messina, he met the splendid galley which contained his love, the beautiful Berengaria, daughter of Sanchez king of Navarre—Vinsauf calls her "a prudent damsel"—who came from France under the care of his mother queen Eleanor; Eleanor, however, resigned her to his sister Joan and returned to Normandy; and in a separate galley they pursued the voyage in company with the king's fleet. Eleanor with the betrothed lady had travelled across the Pyrenees, over the Alps and Apennines, and embarked for Sicily to meet her royal lover, under a brilliant escort of knights and barons. The hymeneal bands were to be consecrated in Cyprus.

On the route the ships encountered a furious storm, and part of the fleet with the king put in at Rhodes, where he heard two of his vessels were stranded on the coast of Cyprus, their crews imprisoned, and the galley which carried his sister and the lady of his love been refused admittance by the Cyprians. This and the duplicity and harsh treatment of Isaac Comnenes, called the emperor of Cyprus, roused the sleeping vengeance of the lion, and as we have related Richard conquered the Island soon after he entered the port of Limesol. It was at this beautiful island his marriage with the fair Berengaria was consummated.

There is something surpassingly romantic in the associations of this classic spot with the hymeneal happiness of the lion-hearted Crusader. Cyprus was the birth-place of Venus; near the lofty cliffs of her shores,

> Quorum sub vertice late
> Aequora tuta silent: tunc silvis scena coruscis
> Desuper—

in a recess under their brow, where glittering woods hang over and a still sea lies beneath, she rose into life from the waves. It was in Cyprus the Greeks erected three spendid temples—one to Jupiter and two to the adoration of the Idalian goddess. It was the metropolis of pleasure in the wide world. It woke the most melodious songs of the poet and the sweetest landscapes in the mind's eye of the painter; and when we read their exquisite descriptions, we forget the depravity and vile passions of the voluptuary, while vice loses its grossness and almost fades away into ideal contemplation of love and purity. The temples have vanished—the days of pristine glory have passed away; but the enchanting echoes of the great lyric masters, who tuned their harps on that spot will remain, while the classic beauties of Greece or Rome shall continue to enchant the world.

Cyprus is one of the largest islands in the Mediterranean, being 132 miles in length and about 32 wide; it was formerly very fertile and noted for rich wines, oil and silk; the vine here yields a luscious fruit; and it was once supposed to contain nearly a million of inhabitants. Masses of ruins now designate the localities of its ancient cities; scarce a trace of the splendid temples of Grecian architecture, or even of the Gothic monasteries, which distinguished the mediœval ages, can be found. When Richard spent his honeymoon there with his beautiful bride Berengaria, Cyprus still retained many alluring objects; its majestic forests of oaks, vine and olive-clad hills enlivened the landscape; while classic streams and Mount Olympus, perhaps, inspired many a roundelay from the royal lyre;—for Richard himself was a minstrel and the warm friend of Troubadours. The reader will pardon this digression; the rugged path of history would be too dry and dull, without a wreath of verdure or a flower of beauty to regale the eye, too often wearied with battles and bloodshed.

The return of Richard with his queen and sister from Palestine was in the month of October, 1192. It was then he bid farewell to the hills of Judea and the bleak shores of Syria. He sailed for Cyprus. A terrible storm arose; but Richard's galley with its lovely freight reached Sicily. He had heard that his enemies wished to seize him, and especially the king of France. Within six weeks from the commencement of his voyage, he was off the shores of Barbary; three days more he might have reached France.

GRAND LODGE OF GEORGIA.

This Grand Lodge held its annual communication for 1851, at Macon, in October last. The usual address of the Grand Master (Hon. William C. Dawson,) was delivered at the opening of the session, from which we extract as follows:—

> It is with feelings of the highest gratification that I announce to the Grand Lodge the rapidly increasing extent of Masonry, and its continued prosperity in the United States. I suppose from an approximated calculation, based upon such returns as I have been enabled to examine, that there are certainly not less than fifteen hundred Lodges, and about fifty thousand Masons in the actual exercise of the Masonic functions, in the United States. And when we recollect, that these fifty thousand Brothers, scattered over the vast surface of this widely extended country, with divers interests and occupations, imbibing from their various localities abundance of religious and political prejudices, have yet never, in one solitary instance, carried the influence of those interests and prejudices into the Lodge room; but that while political parties have been filled towards each other with the bitterest rancor, and churches have broken the bonds of Christian fellowship which bound them together, Masonry has remained calm, peaceful and tranquil amid all these convulsions, her Lodges uninterruptedly engaged in their accustomed pursuits of science and practice of charity; and her disciples, animated only by the inalienable principle of Brotherly love. We have in the abundance of our hearts sufficient reason to return our grateful thanks to the Master Builder of the Universe, that the home he has given us wherein to live is thus securely constructed with that noble cement of affection which leaves to us only the contention, or rather emulation, of who best can work or best agree.
>
> All the professions, occupations and engagements of the community, which are sustained by intelligence and honest labor and industry, are enlarging our num-

bers. Those of the highest rank and intelligence are found among us. "Yet we must remember, that our ancient institution, around whose temples the winds of nearly thirty centuries have blown, witnessing the rise and fall of empires, the tottering and overthrow of monarchies and the establishment of republics, although containing principles which were ripe, when society began, and will endure while civilization remains, it was built by human hands." Though its venerable aspect be the evidence of stability and perpetuity—though it has numbered in its ranks kings, princes, statesmen, philanthropists and scholars, whose names will stand out upon the pages of history while human governments exist—though its sublime principles may extort the admiration of every honest enquirer—we must, if we would preserve it from the hands of the spoilers, and from decay, recur to its simple rituals, to its exalted teachings, to its sublime precepts, and its time-hallowed land-marks. The pomp and ostentation of human display—the pride of worldly ambition—belong not to the genius and spirit of our Order. Faith, Hope and Charity—those triumvirs of Divine humanity, those prominent supports in the fabric of Masonry—ask only the tribute of the affections; they seek only the manifestations of our confidence in the promises and the attributes of God. They derive vitality, existence and prominence, only in the throbbings and benevolent pulsations of that seat of love, the human heart. The first teaches us to trust in the infinite goodness of that Being who counts the animalculæ in the drops of water, and whose outstretched arm regulates and guides numberless worlds, which are moving in their eternal gyrations through the regions of immensity. The second teaches us to support and bear up under the cares, the burthens and tribulations of this life, and to fix our minds' fast hold upon that anchorage of the faithful, that abode of immortality, "that house not made with hands eternal in the heavens." The third reminds us, that while we regard an individual as a Brother who has claims upon our kindness, the whole human family derive a common parentage, and are entitled to our remembrance and our love.

* * * * *

As to the present unexampled prosperity of the Order, I deem it a fit and proper occasion to say, that I most cordially adopt the sentiments, and almost the language, of a Brother: the doors of our Lodges should be strictly guarded, that no unworthy applicant may be permitted to enter. There is no harm—indeed, the vital interests of the Order imperiously require—that rigid examination should be made in every case. Relax this duty, and you open our arena to impending dangers. It were better that fifty good men be rejected, than one bad man be admitted. A Lodge cannot be called prosperous, which is admitting indiscriminately the evil and the just. Its prosperity depends infinitely more upon the character, rather than the number, of its members. Let this be good, and the shafts of envy, malice, bigotry and superstition will fall harmless at your feet.

The caution given in the closing paragraph in the foregoing extract is entitled to the highest respect. The great danger to which the Masonic Institution is exposed at the present time, arises from the unprecedented increase of its members. Our Lodges in many parts, of the country are literally overflowing with applications for admission. In the State of Georgia alone, the initiations during the past year, as shown by the proceedings before us, amounted to *fourteen hundred eightyseven!* We have no reason to suppose that these were not all "good men and true;" and we presume that proper caution was exercised in their admission. All that we mean to say is, that under such a pressure from without, there is danger to be apprehended from within—not immediate perhaps—but prospective. The strength and safety of the Institution lie, not in the number, but in the character of its members, and this truth cannot be too often repeated in our Lodges.

In this connection the following from the excellent report of the committee on correspondence, is not inappropriate :—

While congratulating you upon the rapid growth and flourishing condition of Masonry within our borders, your Committee deprecate a too luxuriant growth. Weeds may be springing up, concealed by the golden grain, and when the harvest is gathered, evil and wo may befal us, and from a quarter least expected—our own midst. We earnestly advise our Grand and Deputy Grand Masters, to grant Dispensations with great caution—to be careful to ascertain that a new Lodge is needed in the vicinity for which it is asked, and that the Brethren who ask for the Dispensation are not only worthy men, but competent to discharge the duties which they take upon themselves. A Lodge should be to the Grand Lodge what an individual Mason should be to his Lodge—not a drone in the hive, but an active, zealous member; not a detriment, but an ornament. A Lodge should be as jealous of its reputation and standing, as a Mason should be of his character and honor. We hope, therefore, that our Grand Officers will use great care and deliberation, and grant no Dispensations, unless imperiously needed.

RESIGNATION OF OFFICERS.

I took the occasion to remind the Lodge of the ancient regulations of the Order. Neither the Master nor Wardens, when once installed, can resign their stations. If the Master dies, is temporarily absent, or removes, the Senior Warden succeeds to his station, and discharges the duties of his office until the regular time of the election of officers. The Junior Warden supplies the place of the Senior Warden, and the South is temporarily filled, from time to time, as occasion may require. If a Warden's station be vacant by death or removal, a Dispensation may be obtained to fill the vacancy by election. Some of our Lodges have affixed to the neglect to discharge the duties of the station, the loss of the office, as a penalty, and provide for filling the vacancy by election. The penalty may be wisely enforced, but the mode of supplying the vacancy is only as above stated. In the case of Howard Lodge, it appeared that the officers had never been installed, but only declined occupying the offices to which they had been elevated. I accordingly issued a Dispensation to hold the election.

RECONSIDERATION OF BALLOTS.

The R. W. Senior Grand Warden addressed me a letter about the last of March, inquiring if I held the opinion, that the petition of a rejected candidate could be reconsidered. I promptly answered this inquiry in the negative. When a petition is once submitted to the ballot as the By-Laws require, and the ballot is unfavorable, it is final. If, however, the Master shall suspect the determination to be the result of accident or oversight, he may order a new ballot before he pronounces the result; but after the result of the ballot is announced from the East, no new ballot on that application can be taken at any time. A new application, however, may be made within a reasonable time, if the By-Laws of the Lodge do not prohibit; but it must undergo the same action as any other application. I respectfully suggest, that some provision be made by the Grand Lodge, limiting the time within which no subordinate Lodge may receive a new application from a rejected candidate.

Before the closing of the session the Grand Secretary submitted a statement, from which we extract as follows :—

Twentyone new Charters having been granted at this Communication, our whole number is *one hundred and sixtyfour.* According to the Returns, I find the aggregate number of members to be *six thousand four hundred and eightynine*, and the Initiations during the past year to be *fourteen hundred and eightyseven.*

The chartered Lodges, with the exception of three, have been represented in this communication by their proper Delegates, and but one has failed to make its returns. One now owes for a portion of its dues, which, I believe, is the only amount due to this body from any subordinate Lodge.

Our Lodges are in a healthy and flourishing condition, and so far as within my knowledge, harmony and fraternal love prevail among the Brotherhood generally. Having no "stringent rules" to enforce the attendance of Brethren at our Grand Communications, no better evidence could be given of a zealous devotion to our principles and duties, than the inference to be drawn from the above statement.

GRAND LODGE OF FLORIDA.

The printed proceedings of the Grand Lodge of Florida, had at its annual communication, in January last, have been for some weeks upon our table. The session was held in the city of Tallahassee, and was well attended. The opening address by the Grand Master, the M. W. Thomas Douglas, Esq. is an able and elegant production. There is a vein of true Masonic benevolence and Christian love, running through it, which, independent of its high merits as a literary performance, commend its amiable author to the thanks of his Brethren. Our Brother has studied Masonry wisely and profitably—*as a great moral science.* Breaking from the *formula*, he has caught the *spirit*, and gives utterance to its responses, like one speaking by authority. We regret we have not space to give the address entire.—The following extracts must suffice :—

TRUE CHARACTER OF MASONRY.

The great mistake of the present day is that what we technically call the work of Masonry is Masonry itself. This is a serious error, and should be at once corrected ; for it is lowering the importance and dignity of Masonry, and degrading as well her character as her mission. Masonry is an organization of principles—of principles drawn from the highest sources of human reason and of divine revelation—of principles in their nature profoundly philosophical, and in their practical exhibition, of untold value to the human family. It is a system of symbolic mysteries, full of allegory wisely designed to attract, enlighten, and to purify—to elevate fallen man and re instate him in his primeval moral grandeur—it is social, moral, but not strictly religious—we have no waters of Jordan in which the soul, leprous with sin and defilement, can wash and be clean. We should encroach on the attributes of the Deity—we should touch with profane hands his altar, and offer strange fire thereon did we assert such claims. But does Masonry assert too much when she claims to be a moral teacher and reformer ? Her mission is a noble one, and not yet ended. Masonry, I must fully believe, has a high destiny to accomplish, by aiding to evangelize the world. But however this may be, it has been said by an authority entitled to the highest credence (a Committee of Correspondence of the Grand Lodge of Maine,) that she has a most important mission to perform in securing and perpetuating the harmony of our people and the union of these States. No one can tell the extent of this silent influence in preserving the integrity and stability of that union. What though there are apples of discord, which restless politicians throw broadcast throughout the land to stimulate sectional and political strife, and agitate the whole country as with convulsions ! Freemasonry is abroad, and she has "no Mason and Dixon's line." In addition to this, I a few weeks ago received a fraternal communication from the Secretary of one of the most flourishing Lodges in Connecticut—the Lodge in which about thirtyseven years ago the light of Masonry first burst upon my astonished and delighted vision—in which the same sentiments are expressed as being those of the brethren of that enlightened State. To support and maintain our free institutions, to bind closer the bonds of our union, has with truth been said to be the sacred duty of every American Mason. May we not, therefore, reasonably hope much good in this regard from its peaceful and judicious teachings—its breathings forth of Brotherly love in strict accordance with its ancient regulations and time-honored principles ? In this hope, my Brethren, let us cherish those principles, and endeavor to hand

the institution down in all her ancient grandeur and integrity, unimpaired, to those who shall come after us.

INNOVATIONS.

Parliamentary terms, such as *adjourn*, *previous question*, *protests*, *yeas* and *nays*, *committee of the whole*, &c., are unmasonic, were unknown to Ancient Masonry, and ought to be entirely discarded.

My Brethren—when once the spirit of innovation shall be sanctioned by Masons generally, the spirit of alteration and love of novelty will spread throughout the world ; one body will vie with another in fancied improvements, "and with the resistless fury of an avalanche, sweep over all opposition, until not one column of the stately edifice will be left to mark the spot where once stood the best and noblest of institutions."

Therefore, be careful that thou "remove not the ancient landmarks which thy fathers have set." "Let us search and try our ways," and if we have wandered abroad, or been lead astray, let us at once "return to the old paths." The *universal language*, and the *universal laws* of Masonry, are landmarks, and the key to that universal language, and those universal laws, is love—love to God and love to man ; this is what constitutes the solidity of Masonry, and its oneness, and the key thereto may be most readily found by an humble, diligent, and prayerful reading of the Holy Bible—that inestimable gift of God to man, which makes to us a revelation of His will. "A reverence for the Supreme Being, the Grand Architect of Nature, is the elemental life of Masonry, the primordial source of all its principles, the very spring and fountain of all its virtues." "Why is it that Masonry has remained unmoved amid the convulsions which have agitated the political world ?" I answer, *all* other institutions of human origin have trusted themselves to their own supposed excellence or inherent nature, being based alone on the wisdom of man. Not so with Masonry. Conscious of man's impotency, and the mutability of all earthly things, Masonry is based upon revelation, and places her "*trust in God.*" That being the sure foundation, we may rest satisfied that we cannot improve the superstructure by any alterations that we can make in its form or features. Let us, therefore, my Brethren, endeavor to adorn it, by adding to that faith which the Bible teaches, virtue, and to virtue, knowledge, and endeavor to put that knowledge to its proper and legitimate practical use, according to the Ancient rules and regulations of the Craft handed down to us from time immemorial. In this course of conduct rests the safety of the institution—the stability and integrity of our Order. One of the errors of modern times, is the practice (which too extensively prevails) of passing and raising candidates, before they have made suitable proficiency in the preceding degree or degrees. Again—too little regard is frequently paid to the *moral* character, and the intellectual powers of applicants for the mysteries of Masonry. In ancient times it was not so—then, not only virtue, but talents, were necessary, to enable a candidate to gain admission into the Mystic Temple. "Nothing can be hoped from those whose moral character will not bear the test of a rigid scrutiny, or whose minds will not enable them to comprehend the mysteries and appreciate the beauties and virtue of the excellent tenets of the institution."

This disregard is often the result of a desire to increase the number of members in a Lodge, arising from the mistaken idea that such increase by members will add to the strength of the Lodge—when experience teaches us that the reverse is often the case.

An eminent Bishop of the Protestant Episcopal Church, addressing the Clergy in his Diocese in regard to various matters touching its interests, said : "Our numbers may indeed be added to, but the *numerical* is not always the *real* strength of a Church or an army." Nor is it, I assure you, my Brethren, a test of the real strength of a Lodge ; that must be found in the talent, the intelligence, the zeal, the industry, and virtue of its members. Where all these combine, although the number may be small, the influence may be great, and the usefulness incalculable. Permit me, therefore, strongly to recommend to all Lodges within this jurisdiction to make virtue, talent, and intelligence the tests of admission to the mysteries of the Order. Where these prevail, zeal and industry will rarely be wanting.

EDUCATION.

The sphere of Masonry is as broad as humanity itself, and where the true interests of man are to be found, there should the Mason be seen in his round of duties; and in no other manner can those interests be better supported than by promoting the cause of education. In England, Germany, Denmark and Sweden, under the auspices of Masonry, schools have been established, which have furnished the lights of education and knowledge to thousands of poor but worthy children, who else might have suffered in indigence, ignorance, and want. One of the schools alone in Germany, in the space of five years, educated eleven hundred children in the elements of knowledge, and the principles of morality and virtue. In other countries, and especially in England, much has been done; and I have the pleasure to say that many, and I believe most, of our Grand Lodges in these United States, have taken decisive measures in regard to education; and I am proud to add that Florida is not entirely behind the age in this matter. She has taken steps, the tendency of which is to cause all the children of deceased worthy Master Masons to be educated at the expense of the Fraternity.

One of the Lodges of the State, Madison Lodge, No. 11, has raised about $5,000 for the establishment of a Seminary of Learning, which has commenced operations under favorable auspices, and it is hoped that it is on the full tide of successful experiment. To aid our Brethren at Madison in this most laudable undertaking, this Grand Lodge, at its last Annual Communication, appropriated $1,500, one-half of which was then paid, and the residue was to be paid, provided a majority of our subordinate Lodges should assent thereto. It remains to be ascertained whether that assent has been given. If the funds can be spared consistently with other engagements, and calls upon them for charitable purposes, I trust this balance will not be withheld.

Another of our Lodges, Alachua Lodge, No. 26, at a late meeting appropriated $1,000 for the establishment of an Academy at Newnansville, and the Brethren, individually, the same evening, subscribed $2,500 more.

The Brethren of Centreville Lodge, No. 18, have also established a School, in which the elementary principles and some of the higher branches of education are taught, which it affords me pleasure to be informed, is in a flourishing condition. Other Lodges (and especially Alligator,) have had the subject of education under consideration, and I trust will exercise equal liberality. The subject of procuring Masonic Libraries, too, is attracting the attention of our Brethren, some of whom are procuring Masonic books, as they have the means to do so, and more are becoming subscribers to the valuable Masonic periodicals of the day—a practice which cannot be too highly commended. I have been much assisted in preparing this Address by those interesting publications.

Let schools and literary institutions be established and promoted (and especially for the education of the children of deceased worthy Master Masons left destitute by their parents.) Let good Masonic Libraries be annexed to them for the use of the scholars, members of the Fraternity, and *all others* who may be disposed to read our books, under such reasonable rules and regulations as should govern such Libraries. Let the valuable Masonic periodicals now published in various parts of our country be well patronized, and their journals circulated, and much will have been (and continue to be) done "to remove the veil which misrepresentation and prejudice have thrown over the eyes of our enemies."

Much of this prejudice doubtless results from a lack of information respecting the history, philosophy, and general principles of our Order; and it must be confessed that a most deplorable state of ignorance prevails not only outside its precincts, but among a very large portion of its own members. When this ignorance shall be dissipated by the light of Masonic science and literature; when the world comes to learn that Masonry exists in every country on this habitable globe where civilization prevails, and even in some (though perhaps in an imperfect state,) in savage life; when it is further shown that this must have had a common origin, and all sprung from one original source of light, whence it flamed out in the early ages of the world, like a system of concentric circles diverging from a common centre, diffusing light and life and harmony and love, where all else would have been darkness, discord, hatred, and death—a different estimate will be placed by mankind upon our valued and venerated institution.

CELEBRATION OF WASHINGTON'S INITIATION.

It has been proposed that the Masonic Lodges throughout the United States, on the 4th day of November of the present year, respectively celebrate, in such manner as they shall deem most appropriate, the centennial anniversary of General George Washington's initiation into our Ancient Fraternity. Brethren, we may never be blessed with a second Washington, and if we should, he may not be a Mason. To perpetuate his name as a Mason as well as a patriot and a christian—to keep his bright example ever in remembrance, and induce so far as possible, an imitation of his virtues, I recommend that the several Lodges under the jurisdiction of this Grand Lodge do celebrate in some suitable manner, that auspicious anniversary.

VISITING THE SICK.

A circumstance was lately brought to my notice which induced me to turn my attention to the *Masonic duty* of visiting the sick. This is a matter that demands the attention of every Lodge. It is a duty that cannot be neglected without a violation of the high obligations we owe to our Masonic Brother, and it is still more important where the sick Brother is a stranger. It was a wholesome rule among the Ancients of our Order, in all cases of severe illness in a Brother's family, that a Master Mason should be present in the house, especially at night, to be always ready to give the necessary aid and assistance that the circumstance might require, and I am happy to find that an increased attention is now being paid in many quarters to this good old rule: "In the solemn hours of affliction and distress, no individual can more appropriately, delicately, and confidentially perform those duties, than a warm hearted, sympathizing Brother of the Mystic tie." Waiting upon and nightly watching the sick Brethren of the Lodge, and in case of distress supplying the wants of the family of the sick or distressed Brother, were amongst the ancient practices of the Brethren of our Order, and should on no account be neglected in these later times.

PROCESSIONS.

From information lately received, I am lead to believe that the regulations which should govern processions, are not well understood or always observed. No public procession can take place, nor can two or more Lodges assemble for this purpose, until a dispensation has been granted by the Grand Master. By a public procession is meant a general convention of Masons for the purpose of making a public appearance. Every installed Master of a Lodge, is sufficiently empowered by the constitution, and the universal practice of Masons in this country, without any other authority, to convene and govern his *own Lodge*, at the funeral of its own members, the meeting being limited to the members of the Lodge, and he being amenable to the Grand Lodge for any misconduct which it was in his power to prevent. The members of a Lodge, when convened, are always under the control of the Master or proper presiding officer. Masons, when assembled, should always be under such control, and the reason why the Grand Lodge and subordinate Lodges, when suspending work for short periods, call off, instead of adjourning, is, because, when a Lodge is called from labor to refreshment, the Brethren always remain under the control of an officer, whose duty it is to see that they do not convert the periods of relaxation into intemperance and excess. When the Lodge adjourns, they are not under the charge of any officer. Hence adjournments (which were entirely unknown to Ancient Masonry,) are unmasonic, and of course improper.

RIGHT OF EXPULSION.

Some difference of opinion also exists as to the effect of the decision of a Subordinate Lodge expelling a Brother. I understand that it deprives the expelled member of all the privileges of the Order, until his case has been acted on by the Grand Lodge to which it is the duty of such Subordinate Lodge to report it. If he takes an appeal, the Grand Lodge, if it shall consider the sentence wrong, may restore the Brother to the privileges of the Order, but not to membership in the Lodge from which he was expelled. The reason is, that the Grand Lodge has no right to do that which might, and most likely would, essentially disturb the peace and harmony of that Lodge.

We have but little room for extracts from the proceedings. The following is from the report of a committee to whom was referred a resolution on the

EXCLUSION OF CLANDESTINE MASONS.

They know no rule or regulation by which a clandestine made Mason may be excluded from our Lodges, except the ancient Masonic rule, which requires strict trial, due examination, or legal information. They would recommend, however, in addition, that Grand Lodge Certificates be required, in addition, from the Grand Lodges of those States where clandestine Lodges are known to exist. If the Resolution offered has allusion to the making of a citizen of this State a Mason by the Lodge of another State, we have only to say that in these cases the Lodge, not the individual, is to be censured—that a clandestine Mason cannot be made in a legally constituted Lodge anywhere on the globe; but it is with any Lodge to admit him or not as a visitor or member. This question has been settled by the Grand Lodge of Florida by the adoption of the Report of the Committee on Foreign Correspondence at the Annual Communication of 1847.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER IX.

DR. MANNINGHAM. FROM 1747 TO 1760.

"She teaches Temperance and Prudence, Justice and Fortitude, which are such things as men can have nothing more profitable in their life."—SOLOMON.

"Thys booke is not for every rude and unconnynge man to see, but to clerkys and very gentylmen that understands gentylnes and scyence."—CAXTON.

"Conscia mens recti famæ mendacia ridet."—OVID.

"I HAVE been thinking, sir," the Square continued, "how very extraordinary it is that the French Masons, as intelligence was brought over to this country from time to time, should have been so blind to the truth, or so ignorant of the legitimate principles of our divine Order, as to have instituted infidel societies in many of their chief cities, and invested them with the name of Masonry; for such were the various Elus or Elected Masons, as they styled themselves, which about this time were springing up, like noxious weeds, all over the Continent of Europe. But it is still more strange that any of the English Fraternity should have been so indiscreet as to have admitted their claims to brotherhood. In the year 1747, one of our members produced in the Lodge a pamphlet which had just made its appearance in London, as a translation from the French, professing to reveal the veritable secrets of the Order,* by describing the revised lectures and ceremonies; and was in fact a catchpenny publication, written to pander to the morbid appetites of the curious, who are ever in search of the means of procuring illegitimate and doubtful intelligence respecting the mysteries of Freemasonry, when the end might be obtained in a more satisfactory manner by the honorable process of initiation. No notice however was taken of it, and I passed quietly through two or three hands of whom I have nothing particular to say, till I was placed on the breast of Dr. Manningham, Deputy Grand Master, a London physician of great eminence; who proved a very active Master of the Lodge, and under his rule we rapidly increased in numbers and respectability.

"This worthy Brother had already distinguished himself as a Mason, and established a powerful influence amongst the Fraternity; and about this time he contributed, by his able and judicious conduct, to restore harmony to the Craft, which had suffered considerably from the apathy of Lord Byron, the Grand Master, who, for four years together, had neither held a Grand Lodge nor nominated a successor. The Fraternity being thus neglected, several old Masons, with Past Grand Master Payne at their head, held a private meeting to consult on the safest and most legitimate method of proceeding in the present emergency. Br. Payne proposed that a public meeting of the Brethren should be called by advertisement to deliberate on the propriety of proceeding to the election of a new Grand Master. He admitted that it was a strong measure, but thought that the exigency of the case would justify it. Dr. Manningham, being present, observed that he was afraid it would be a breach of Masonic law; and in a judicious address gave them much prudent advice; promising to communicate with the Grand Master on the subject, and assuring them a Grand Lodge should be convened at the usual time of the year, and a successor elected conformably to ancient practice. The Brethren readily submitted to his superior judgment; the breach was healed, and his talents and knowledge of the laws and principles of Masonry were universally acknowledged.

"Dr. Manningham was a *bon vivant*, as indeed were all men who had any pretensions to move in good society. He would have lost caste if he had been otherwise; for the only alternative a gentleman had in these days at a dinner or tavern party, was, to get drunk or give mortal offence to his entertainer.* On this principle, the suppers after Lodge hours were devoted to social enjoyment. The song, the toast, and the racy jest went round merrily; and often, to say the truth, the Brethren exceeded the bounds of moderation. And it is scarcely to be wondered at when conviviality was so fashionable amongst the higher classes of society. It was considered a mark of distinction to be called a three bottle man, and a disgrace to retire from the dinner table sober. I have seen a great deal of it amongst Masons, and have heard many anecdotes of the same vice in men eminently gifted with great and commanding talents.† There was some truth in Hogarth's representations of the Free and Accepted Masons in his picture of 'Night,' where the Master of a Lodge, Sir Thomas Veil, appears in a state of intoxication, and a broken head. This picture was much talked about, and although it was considered a libel on the Fraternity, it was a representation founded on undeniable facts.

"Notwithstanding these circumstances there existed a high tone of morality amongst the Masons of that period. 'I should like to be made a Mason,' said a friend of Dr. Manningham to him one day. He was a city tradesman. 'I think it would be of service to my trade.' 'Is that your sole motive?' asked the doctor. 'Yes.' 'Then,' he replied, 'I would advise you to reconsider the matter, and relinquish all idea of becoming a Brother of the Craft, for I shall think it my duty to inform the Brethren what your motive is, and you are certain to be rejected.'

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* "L'Adepte Macon, or the true secret of the Freemasons."—London 1747.

*A sermon was preached by Robert Harris, of Trinity College, Oxford, dedicated to the Justices of the Peace in Oxfordshire, who were notoriously hard drinkers, in which he says, "In drinking there is art, and in the world it is become a great profession, regulated by laws and ceremonies. There is drinking by the *foot*, by the *yard*, by the *dozen*, by the *score*; for a *wager*, for *victory*, *man against man*, *house against house*, *town against town*, and how not?"

†"Sir Richard Steele spent half his time in a tavern. In fact he may be said to have measured time by the bottle; it is on record that being sent for by his wife, he returned for answer that he would be with her in half a bottle. The like may be said of that great genius Savage the poet; and even Addison was dull and prosy till he was three parts drunk. It is also recorded of Pitt, but I cannot vouch for the truth of it, that two bottles of port wine per diem were his usual allowance; and that it was to this alone he was indebted for the almost superhuman labor he went through during his short, but actively employed life. His friend and colleague, Henry Dundas, the ancestor of Earl Zetland, went the same lengths. Sheridan latterly, without wine, was a driveller. He sacrificed to it talents such as no man I ever heard or read of possessed: for no subject appeared to be beyond his reach The learned Porson was a drunkard and so was Robert Burns the poet."—*Fraser's Mag. vol.* xi. *p.* 730.

"We heard, about this time, that certain Jews were implicated in the unauthorized proceedings of our Continental Brethren, if indeed they were not the chief movers of them, as was asserted by some authorities; and it was the first notice we ever received of the descendants of Abraham being admitted to a participation in our Christian privileges. From their success in procuring initiation into the surreptitious Masonry of the Continent, the English Jews soon became successful candidates for admission in our symbolical Order; for it was justly contended that as Jews were not excluded from attending Christian churches, it would be impolitic and uncharitable to close a Christian Lodge against them. From that period they have been received into Masonry as members of an universal Order whose principles, like those of the Christian religion, are destined to cover the earth as the waters cover the sea.

"Rumours now arose, whence originating no one could discover, that Freemasonry was exclusively a Jewish institution; and the proposition formed a prolific subject of discussion amongst us. At length an eminent Jew offered himself as a candidate for initiation in our Lodge; and being a reputable and intelligent man, he was of course accepted; and then we discovered the grounds on which the arguments for the Jewish origin and application of Masonry were based. One evening, in a numerous Lodge, Dr. Manningham expatiated largely, in his lecture, on Faith, Hope, and Charity, as virtues equally of Masonry and Christianity. When the lecture was ended, our Hebrew Brother observed that, in his opinion, Faith, Hope, and Charity had no existence in ancient Masonry. He centended that as Solomon built the Temple at Jerusalem, which forms the great allegory of the Order, and as he was the first and chief of the three Grand Masters, it follows that Masonry must be a Jewish establishment, and consequently inapplicable to the reception of virtues which are peculiar to any sectarian religion.

"Dr. Manningham admitted that the argument was specious, and might have the effect of convincing some few superficial Brethren, but it was not sound; for, he observed, if Masonry be Jewish, it is not only sectarian, but of the most exclusive character; for Palestine was but a flower garden compared to the rest of the world, and its population as to numbers perfectly insignificant. And if Solomon's Grand Mastership be esteemed of any importance in the decision of this question, it will be found an unfortunate argument, for the weight of evidence is decidedly against us. It is true that Solomon was a Jew, but his two colleagues were heathens, worshippers of Hercules and Astarte, and addicted to the practice of the spurious Freemasonry of Tammuz, and therefore, if this reasoning be of any value, it will tend to prove that Freemasonry is a heathen rather than a Jewish institution, because Paganism furnished two out of three chief rulers in Masonry.

"'But,' Dr. Manningham continued, 'although Solomon was a Jew, he was profoundly ignorant of the science of architecture, although he was wiser than all men, and could speak of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; and also of beasts, and of fowl, and of creeping things, and of fishes. He understood natural history perfectly, but we do not find that he was celebrated for a knowledge of architecture. And if he was unacquainted with this sublime science, much less could any of his subjects establish a claim to this most excellent knowledge. In fact, if he had possessed, in his own dominions, artists and workmen sufficiently talented to have erected a temple to the true God, he would not have solicited the aid of foreigners and worshippers of false deities. The ancient Jews were confessedly ignorant of Masonry, and therefore the two Hirams were the persons principally engaged in the execution of this great work. They collected together the scattered bands of their countrymen, the Dionysiacs, from Egypt and other countries, and dividing them into three parties, stationed one in the forest of Lebanon, another in the stone quarries, and the third in the clayey ground between Succoth and Zeredathah; while Solomon merely furnished the superior and inferior laborers for

the work, under the direction of Prince Adonhiram. I cannot understand therefore how the above argument can be urged with any degree of confidence in favor of the hypothesis that Freemasonry is a Jewish institution.'

"Our Hebrew Brother was too tenacious of the truth of his argument to abandon it without an effort, and he triumphantly contended that as the Tabernacle and Temple, with their appendages, are constituent and indispensable objects of illustration in the system of Freemasonry, its Levitical origin is thereby unequivocally proved.

"Dr. Manningham denied the premises, on the ground that the application of these religious edifices in the lectures of Masonry is merely symbolical of a better and more perfect dispensation. 'In a word,' he continued, 'if Masonry be *universal*, it can only be applied to an *universal* religion, which Judaism confessedly is not. And therefore it follows, that, if there be a religion which, in God's good time, shall embrace all mankind, and bring them into one fold under one shepherd, *that* is the religion in which all men will ultimately agree. It is a consummation to which every true Mason looks forward with delight, as a season when an universal religion shall cement all mankind in the bonds of an universal brotherhood; when the dove shall hold out the olive branch of peace to all the kindreds of the earth; when swords shall be beat into plough-shares; when nation shall not rise against nation, neither shall there be war any more. This completion of the everlasting design of the Most High will render Masonic secrecy unnecessary, and Christ shall be all in all.

"The Jew persisted that, in applying Masonry to Christianity, we placed ourselves in a worse situation than in admitting its Jewish tendency; because its universality was thus destroyed by the adoption of a principle exclusively sectarian.

"'What?' Dr. Manningham replied, 'sectarian to assimilate an universal system to an universal religion?'

"'But I deny,' said the Jew, 'that Christianity is an universal religion. I believe that Judaism is the only true way of worshipping God, and that it will ultimately prevail over all others.'

"Dr. Manningham here referred to the book of Common Prayer, which always lay on the table, and read from the 7th article as follows. 'The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind by Christ, who is the only mediator between God and man; and the law given from God by Moses, as touching ceremonies and rites, does not bind Christian men. He admitted that it may be perfectly consistent in a Jew to apply Masonry to the requirements of his own religion; but, he said, it was impossible for the Christian to copy his example. And for this plain reason. If he be firmly persuaded that Christianity is an universal religion, which he must be if he believes the Gospel to be true, he cannot, without inconsistency, affirm, that by making Masonry a Christian institution, its universality is affected. If, on the contrary, he really thinks that Freemasonry is a Jewish institution, he must necessarily believe in the eternity of Judaism, and is of course a doubtful Christian, because St. Paul affirms that the Levitical institutions were abolished by the mission of Jesus Christ.

"'But,' said the Jew, reserving his strongest argument to the last, 'What can the repeated references in Freemasonry to the Great Creator of the Universe, JEHOVAH, the Tetragrammaton of the Jews, mean, if they do not point out the Jewish origin of Masonry?'

"'These references,' Dr. Manningham replied, 'are decisive of the question at issue. T. G. A. O. T. U. is an undoubted landmark of ancient Masonry; acknowledged at the revival in 1717, and explained in the authorized lectures to mean, HIM *that was placed on the topmost pinnacle of the temple:* and it is not possible by any process of reasoning to apply it otherwise than to Christ, without questioning the truth of Sacred Writ; for no other person that the world ever saw, had been placed in that position. It follows, therefore, that the founder of Christianity constitutes an authentic and unalterable landmark of Masonry.

Read,' continued the Master, 'read the fundamental principles of the Order, as recorded in a manuscript in the Royal Library, said to have been originally written in the 10th century; of which I have here a copy.' And he produced the transcript, from which he read the following passage, amidst a variety of directions to the Craft, all to the same purport :—

> " Into the churche when thou dost gon
> Pulle uppe thy herte to Crist, anon !'
> Uppon the rode thou loke uppe then,
> And knele down fayre on bothe thy knen ;
> Then pray to hym so hyr to worche,
> After the lawe of holy churche,
> For to kepe the commandments ten,
> That God gaf to alle men ;
> And pray to him with mylde steven
> To kepe the from the synnes seven.

"'Such were the landmarks of Masonry in the time of Athelstan,' Dr. Manningham concluded, 'when the first English Grand Lodge was established at York, and they are unalterable, and continue the same yesterday, to day and for ever.' The Jew was silenced, but not convinced.

"You see, sir," my strange instructor proceeded, "that this point was argued dogmatically by our intelligent Master; and he had an undoubted right to do so, for he was not only the representative of WISDOM, but had also the advantages of study and experience. The subject was repeatedly discussed in our Lodges, and I have heard the opinion of every Mason during the 18th century who held any authority in the Craft, and they all agreed in the above interpretation of the connexion between Freemasonry and the religion which all men agree in.

THE VILLAGE PREACHER.*

CHAPTER I.

It was midsummer and near the close of the day. The rays of the sun no longer reached the deep ravine where I was strolling, yet they lingered among the tall tree-tops, lending to the dark green foliage a golden hue. The birds were singing merrily as they hopped from branch to branch, and the little insects were chirping in the grass beneath my feet. It was an unfrequented place, and I paused to hear the wild music, and to behold the picturesque scenery, heedless of all but the beauty and the harmony that surrounded me. Strange conceptions filled my soul, and my thoughts grew rapid and confused like the fancies of a troubled dream.

Presently the loud tones of a human voice, borne on the airy wings of the zephyr that gently played among the leaves and flowers, roused me again to a consciousness; and hastening over the loose gray stones that lay in my path, I suddenly stood in the presence of a young man who was speaking from a rock at the head of the ravine. There was something in the wildness around that imparted the power of a charm to his words, for they were full of stirring sound, and strangely fascinating. As a trusting maiden listens to the avowal of her lover, so listened I to his eloquence.

But there is an end to every joy. And when the young man was done speaking, he darted down the ravine, leaping from rock to rock like the mountain goat; and so rapid was his coming that only a few paces lay between us when I was observed. He was surprised to meet a stranger where he had never before met a human being, and stopping short in his descent, turned his eyes to the steep on either hand, as if he would escape some way. I advanced towards him, and stammered something to excuse my intrusion on his privacy. He saw no cause of alarm in my embarrassment, and extending his hand assured me he did not regret the accident that gave him a new acquaintance.

I should have praised his eloquence, but he forbid me. "That you heard," said he, "was a plain sermon, and not at all worthy of eulogy."

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*Originally published in the Cincinnati Commercial.

CHAPTER II.

Scarcely had three days elapsed since my arrival in the village, yet during that brief space I had heard frequent mention of an eloquent young divine, who chose to dwell among the mountains, and preach to the rustic inhabitants. Through his exertions a house had been erected and dedicated to the living God, and another was building for the academicians, whom he daily instructed in the higher branches of useful education, as solicitous for their success as their mothers for their welfare.

I had a great desire to see a man that was beloved by old and young, and even by those who despised his teachings: and oh! what a pleasure was mine, thus to meet him in the wild mountain! We descended the ravine together, talking and telling the events of our lives with the freedom of a long acquaintance.

Some of the villagers saw us returning, arm in arm, and straightway it was told and believed that we had long before known and loved each other.

"Our friendship commenced yesterday," was my reply to the question of an old man, one of the deacons of a village church.

"But I noticed an intimacy that seldom comes of so short an acquaintance," continued the gray-beard.

I looked steadfastly in his face for a few moments, to divine his meaning; but the expression there was simply wonder.

Thus I answered—"My home is far from here in one direction, my goal is farther in another, and your village lies between. Here I came, a few days since, alike a stranger to the people and the country. I found the former frank and friendly, and the latter picturesque and beautiful. These were enough for me, and I resolved to stay and enjoy them for a little season. For three days I have wandered over the hills and through the valleys, gathering wild flowers, and listening to the sweet melody of the birds. My last ramble was through a dark winding ravine, where I overheard a sermon, containing words that elsewhere have a mystic meaning. To these I made allusion when I met the preacher, and each found in the other not a stranger, but a Brother."

CHAPTER III.

The next day I resumed my journey. But for many days after my departure, the old deacon walked apart from men, pondering my words in his heart. At length he called together the principal members of the church, and revealed to them the cause of his disquietude; and they all heard the tidings with wonder and profound concern.

Very soon the uninformed discovered there was something wrong, for the elders held a long and secret session, which was followed by fasting and prayer. Then came a night of restlessness, and frightful dreams, and frequent mutterings. In the morning men were running to and fro, and women were flying from house to house, for the deacon in his sleep had called the preacher a hypocrite and a sinner. Some thought he was belied, as he never spoke ill of any one; and some thought he was crazed, as he refused to speak of this matter, and muttered and shook his head.

But the birds of the air carried the secret, and in the church were winks not words, and out of it were hints and surmises. The church goers grew indifferent about preaching; and the more they were exhorted, the more they winked, and nodded, and strayed away.

After a while the elders sent a herald to inform the people that a meeting of the congregation would be held, to afford the preacher a suitable opportunity to deny the infamous rumor then current in the community. At the appointed time, the old and the young, the rich and the poor, the grave and the gay, all came together to see and hear whatever might come to pass.

And the deacon stood in their midst, and prayed: "Grant, oh Lord, that this report may prove false!" and all the people present cried, "Amen!"

But when the preacher rose and said, "I am indeed a Freemason," the deacon groaned in spirit, and was troubled, and there was silence in the church for the space of half an hour.

Then again the deacon prayed: "Forgive us our trespasses as we forgive those who trespass against us." And, after a long discourse to prove that Freemasonry was a sin and a shame, and an abomination to the Lord, he proposed forgiveness for the past, if the guilty man would withdraw from the unholy Order, and make an open revelation. But this was indignantly refused, and here the meeting had an end.

CHAPTER IV.

The day following, the youthful divine bid adieu to the field of his early ministry, and with his bundle and his cane, afoot and alone, began his weary pilgrimage. The villagers came out of their houses as he passed and pressed his hand, wept, and said: "Farewell, may God bless you!"

And when he was gone, they began to ask one of another, What had the man done, that we would send him away naked? Has he not lived among us, preaching the gospel, and teaching our little children? And what do we know of Freemasonry, that we should condemn so good a man? Alas! he was a faithful shepherd, and we a wayward flock!

During the next Sunday the door of the church was not opened. But when the hour for service drew nigh, many of the people congregated, and strolled about in pairs among the tombs, or stood in knots among the maple trees, talking of prejudice and persecution. When another Sunday came, the number was greatly diminished; still there were a few who gathered there, and grieved and prayed. Another Sunday come and went, but not a soul was there to sigh amid the solitude.

Then the grass began to grow in the path and about the steps. The twittering swallow built her nest in the eve, and the black wasp made fast in the ceiling. The little bat crawled into the crevices, the owl perched upon the chimney-top, the fox made her den beneath the floor. And a rumor spread abroad throughout the whole country, that the house of the Lord was haunted.

The christian Sabbath was no longer observed by the young as a day for the worship of God, but was remembered only as one of rest from the labors of the week, when all might come together and dance, and make merry in their hearts. And on that sacred day it was no uncommon thing to hear the sharp crack of the hunter's rifle, or the loud howl of the chaser's hound.

But as the young grew wild and frolicsome, the old grew sad and serious. Night meetings for prayer became frequent; but the young were never there. Gay as the singing lark, they had no thought for the morrow; but the old were bowed to the earth. It was pitiful to see the poor old deacon walking by himself, shaking his head, and muttering—"On me alone the curse should fall, for all the sin is mine."

In the course of time the people repented of their deed, and resolved to call again the village teacher. But he had gone hence, and none knew whither. Inquiry was made, but without tidings. At length a story came that filled the village with weeping and lamentation. The mangled corpse of a man, who, by accident or design, had wandered far from the main road, was found by a hunter in a lonely road, at the foot of a craggy steep, over which he had been precipitated! The deceased was young and fair, and slender. His dark flowing hair, which in life had relieved his bold, thoughtful features, until they appeared almost handsome, was blown about by the wind. Near at hand lay a small bundle, tied in a white handkerchief, and in the crown of his broken hat was the fragment of a sermon. The hunter took the hat and bundle, and laid them beside the corpse, and covered altogether with leaves and branches.

CHAPTER V.

It was at the close of the day, and long after the villagers had ceased, formally, to mourn for their preacher, that a very old man, tottering on his staff, entered the little village by the road leading past the church. He paused a moment to look at the wasting edifice, and a big round tear fell from his eye as he turned away. A little further on he met the old deacon, who also leaned upon a staff.

"Wherefore is that edifice deserted?" asked the aged stranger.

"On me alone the curse should fall, for all the sin is mine," replied the deacon.

"What sin?" continued the stranger.

With tearful eyes and mournful voice, the deacon answered—"It is a long time since the shepherd quit his flock. He was faithful, but I was perverse. I drove him hence to die in the wilderness. Since then yon door has not once been turned upon its hinges; and all the sin is mine."

The old deacon took the stranger with him to his own home, and gave him food to eat and water to drink. And he told him many things about the people of the village, and about the state of their morals.

And when he was done, the stranger said, "Your words have grieved me much; but while there is life there is hope, and I have come among you to preach the gospel."

When Sunday came, the village church was thrown open, and the rank grass in the path was trodden under foot, and the fox, and the owl and the bat, were frightened away. On that day there seemed no end of the coming of the people. Nor sex, nor rank, nor age, nor shame, kept any one away. And every eye was fixed upon the aged preacher, and every ear received his words: "A new commandment I give unto you, That ye love one another."

Feeble indeed were the tones of his voice in the beginning; but as he proceeded, they grew fuller and firmer and faster, until the air above and all around rung with the music of his eloquence. Then his hearers thought of him they had persecuted and destroyed, and every heart was melted with tears.

After the service was ended, the elders pressed around the venerable stranger, telling of their sinfulness and destitution, and begging him to forsake an itinerant life, and spend his few remaining days with them.

But he answered—"My friends, be not deceived, for I too am a Freemason."

Then the deacon muttered—"Yes, he was a Mason, but he was a good man and a Christian. On me alone the curse should fall, for all the sin is mine."

"But," continued the preacher, "there is no wrong in Freemasonry. It interferes not in the least with man's duty to his God, to his country, to his neighbor, to his family, or to his business. On the other hand, it has been the means of effecting much good in the world. And appropos of this—a short time after I attained my majority, a Lodge of Freemasons was established in the village where I resided; and I resolved, against the will of parents, to become a member. I had ever been a wild, reckless, headstrong boy, without veneration for any thing that was holy. In truth, I was an atheist, or tried to be one; but I was compelled to hide the fact in my stony heart, for I dwelt among Christians.

"When I petitioned for a fellowship in the Fraternity of Freemasons, I knew nothing of the ordeal through which I had to pass, or perhaps I should have shrunk from the undertaking. A book was offered me, it was the holy bible, which I had 'many a time and oft' pronounced a cunning fable; but, to the question that accompanied, I with truth and shame replied—'It is the word of God.' But when asked in whom I put my trust, I shuddered; for I had too often spoken of Jehovah as the fancy of some crazy brain. Then was the moment of my conviction; and from that time I was a preacher of the gospel."

"If this be Masonry," cried the old deacon, "oh God, forgive me my ignorance."

CHAPTER VI.

About a year afterwards I was again in the little village, which had undergone many changes, some visible, and some only known to the heart. These I remarked. The church was roofed anew, and patched and painted; the school-house was completed, and the upper room was a Masonic Lodge, at the door of which stood the sexton. The good old deacon was a Warden of the Lodge, and in the orient, without his staff, his long hair and wrinkled mask, presided—the village preacher.

WASHINGTON'S INITIATION.

[From the Jackson (Miss.) Democrat.]

DEAR DOCTOR: In your last issue, under the head of "Itemizings," I observe that you have fallen into an error, "as to the correctness of the received date of Washington's birth day, Feb. 22d, 1732." It is true that "the fourth day of November next" will be the centennial anniversary of his initiation into the Order of Freemasonry, and it is equally true that he was born on 22d of Feb., 1732. This would make him twentyone years old at the time of initiation, less the difference in time between the 4th of November and the 22d of February. But although he was not twentyone at the time, yet he had holden many important offices in the Commonwealth of Virginia, and doubtless exercised the prerogatives of a citizen. He was doubtless "*of lawful age*," as many persons are declared to be who are not twentyone. This accounts for the inconsistency which you, as a Mason, could not understand, and it is due as well to history as to the character of our Institution that this explanation should be made.

Fraternally,
J. W. SPEIGHT.

May 22, 1852.

Obituary.

BROTHER SAMUEL BOWEN.

Died, at Thompson, Ct., May 20, 1852, Br. SAMUEL BOWEN, M. D., aged 53. His funeral was attended by Putnam Lodge, No. 46, of which he was a member, and other Brethren from abroad.

At a meeting of Putnam Lodge, the following preamble and resolutions were adopted :—

Man that is born of a woman is of few days and full of trouble ; he cometh forth like a flower and is cut down, he fleeth also like a shadow and continueth not ; his life is swifter than a weaver's shuttle. Such is the state of man. To day he puts forth the buds of hope, tomorrow he blossoms and bears his blushing honors thick upon him, next day comes an envious frost and nips the shoot ; and when he thinks his greatness is most aspiring he falls like autumnal leaves to enrich our mother earth.

Death has been in our midst, his resistless hand has been laid on one of our number. The West gate will no longer be open for our Brother ;—his foot steps will no more be heard in our sacred Hall ; his voice will no longer be lifted up in council ; his accustomed place will know him no more forever. The silver chord is loosed, the golden bowl is broken ; our Brother has been called from the level of time to that undiscovered country from whence no earthly traveler returns. Br. Samuel Bowen is no more.

Resolved, That we deeply deplore his death, and that in it, society has lost a most valuable citizen, the Masonic Fraternity an estimable, efficient and worthy member, and we all a warm and devoted friend. As a Mason he was pure, zealous and faithful, and ever devoted to the Order. As a friend always true, frank, kind and generous, and as a citizen prompt and efficient in the discharge of his duty.

Resolved, That we deeply sympathize with the only surviving daughter, intended wife and friends of our deceased Brother, for one who has endeared himself to all by his kindness, benevolence and christian courtesy.

Resolved, That the Brethren wear the usual badge of mourning until our next regular communication.

Resolved, That the Secretary be, and he hereby is, authorized to transmit a copy of the foregoing preamble and resolutions to the daughter and friends of our deceased Brother, and a like copy to the Freemasons' Monthly Magazine, printed in Boston, and such journals as he may think proper, for publication.

By order of the Worshipful Master and Brethren of Putnam Lodge, No. 46.

Attest,
MOWRY AMSBURY, *Secretary of Putnam Lodge*.

BROTHER J. G. CALCOTE.

Sparta, La., April 17, 1852.

The Committee appointed to prepare appropriate resolutions, relative to the death of our much esteemed Brother, Dr. J. G. CALCOTE, S. D. of Sparta Lodge, No. 108, who departed this life on the 2d inst., at his residence in Sparta, Bienville Parish, Louisiana, reported the following preamble and resolutions, which were unanimously adopted :—

Whereas the Great Architect of the Universe, in the dispensation of his all wise providence, has been pleased to remove from us our much esteemed and worthy Brother, Dr. J. G. Calcote, and as the high respect we entertain for his memory, demands from us an expression of our feelings on this occasion, be it therefore

Resolved, That we cordially simpathize with the bereaved wife and children of our deceased Brother, who have lost an affectionate husband, a kind and indulgent father, and the Church a warm and devoted Christian.

Resolved, That we deeply deplore his death, and that in it society has lost a most valued citizen, the Masonic Fraternity, an inestimable, efficient and worthy member, and the community in which he lived, a warm and devoted friend. As a Mason he was pure, zealous and faithful, devoted to the Order, and one whose example was worthy of all imitation ; as a friend, always true, kind and generous, and as a citizen prompt and efficient in the discharge of every duty.

Resolved, That the members of this Lodge will wear the usual badge of mourning for thirty days.

Resolved, That the jewels of this Lodge be placed in mourning for the usual period, as a testimony of respect and esteem for our departed Brother.

Resolved, That the Secretary of this Lodge, forward a copy of this preamble and resolutions to the widow and relatives of our deceased Brother ; to the Freemasons' Monthly Magazine, at Boston, and to the Minden Herald, and request the Claiborne Advocate, Farmersville Enquirer, and Ouachita Register to copy.

J. C. G. KEY,
J. C. MCCRARY, } *Committee.*
J. M. DEUSON,

Attest,
J. M. DEUSON, *Secretary*.

EXPULSION.

AT a regular communication of Missisquoi Lodge, No. 1, held at East Berkshire, Franklin County, Vermont, on the 31st day of May, 1852, MARTIN W. SEARGEANT, of Wyocenice, Columbiana County, State of Wisconsin, was expelled from said Lodge, and from the privileges of Masonry, for unmasonic conduct.

PHINEAS V. SWAN, *Secretary*.

MASONIC CHIT CHAT.

The Trestle-Board.—A new edition of the Trestle Board has just been published, and all orders for the work will be promptly answered. A portion of the edition has been bound in *flexible covers* for mailing, and will be sent to any part of the country, *postage paid*, on the receipt of $1.25. [The Cents can be forwarded in Post Office Stamps] To Lodges and Booksellers, a liberal discount will be made. This work is more universally used than any other text-book ever published, and is carefully adapted to Lodges, Chapters, Councils of R. and S. Masters, and Encampments, according to the most ancient and approved systems of work appropriate to those bodies.

To Grand Secretaries. We are requested to say to the Grand Secretaries that they will confer a special favor on the Grand Secretary and Grand Lodge of Alabama, by forwarding to the address of R. W. Brother Amand P. Pfister, of Montgomery, a copy of the proceedings of their respective Grand Lodges, from the commencement of their publication. They are wanted for the library of the Grand Lodge. They will also confer an additional favor by forwarding a copy of the Constitutions of their Grand Lodgec to the same address.

☞Franklin Lodge, Grafton, Mass., was consecrated on the 2d of June, by R. W. Horace Chenery, Dist. Dep. G. Master for the sixth District,—after which the following Brethren were installed as the officers for the present year,—W. Levi Rawson, M.; Bros. C. B. Jencks, S. W.; R. W. Flagg, J. W.; J. W. Slocumb, Treas.; J. W. Leland, Sec.; A. P. Benchley, S. D.; H. Fernald, J. D.; J. Merriam, Jr. and J. Robinson, Stewards; W. F. Slocumb, Mar.; Rev. H. Baker, Chaplain; and R. Leland, Tyler.

Erratum.—A vexatious error occurred in the 2d line of the 10th verse of the poem by Br. Barker, as published in our last, which our readers will please correct by substituting the word "*adorning*" for "*adjoining*." The line as printed, is sheer nonsense.

Severe but Just—We learn from the Kenosha (Wis.) Democrat, that the papers in that State have adopted the practice of *advertising* delinquent subscribers who leave the country without paying their bills, "in order to warn others against trusting them." We could make out quite a long list of such petty swindlers.

☞Br. Samuel B. Cooper, Masonic Hall, Pittsburg, Pen., is an authorized agent for this Magazine and Trestle Board.

☞The 24th June was celebrated by the Brethren of "Independent Royal Arch Lodge, No. 2," and "Holland Lodge, No. 8," of the city of New York, by appropriate ceremonies, music, address, and banquet.

The day was also appropriately observed by the Grand Lodge of Rhode Island; and by other Masonic bodies in different parts of the country; though it seems not to have been so generally celebrated as has been the practice, for a few years past.

☞Hon. Wm. King, the fist Governor and the first Grand Master of Maine, died at Bath, on the 17th June last, aged 84 years.

Fredericksburg Lodge.—Since writing the article in the present number, on the initiation, &c. of Gen. Washington, we have learned that the Scotch Charter of Fredericksburg Lodge, bears date 1758. Washington was therefore, as suggested, initiated while the Lodge was working under dispensation.

A Beautiful Exhibition.—Mrs. C. A. Stimpson, the lady of our Brother Geo. Stimpson, of Charlestown, has placed on exhibition at Amory Hall in this city, probably the finest collection of ornamental needle work ever presented for public examination in this country. The chief piece in the collection is the celebrated historical picture of the "Surrender of Mary, Queen of Scots," and it is a magnificently executed work, reflecting the highest credit on the artistic skill and taste of its author. We commend the exhibition to our lady-readers as eminently worthy of their patronage.

☞A new Lodge has just been organized by Dispensation from the Grand Master of this State, at Lowell, under the name of "*Ancient York Lodge,*"—being the second Lodge in that city.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XI.] BOSTON, AUGUST 1, 1852. [No. 10.

STAYING PROCEEDINGS AFTER BALLOTING.

Stetson, Maine, May 13, 1852.

C. W. Moore, Esq.—*Dear Sir and Brother:* A few weeks since the following case occurred in a subordinate Lodge in this vicinity. An application for the first degree in Masonry was duly made at a regular meeting,—the Committee of investigation appointed, who reported at the next regular meeting, when, the constitutional time having elapsed, a balloting was had upon the application and declared *clear*. The candidate being in the vicinity, was immediately notified of his election, and conducted to the ante-room, and was *prepared* to take the degree; whereupon a Brother, not present at the balloting, appeared within the Lodge, claimed his right to throw a negative ballot, and protested against the degrees being conferred—stating that he had good and sufficient reasons for a rejection of the applicant. The Master, after some discussion, decided that the ballot having been properly and constitutionally taken and declared clear, it was too late for the objecting Brother to avail himself of his negative, and accordingly conferred the degree of entered apprentice upon the candidate.

Upon this statement of facts, about which and the order of proceedings, I think there is no disagreement among the parties, considerable discussion has arisen among the Craft in this vicinity, and I have therefore made the statement and desire your opinion upon it.

It may be that the question has already been settled by you in your Magazine,—if so, you will please refer me to it in a private note; but if not, and you think it would have a tendency to diffuse light among those less learned, will you have the goodness to give us the benefit of your opinion at your earliest convenience.

Very respectfully and fraternally, Lewis Barker.

One of the greatest dangers to which voluntary associations are exposed, is that of the admission of uncongenial and unworthy members. To a want of proper care in this respect, more than to any other cause, is to be attributed most of the injury which, equally in a moral and social point of view, the Masonic Institution has sustained, at various periods, in the public opinion of this country,—where, probably more than in any other, the principles and tendencies of all such societies, are estimated and determined by their visible influences, as manifested in the lives and conduct of their members. To this source may also be traced the origin of those discordant elements which have too frequently disturbed the harmony of our Lodges, marred their prosperity, and distracted the counsels of our supreme authorities.

The danger to be apprehended from this source, was correctly appreciated by the ancient fathers in Masonry, who laid the foundations on which the superstructure in its present form was erected. In their far-reaching wisdom, they were careful to provide and transmit to their successors, wise and conservative laws and restrictions, as a protection against it; and as these are observed or disregarded, so will the danger be realized or averted.

Among the earliest written regulations that have been thus transmitted, is one which declares, that "no man can be entered a Brother in any particular Lodge, without the *unanimous* consent of all the members of that Lodge then present, when the candidate is proposed, and when their consent is formally asked by the Master." It will not be doubted, therefore, that, under this clear and emphatic rule, the objection of an individual member, offered either "when the candidate is proposed," or when the consent of the Lodge is "formally asked by the Master,"—that is, when the ballot is taken,—is a full and conclusive bar to his admission. "Nor is this *inherent* privilege," says the regulation of 1730, "subject to a dispensation." Hence it is an irrevocable right or privilege, vested by inheritance, in every member of the Lodge. But the principle is so universally admitted, that any further discussion of it, might justly be regarded as an unnecessary labor.

We assume the proposition therefore as conceded, that any member of a Lodge may, by his individual act, prevent the admission of a candidate, if not when first proposed, then when the ballot is taken. Our correspondent asks, if a member possesses and may exercise this power, after the ballot has been declared? We think he does; but in a qualified form. It is most clear to our mind, that he cannot *then* "claim his right to throw a negative ballot;" because, the balloting having been closed, and the result recorded as the unanimous decision of "all the members then present," it cannot be again opened, without a reconsideration. This is not allowable.* It does not, however, follow as a necessity, nor as a consequence, that the work *must* proceed. This may be deferred by vote of the Lodge, or by the authority of the Master, without the concurrence of the Lodge. Cases might readily be cited where it would be the duty of the Master,

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*If reconsiderations of this kind were permissible, the negative of the dissenting member (if known,) would be of force only so long as he remained in the Lodge to protect and reaffirm it. It would open a wide door to mischievous practice and discord.

under his obligations, to stay the proceedings, and, if need be, close his Lodge, against the unanimous decision of the members to the contrary. He is to protect the interests of his Lodge and the integrity of the Order, under all proper circumstances, to the full extent of his authority. This is an obligatory duty. He is not, therefore, at liberty to initiate an unworthy candidate, nor one whose moral character is credibly impeached at *any* moment prior to his reception, whatever may have been the previous action of his Lodge. To allow the reputation of the whole Fraternity, or the interests of his Lodge, to suffer, through timidity, favoritism or neglect on his part, would be a dereliction of duty, for which his Grand Lodge would hold him to a severe accountability, and for which any action of the Brethren associated with him, would furnish no sufficient justification.

The dissenting Brother, therefore, in the case before us, had his remedy,—not through his ballot, for of that, and its exemptions, he had failed to avail himself at the proper time,—but through the prerogatives and authority of the Master. He could not "appear within the Lodge and claim his right to throw a negative ballot," after the ballot had been once taken and the result recorded as the unanimous decision of the members. The question of admission was not then before the Lodge. It had been finally disposed of, and a motion for reconsideration could not properly be entertained by the chair. He nevertheless possessed the undoubted right,—and it was his duty,—"to protest," having "good and sufficient reasons" therefor, "against the degrees being conferred" on the candidate. But having, through his own tardiness or negligence, lost his privileges under the rule which governs the secret ballot, he was no longer the sole judge of the sufficiency of his own reasons.* The question before the Lodge had

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*The secret ballot is designed to secure entire immunity from personal responsibility. The member is not required to avow his objection, or give his reasons for his vote He may not be questioned concerning it. Whenever it fails to afford this protection, or whenever the circumstances of the case are such as to render an avowal of the character of the vote necessary, it ceases to be a secret ballot. The individual and his vote are both known. The ballot becomes an open one. And although at the proper time, and while the question is pending, a member may avow his vote without being required to give his reasons; yet, when he comes forward, after the ballot has been recorded, and claims the right to negative the decision already had, the Lodge may properly demand that his reasons shall be made known. He cannot seek exemption from this requirement under the secret ballot, for his claim does not come under that rule. The rule itself is not then in force. The question which he presents to the Lodge, is not whether the candidate shall be admitted, for that has been decided; but whether the balloting shall be re opened; *id est*, will the Lodge reconsider? This question, if allowable, would not fall within the rule. It presents a matter for debate—to be decided, like all other debatable questions, by the majority of the members.

We understand very well that in parliamentary practice, permission is frequently given to a member to record or change his vote (no objection being made,) after the question has been decided; but that vote can never reverse the entire, and otherwise unanimous action of the body. Parliamentary proceedings are not analogous to those of the Lodge, and the rules which govern legislative bodies cannot always apply in Masonic practice.

assumed a new and widely different aspect. It was no longer one of admission, but of initiation—of progress or recession. It was not a question which any one member could settle by an *ipse dixit*, however well founded it might be. The Brother had been compelled, by the nature of the circumstances, to make a personal and public avowal of his dissent. The protection of the secret ballot was abandoned as a necessity. He had come before the Lodge on his reasons, and claimed the right to require that the unanimous decision of his Brethren should be set aside. They had a clearer and more equitable right to demand that his reasons for this extraordinary requirement should be given. Their sufficiency could only be determined when they were made known. The Master was not at liberty to nullify the united action of his Lodge, without being first put in possession of reasons therefor, sufficient for his justification before his Brethren and his Grand Lodge. He had, therefore, a clear and undoubted right to require, as a condition of his action in the premises, that the facts on which the dissenting Brother had predicated his objections, should be communicated, under the proper sanctions, either to himself, as Master, to him and his Wardens, or to the whole Lodge, at the option of the Brother. If they were found to be sufficient to demand such an exercise of his authority, it then became the duty of the Master to stay the proceedings. His refusal to do so would warrant his presentment before his Grand Lodge for official delinquency. We are of opinion that the Brother could in no other way "avail himself of his negative."

Our personal experience furnishes us with an analogous case,—we believe there are none in the books. It occurred about the year 1822, and in one of the oldest Lodges in this city. A person applied for the degrees, and, after the usual time, was balloted for and admitted. Before his introduction into the Lodge, a Brother came in and, by permission of the Master, made a statement,—not of what he *knew*, but of what he had *heard* in the course of the day,—implicating the moral character of the applicant. The Brother was a reputable member of the Lodge, and his informant was equally entitled to respect. The proceedings were immediately stopped, and the candidate was so informed. The subject was placed in the hands of a Committee—the necessary inquiries were made—the statement ascertained to be true—and the petitioner was told that he could not receive the degrees. The sequel is worth relating. The lesson it teaches is significant. The candidate was offended—avowed his determination to have the degrees—went the next day to New York—and, under the loose practice of receiving sojourners, was initiated. He returned to Boston, a Mason!—took his family—went to New Orleans—and in less than one year thereafter, ran away—leaving a peniless wife and child on the hands of the Brethren in that city! They were of course provided for and kindly sent back to their friends in Boston.

This occurred in one of the oldest Lodges in this country, and which probably numbered among its members—some of whom had been initiated in the last century—more old and experienced Brethren, than any other Lodge then in existence. No question whatever was made of the propriety of the proceeding. The case was disposed of in the manner stated, as a matter of course. And at this distant day, we look back upon the prompt and decided action of this old and respectable Lodge, in a matter so unexpectedly brought before it, with the highest satisfaction, and with some personal pride that among such Brethren we learned our "first lessons" in Masonry. The decision was right. There is no better settled principle in Masonic government and practice, than that an unworthy man is not a proper subject for initiation. That such persons may not gain admission through the fears of the timid or the partialities of friendship, the members of every Lodge, equally in their individual and associate capacities, are vested with extraordinary powers, the free and irresponsible exercise of which is secured by extraordinary guarantees. To the same end also, the Master is clothed with powers more arbitrary than those of an oriental despot. He holds an absolute veto over the unanimous decisions of his Lodge; and this he is bound to exercise on all proper occasions. He may not, through fear or favoritism, withhold it, when it is clearly demanded by the interests of his Lodge, or the general welfare of the Order. It is placed in his hands as a conservative power, and he is amenable to his Grand Lodge alike for the neglect and abuse of it. It is one of the highest prerogatives of his office, and though the exercise of it may sometimes be attended with unpleasant consequences, it is no more to be neglected on that account, than the performance of any other less disagreeable duty. The true Master in his chair can know neither parties, prejudices, nor favoritisms. He recognizes but one rule of action, and that fidelity to the laws of the Craft, and the duties of his place.

The corollary is—1. That the ballot having been declared, the objecting Brother could not "claim his right to throw a negative ballot." 2. That he had a right to "protest against the degrees being conferred;" but that he was bound to give his reasons, in one of the forms indicated. 3. That if these reasons were found to be "good and sufficient," it was the duty of the Master to stay the proceedings, until the proper investigations could be made.

AN ANCIENT CHARGE.

The following ancient charge is usually delivered by the Master, or officiating officer, at the laying of the corner-stones of Masonic edifices, under the English and other foreign jurisdictions. We have before published it, but it will probably be new to many of our present readers :—

> " Men, women, and children here assembled to-day, to be behold this ceremony, know all of you that we be lawful Masons, true to the laws of our country, and established of old, with peace and honor in most countries, to do good to our Brethren, to build great buildings, and to fear God, who is the Great Architect of all things. We have among us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered ; but these secrets are lawful and honorable to know by Masons, who only have the keeping of them to the end of time. Unless our Craft were good, and our calling honorable, we should not have lasted so many centuries, nor should we have had so many illustrious Brothers in our Order, ready to promote our laws and further our interests. To-day we are here assembled in the presence of you all, to build a house for Masonry, which we pray God may prosper, if it seem good to him, that it may become a building for good men and good deeds, and promote harmony and brotherly love, till the world itself shall end."

MASONRY IN THE MIDDLE AGES.

One of the most interesting chapters in the history of Freemasonry, is the record of its existence and progress during what are termed the mediæval ages. It was at this period, that, by mingling the culture of the imagination with productive industry, it gave a poetic vesture to the prosaic arts of civilization. It addressed itself to the higher faculties of man, and thus elevated the practical by connecting them with the spiritual endowments of his nature. In nothing is this more manifest, and no more convincing proof of its truth can be required, than those glorious and venerable monuments of the past, the "religious structures" of the times to which we refer. "It was only," says an intelligent foreign Brother, "by devoting the noblest gift to the highest purposes, by the union of art with religion, which formed the spirit of Masonry in the middle ages, that such wonderful works could be produced. Let us ever honor the men who have left such inheritances. I have wandered in the wide area, and climbed the thousand year'd arches of the Colosseum—I have stood under the graceful dome of the Pantheon ; and, wonderful though the effect of these buildings be, yet the impression they make on the mind cannot at all be compared with that of the so called Gothic cathedrals. I can only explain this, if explained it can be, by the spirit which raised those different edifices; which spirit is most singularly embodied and illustrated in the distinctive character of their styles : I mean the round and the pointed arch. The one wide, stretching, solid, and massive, it clings strongly to the earth, and guides the eye horizontally to what is *about* us. The other, slender, high, ærial ; it strives and points upwards to what is *above* us, and leads the thoughts to higher things. Truly Masonic, it symbolizes and spiritualizes, till it has transformed the most material of things, heavy, ponderous stone, into a permanent melody. That is what our ancestors in Masonry did. In their times Masonry was a reality, by which men, wise men, lived and worked, and did well. It is still good that we honor it ; it is still right and proper that we erect new temples, wherein its traditions may be duly honored and faithfully preserved, that it may be handed down pure and undefiled, as we have received it from those who went before us ; to the Brethren of future generations, and that it thus may fulfil its destiny. Nor will we complain that Masonry is no more what it has been. The High Hand which guides the destinies of this world, knows best what instruments to employ ; and for us therefore it will also be best, still, as worthy Masons, to ascribe all gratitude to the "Most High ;" still to do faithfully the work appointed us, each in his different station ; conscious that, be it high, be it low, it is equally honorable if honorably filled ; equally a necessary link in the great chain of social existence.

[ORIGINAL.]

THE MASON'S DEATH AND BURIAL.

BY BR. DAVID BARKER, OF PACIFIC LODGE, ME.

The old church bell struck a startling note,
And sent forth a solemn knelling,
While every peal from its brazen throat,
Of a sundered tie was telling :
For well I knew by the measured tone,
Which came from that old church steeple,
And the breeze that wafted a fearful moan,
That *Death* was among the people.

And soon I learned by a Craftsman's woe,
And the "summons" hastily spoken,
That a *Brother* was "passed" from the Lodge below—
That a link in *our* chain was broken.
With a quivering lip and a glistening tear,
Each Craftsman speedily hurried
To see that the dust of the sleeper there
In an "ancient form" was buried.

We laid him down in his lowly tomb,
Our hearts o'er charged with sorrow,
But saw through the "mystic sprig" in bloom,
The gleam of a brighter morrow.
The sick'ning sound of the falling sod,
Which covered our Brother's coffin,
Was lost in the wails that 'rose to God
From the widowed wife and orphan.

Ah ! little they dreamed in that darksome hour,
When the bitter tears were gushing,
And fell despair with a tyrant's power,
The stricken heart was crushing,
Of a pledge we breathed to our Brother at rest
Who lies in his narrow coffin,—
A *balm* that shall soothe the troubled breast
Of that widowed wife and orphan.

THE JEWS AND FREEMASONRY.

In December last, a petition, signed by seven* Brethren of the Jewish faith, was presented to the Grand Lodge of this Commonwealth, praying for such a modification of the ritual of the Order as would make it more conformable to their peculiar religious views. The petition being respectful in its terms, the Grand Lodge, as a matter of courtesy, entertained and referred it to a Committee. That Committee, at the last June communication, submitted the following report, which was fully considered and adopted without a dissenting vote. It being the first time that, to our knowledge, the subject has ever been seriously agitated in any of the Grand Lodges in this country, the report possesses a more than ordinary interest :—

REPORT.

The Committee to whom was referred the petition of Jacob Norton and others, professing the Jewish religion, praying this Grand Lodge to cause such changes to be made in the Masonic usages and ritual, as will conform the *work* of the Order to what they regard as ancient usage, beg leave to present the following Report :—

The Committee invited Br. Norton to meet them and express his views on this subject, which he did very fully, candidly and ably. After due and careful consideration, your Committee unanimously recommend that the petitioners have leave to withdraw. The Committee make this recommendation, for reasons which they will endeavor to state, as briefly as a respectful consideration of the subject will admit of.

Your Committee would observe in the first place, that the petitioners desire that all reference to the fact or to the doctrines of the Christian religion, in the work or in the lectures of Freemasonry, should be expunged. The petitioners say in their petition, that "Masonry was intended to unite men of every country, sect and opinion." This is not so. All reasoning, therefore, upon such premises, is erroneous. This society was not designed to "unite men of *every opinion*." For example :—If a man believe, that there is a God, and yet holds, that He is not the object of divine worship; is not a being to whom prayers are to be addressed; that the Bible is not his inspired word; that an oath is not binding; that there is no such thing as a moral obligation to lead a pure life; he is not a person whom Freemasonry would unite with her Institution;—and why not? We answer, because his opinions do not agree with her principles.

The basis of this Fraternity is indeed broad, very broad, but not so broad as "*to unite all men of all opinions.*"

Freemasonry opens her doors to men of every country and of every sect in religion :—to Jews and to Gentiles. She does not close her portals against any man for his religion. In this she is tolerant, in the fullest degree. The Jews in this country are allowed to enter our Institution and enjoy all its privileges, of whatever name or nature. No restrictions, whatever, are placed upon them, because of that religion, which has drawn upon them, the most terrible persecutions in almost every land, but our own. In this Fraternity they are admitted to an equality with all others, and no distinction whatever is allowed to their prejudice. However the Jew may be looked upon and treated in the world, in a Masonic Lodge, he is recognized and greeted as a Brother.

In this sense our Institution is not exclusive, and embraces men of all religions without invidious or prejudicial distinctions. When the Lodge has done this, she has done all that her professions require her to do. If we did not do thus, our Jewish Brethren would have good cause of complaint.

The petitioners do not pretend that they are oppressed in this respect; that they are not admitted freely and fully to an equal enjoyment of all the privileges and benefits of this Institution. But they wish to have the ritual and usages of Freemasonry, as it exists in this State, and as it has existed here since its introduction into this country, so changed that its ceremonial shall be perfectly agreeable to their religious views.

It appears to your Committee, that any alteration for such a reason would be to make Freemasonry do the very thing which the petitioners say it should not do, viz. make the society sectarian. For if a Jew have a right torequire the work of the Lodge to square with his peculiar views, so may a Romanist or a Protestant make the same demand. A *Quaker* may object to any obligation; the *Deist* may object to all prayers; the *Swedenborgian* to all reference to the doctrine of the resurrection of the body; the *Papist* to the use of an English version of the Bible; the *Mormon* to the use of any bible at all. The Socialist may object to the rule of obedience and the practice of preferment, and to all distinctions whatever. When Freemasonry professes to receive into her pale, men of every religious sect, excluding none on account of their religion, she does not mean to stultify herself by pretending that all her lectures and ceremonies are so constructed as to please every individual, by exactly according with every shade of his religious views. Such a pretension would be sheer folly, since no Institution can do this, and no honest society would pretend to do it.

What this Institution does profess to do is, to exclude no man from her pale because of his religion; to make no invidious distinctions between men of different religious sentiments. If she compelled a Jew to offer up a prayer, in the name of the Lord Jesus Christ, or compelled a Christian to pray differently from the mode of his faith, then there would be oppression. If a Jew prays at all, she leaves him to pray as he thinks most proper; and the liberty which she allows to a *Jew* she allows to a *Christian*. To permit a Jew to pray as he pleases, and to compel the Christian to pray as the Jew does, and only as the Jew does, would be wrong and oppressive. An Israelite believes that he should pray to the Most High alone; the Christian believes, as sincerely, that he should offer up his prayers in the name of the Lord Jesus Christ, and he cannot conscientiously pray in any other way. The Jewish Brother says, I cannot be compelled to pray in a way which is contrary to my conscientious belief. Very well;—in this Institution, nobody requires him to do so. But he is not satisfied with this degree of liberty. He demands that the Christian shall pray as he does, or else not pray at all. The Christian replies, that it is as much against his conscience

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*Of the signers of this petition, one only was made a Mason in this city. Of the others, three are foreign Brethren, and three were made in Lodges under this jurisdiction, but out of the city.

to neglect to pray, in the name of Christ, as it is against the conscience of the Jew to pray in His name.

If the Grand Lodge should pass an edict, requiring all prayers to be in the Jewish form, and in no other, then it would be guilty of violating the assurance which the candidate receives at his initiation. It would be making a distinction, which would be oppressive. The true and just course is the one, which this Grand Lodge has ever pursued, and that is, to leave this matter entirely without legislation. The Jew and the Christian, of whatever creed, is allowed to offer prayer in the form which he deems the most acceptable to the Most High. No one can be, in this matter, aggrieved, who is neither required to pray in a particular form, nor required to pray at all, unless he is disposed to do so. Any absolute prescription of a form, on the other hand, by the Grand Lodge, would be an infraction of the principles of the Order.

A compliance therefore on the part of this Grand Lodge, with the request of the petitioners, to instruct the Lodges under its jurisdiction to permit only such prayers as will not conflict with any person's religious opinions, "provided he has Faith in God, Hope in immortality, and Charity with all men,"—would be to make Freemasonry proscriptive and sectarian, which is the very thing against which our Hebrew Brethren profess to petition.

Furthermore, if this petition were to be granted, and the changes made which are desired, where is this change to stop? Can we have only Jewish prayers, and yet have a *Christian Bible* upon our altar? Will not consistency require, that we should have no longer the great light of Masonry, as it has shone, ever since its benign ray struck upon this continent, but only *one part* of it, viz., the old testament, and that in the Hebrew tongue?

Again, if this request be complied with, how can we refuse to receive and grant the petitions of others, who are neither Jews nor Christians, who believe in God, but who do not believe, in the immortality of the soul? Must we not change our lectures and charges? Must we not fling away the sprig of acacia? Can we keep that precious emblem of immortality, when it becomes offensive to the religious notions of one who believes in God, but does not believe in the immortality of the soul?

Where, we ask, is this thing to end? If we should commence the work of change, that we might adapt our Order to the conflicting opinions of all who may enter its pale, it requires no great sagacity to see, that the result would be a complete annihilation of this Institution.

Thus far, we have considered simply the *expediency* of making some of the changes asked for by the petitioners. We come now to the question, whether this Grand Lodge has the power or the right to make these proposed alterations? On this point your Committee cannot hesitate, for a single moment, to answer this question, most decidedly in the negative.

We have received Freemasonry with its landmarks, with all its landmarks, from England. Among these is the "dedication to the holy Saints John." We have so received it, and we have so imparted it. Our Jewish Brethren request us to change this dedication, and to make such other alterations "as are consistent with their religious belief."

This Grand Lodge can do many things, but there are some things which it cannot do, and to remove an "ancient landmark" is one of the things that it cannot do. If it should pass a vote changing "the dedication," it would not only transcend its legitimate authority, but it would do an act, which the obligations of the subordinate Lodges would compel them to entirely discard. What they as Lodges and as individuals have received, they must impart, and that too in the way in which they have received it and in no other way. Without further discussion, we might rest the case here, as clearly made out on the ground that the Grand Lodge have no authority whatever, to grant the request of the petitioners, and if they should do so, it would avail nothing, since the obligations of the members of the subordinate Lodges would impel them to resist any such ordinance of the Grand Lodge.

But for the satisfaction of our Jewish Brethren, whose petition is couched in the most respectful terms, we are willing to go a step behind this position, and briefly refer to the historical aspect of this question.

In reply to what we have already said, our Brethren might inquire, if we should deem it our duty to adhere to our practice, if it could be shown that we had not received the correct work and lectures? In answer, we have only to say, that we know no other Masonry, than that which we have received. And we have no reason to believe that what we received, was any other than the true. So far as the subjects of the petition before us are particularly involved, we believe that the history of Masonry will clearly prove that our practice is strictly correct. The petitioners refer to the fact, that since 1813, when the Grand Lodges of Ancient York and England coalesced under the title of the "United Grand Lodge of England," the same practice, which they petition for was adopted. With the present practice of the Grand Lodge of England, we have nothing to do. The question which mainly concerns us on this point is, what was the practice of those Grand Lodges from which we received Masonry, at the time that we received it.

In 1733, R. W. Henry Price, of this city, received from England, the first Charter ever received for any Lodge whatever, on this continent. This Charter conferred Grand Lodge powers. In the year 1752, St. Andrew's Lodge received from Scotland a Charter, which resulted in the establishment of another Grand Lodge, and so there were here two rival Grand Lodges. In the year 1792, they united and formed what is now our Grand Lodge of Massachusetts. These facts take us at once to England before 1733, and to Scotland before 1752. The practice which obtained at these periods, in those Grand Lodges was the practice which we received, and which of course should constitute the "Landmarks" at this day. What were these landmarks touching the points referred to by the petitioners? In answering this question we are very much indebted to the Rev. Dr. Oliver of England, from whose work entitled "A Mirror for the Johannite Masons," we have made liberal extracts.

Dr. Anderson writes, under date 1679, that many of the fraternity's records of this and former reigns were burnt in the next and at the revolution: and many of them were too hastily burned in his own time, for a fear of making discoveries; so that there is not so ample an account as could be wished of the Grand Lodge.

When in 1720, Dr. Anderson compiled a book of constitutions by order of the Grand Lodge, he adds: "the Freemasons had always a book in manuscript, called the book of Constitutions, containing not only their charges and regulations, but the history of architecture, but they had no book of constitutions in print until his Grace the present Duke of Montague, when Grand Master, ordered me to peruse the old manuscripts, and digest the constitutions with a just chronology."

Dr. Anderson together with others who were constituted his associates, drew up a series of Lectures for the use of the Lodges. These were widely disseminated and constituted an authentic digest of the pure and legitimate doctrines of Masonry. These lectures formed the basis of all succeeding ones; and says Dr. Oliver, throughout the whole series, the Sts. John are named as the patrons of the Order. They accompanied all the warrants which were sent to foreign parts; and we accordingly find that at that early period, in every country of Europe, where Masonry was planted under the authority of the Grand Lodge of England, the Lodges were called by the name of St. John.

When Masonry was revived in 1717, and these lectures were authorized by the Grand Lodge of England, we have no reason to doubt that the landmarks were then pure and unchanged; as an illustration of what was then held touching the subject under consideration, we quote the following question, which occurs in their lectures :—

Q. "From whence came you?"

A. "From the holy Lodge of St. John." This is an unequivocal testimony of the first Grand Lodge, under the revived system, to the fact that Lodges were dedicated to St. John.

In a formula used a little later than the middle of the last century, which was called "the Old York Lecture," the two Sts. John occupy a prominant situation; the following is an extract :—

Q. "To whom were they (Lodges) dedicated under the Christian dispensation?"

A. "From Solomon the patronage of Masonry passed to St. John the Baptist."

Q. "Why were the Lodges dedicated to St. John the Baptist?"

A. "Because he was the forerunner of our Saviour; and by preaching repentence and humiliation, drew the first parallel of the Gospel."

Q. "Had St. John the Baptist any equal?"

A. "He had; St. John the Evangelist?"

Q. "Why is he said to be equal to the Baptist?"

A. "Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former; ever since which time, Freemason's Lodges in all Christian countries have been dedicated to the one or to the other, or both of these worthy and worshipful men."

Says Dr. Oliver :—"In the original lectures compiled by Sayer, Payne and Desaguliers, and improved by Anderson, Desaguliers and, Cowper; in the reviewers of Dunckerley and Martin Clare, twice repeated; and in the extended rituals of Hutchinson, Preston and others, which were in use down to the reunion in 1813, and by some Lodges even to the present time," "the Sts. John occupy their place as the patrons of Masonry; no link in the chain of evidence is

broken: for in no one ritual, whether *ancient* or *modern*, which was in use during the whole century were they omitted."

It was a law of the English Grand Lodge established in 1721, that the Lodges in and about London and Westminster, should hold an annual communication on St. John the Baptist's day, or else on St. John the Evangelist's day.

But that this was no new custom, no innovation upon ancient usage is evident from a historical fact. It is stated that Queen Elizabeth sent an armed force to break up the annual Grand Lodge at York, which was always held on *the day of St. John, the Evangelist*;—when Sir Thomas Sackville, the Grand Master, induced the officers to be initiated, and their report to the Queen was so satisfactory, that she gave them no further disturbance. Thus it appears that more than one hundred years before the revision of Masonry, by the Grand Lodge in 1717, the Grand Lodge of York observed the festival of St. John the Evangelist.

This custom it is said has existed from time immemorial, in proof of which Dr. Oliver refers to a copy of the old Gothic constitutions, which was produced at a grand festival on St. John's day in the year 1663, before Henry Jermyn, earl of St. Albans, Grand Master.

Thus much we have deemed it proper to say upon the historical point, involved in the matter under consideration, by which it appears plainly enough, that the first we know and all we know of English Freemasonry, up to the present century, recognizes the dedication of Lodges to GOD and to the holy Sts. John, as a part of the usages of the Order, and the observance of the days set apart for the commemoration of these two persons as Masonic festivals.

But we said that we received a part of our Masonry from Scotland. It will be proper to advert, for a moment to the decision of the Grand Lodge of Scotland touching this subject. "It is evident," says Dr. Oliver, "that the substitution of the Sts. John for Moses and Solomon was an article of belief amongst the first Masons who introduced the Craft into this island. The Kilwinning system, which may be traced back to the 12th century is called "*St. John's Masonry*;" and in the present laws of the Grand Lodge of Scotland this principle is unreservedly maintained in the provision respecting "private Lodges, where all Lodges holding of the Grand Lodge of Scotland are strictly prohibited and discharged from holding any other meetings, than those of the three Orders of Apprentice, Fellow Craft, and Master Mason, denominated ST. JOHN'S MASONRY."

We have shown that in our own Grand Lodge those parts of the work and lectures, which the petitioners desire to have expunged, were received from England and Scotland, and that these two Grand Lodges held to them at the time they transmitted the Institution to us, and they had been moreover held by their predecessors from time immemorial.

When Masonry was in the custody of the Jews there is no doubt that Lodges were dedicated to Solomon. But after the destruction of the Temple at Jerusalem and dissolution of the Jewish polity, both civil and ecclesiastical, Masonry naturally fell into the hands of Christians. From that time to this our tradition is, that they were dedicated to the Sts. John, and no historical facts have been, or can be, adduced to show that tradition in this respect is erroneous.

We have no evidence that there have been any Lodges but *Christian Lodges* since the destruction of Jerusalem. The Jews have not been in a situation to hold Lodges. They have had no country, no home, no nation, no government. They have been flying from one country to another, seeking to escape from the persecutions which everywhere pursued them. That they have maintained their existence as a race, dispersed as they have been over the earth, is a miracle, which proves, if nothing else did, that they are the ancient people of God, and that their condition for the last eighteen hundred years is a fulfilment of divine prophecy.

Freemasonry did for them, what few if any other societies were willing to do. They were virtually outlawed in many countries, and in scarcely a single Christian nation were they admitted to the enjoyment of the full privileges of citizenship. Even in England at this very day, they are debarred from holding a seat in Parliament. In some of our own States, they are not eligible to hold any civil office, and yet no where upon the face of the earth do they enjoy so much of privilege, or are they as well treated as in England and in the United States. Under such circumstances this Institution, true to its principles as a cosmopolite society, opens its doors to them and permits them to enter its pale, if they desire to do so, with the assurance, if they do, that they shall be hailed and treated as Brethren; that there shall be one spot which they may call home, where they may dwell in safety and in peace; where they shall enjoy all its immunities and privileges; eligible to any office, entitled to all the benefits which the Fraternity have covenanted to extend to each other. This was a very great favor, and we have no doubt that our Israelitish Brethren have esteemed it as such.

To the best of our information it was not until about the middle of the last century that the Jews were admitted into Freemasonry, with the exception of their connection with spurious Lodges on the continent,—as Masonry was then understood and practised.

Up to about the year 1754, there was no authorized form of Masonic Prayer in use in the Lodges in England. The Prayer Book was then a text-book of the Lodge. The Master was left to his own discretion in this particular, although the general practice was to select an appropriate form from the Liturgy. About this time the Jews were first admitted into the English Lodges; they very naturally objected then, as they object now, to the use of the forms of Christian worship. These objections, being yielded to by some of the Masters, led to irregularities in the devotional services of the lodge room. But this did not meet the approbation of the old and eminent members of the Order, who were desirous of transmitting to their successors, the forms and lessons of Masonry as they had learned them. In order to set this matter right by authority, Dr. Manningham, then Deputy Grand Master, in connection with Dr. Anderson, drew up the following prayer, to be used at the initiation of candidates, and laid it before the Grand Lodge at London for its sanction, by which it was immediately adopted. It was published in the "Freemasons' Pocket Companion," in 1754. (See Freemasons' Monthly Magazine, for March, 1852, from which the above account is taken.)

"Most Holy and Glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces! and hath promised that where two or three are gathered together in thy Name, thou wilt be in the midst of them; in thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings: to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding; that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking, and to grant that this our Brother may dedicate his life to thy service, and be a true and faithful Brother amongst us. Endue him with Divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of godliness and Christianity. This we humbly beg, in the Name and for the sake of Jesus Christ, our Lord and Saviour. Amen."

This historical incident clearly proves two important facts, that previous to the year 1754, the English Lodges had been accustomed to use prayers taken from a Christian Liturgy, and secondly, that the admission of Jews into the Fraternity caused a discussion of the propriety of such prayers, which resulted in a decision of the Grand Lodge, by which a Christian form of worship was adopted.

It is very evident from what has been said that all the Masonry which the world has known anything about, since the destruction of Jerusalem, up to about one hundred years ago, has been Christian Masonry, that is Freemasonry in the hands of Christians, conducted by them after a manner which has recognized in some form or other, the fact and the authority of the Christian religion. Yet it does not exclude persons who are not Christans. It requires belief in God as an indispensible qualification. Professing that, if there be no objection to the candidate as wanting in other qualifications, he is admitted. In this sense we have received no other kind of Masonry and we can transmit no other. At the building of the Temple the society was mainly in the hands of Jews, now it is mainly in Christian hands, but open for Jews as well as Gentiles. It is confined to no sect and to no nation. We trust that this Grand Lodge will be the last to do any thing to change the ancient Landmarks of the Order; to circumscribe its influence, to restrict its usefulness, to render it national or sectarian, or to commence in any form or for any purpose, the mischievous work of innovation upon its well established principles. For these reasons, and for others which might be named, the Committee recommend that the petitioners have leave to withdraw.

For the Committee,

George M. Randall.

A WASHINGTON RELIC.

The Grand Lodge of Rhode Island celebrated the 24th June last, at East Greenwich. In the course of the delivery of the address, says the Worcester Transcript, the orator produced a Gavel presented by him to the Grand Lodge of Rhode Island, containing some of the wood of the coffin in which for many years reposed the body of Washington. Many of our readers will remember the sacrilegious attempt of a Frenchman, some years since, to rob the tomb of Washington of his remains, intending to carry them to France. Immediately after this attempt, a Mason of Philadelphia, obtained permission of the family of Washington to build a new tomb, which he accordingly did, and the remains of the great Father of his country were taken from the decayed coffins in which they had so long reposed, and deposited in a marble sarcophagus and coffin and placed in the new tomb where they are now to be seen by the visitors to that consecrated spot. The old coffins were retained by the family of Washington as relics, and a piece of one of them was presented to the wife of the Rev. Mr. Stewart, and by him incorporated into a Gavel which he presented to the Grand Lodge of Rhode Island, and an interesting relic it is, containing as it does some of the dust of the body of the great Washington."

THE KNIGHTS TEMPLARS.—NO. XVI.

[Written for this Magazine by R. W. JOHN H. SHEPPARD.]

RICHARD was accompanied by a few Templars, Anselm his chaplain and Baldwin de Betun, a monk; and consulting his personal safety, he changed his course to Marseilles and steered for the Adriatic. His wife and sister, it seems, went in another vessel and arrived in Sicily. Richard reached the island of Corfu and after escaping from corsairs who infested those seas, he entered the port of Zara, in Dalmatia, where neither his assumed name of Hugh the merchant, his long hair and beard, nor his pilgrim weeds could conceal him from suspicion; for he was every where betrayed by his ostentatious and imprudent liberality. He left this port and a storm drove him to the Istria; here he landed, crossed the Friuli mountains, and reached Goritz, a large town in Carinthia. Here he rushed into the tiger's jaw; for Maynard, a relation of Conrad of Montferrat, was governor of this city under the Duke of Austria; Richard sent a page to him to obtain a passport for himself as Hugh the merchant, and his friends, pilgrims from Palestine, and to conciliate the magistrate presented to him a rich and beautiful ruby-ring, who immediately replied, when he saw it, "your masters name is not Hugh the merchant, but king Richard of England, tell him he may go in peace." Thus the news of his flight spread through Germany.

Richard, alarmed at this discovery, purchased horses for himself and his company and fled in the night to Freisach, in Saltsburgh, where he was recognized by a Norman knight, a relative of Conrad, who generously warned him to fly, though a great price was set upon the head of the royal fugitive. Baldwin and his friends were arrested and cast into prison, but Richard, with a lad acquainted with the German language, made his escape and for three days and nights pursued his journey, without a house to Lodge in or any nourishment, and arrived at Erperg, near Vienna. Exhausted by hunger and fatigue he sent his young man to the market to buy provisions, but the rich apparel and plenty of English coin exhibited at such a public place for several days, excited suspicion and the lad was arrested, examined and threatened with the torture; and he at last confessed who his master was. A band of soldiers was then ordered to capture the royal pilgrim, they surrounded his bed when he was asleep and were seizing him, when he drew his sword and refused to surrender to any one but Leopold himself, the duke of Austria; the duke then entered the chamber with a hypocritical smile and a joy he could hardly conceal, received the sword and took the Plantagenet prisoner. Thus he fell into the hands of his deadly, treacherous enemy, in whose soul the remembrance of Acre rankled deep and sore; *hæret lateri lethalis arundo.* Mills in a note, quoting Muratori says, Richard was discovered as follows: "the king entered a house of public entertainment in a town near Vienna, and in order that no suspicion might be excited concerning his rank, he busied himself in turning a spit. He forgot however to conceal a splendid ring which he wore on his finger. A man who had known his person at Acre recognized him and gave the news to the duke." It is much more probable, however, that his lofty figure, commanding look and martial tread betrayed him to a world, in the midst of which his great exploits and his very form and image were so deeply impressed on the imagination of men.

Richard was imprisoned in the fortress of Durrenstein. This castle stood on the rocky brow of a promontory terminating a long chain of hills, beyond which the Danube traverses through a plain to Vienna. At the foot of the cliff stands the small town of Durrenstein, with ruined walls and antique gateways. On that spot the ruins of the Nunnery of St. Claira are very picturesque; in the midst of which now stands an inn. There is also an old parish church in the town, in which there is a tabernacle, elaborately carved and in the archives there is preserved a list of a few citizens, who in 1741, repulsed a large force of French and Bavarian troops by a cunning stratagem; they cut off a number of water pipes, painted them like cannon, placed them upon the walls, and by the aid of a drum and fife beat to quarters, thus leading the enemy to suppose there was a formidable garrison ready to defend the spot.

The castle of Durrenstein is now a mass of ruins, only exhibiting the square donjon-keep, and a line of battlemented walls of heavy masonry, extending down the declivity of the hill to the water's edge. This mount is full of fissures, bristling with sharp granite pinnacles, void of vegetation, with precipitate sides, and with a dark back ground of fir trees to give relief to the picture. It is a grand and desolate spot. The castle was once powerful and imposing before it was reduced and blown up by the Swedes in 1645. Here for many long, lingering months, in 1192, the great Cœur de Lion was confined by an implacable foe. A chamber hewn out of the solid rock is still shown as the monarch's dungeon home; but such is the dilapidation of the fortress and wildness of the ruins, that the identity of the very spot of his prison now admits of doubt. But there is no question that this was the locality of the fortress where the royal captive was confined; for Hadmar of Kuensing, who lived at Tyerstein (Dorrenstein) kept this castle and guarded the prisoner strictly; and he was a chronicler and kept a record of the facts.

How long Richard remained in this fortress is uncertain; but it is an historic fact, that the mean Leopold sold his noble prisoner to Henry VI., emperor of Germany, for 30,000 marks, and he was then removed to the castle of Trifels, in the Tyrol, and there confined in chains. This castle is about five miles from the village of Annweiler—a place containing 2000 inabitants. The structure is now in ruins, only one square tower being in tolerable preservation. A subterranean dungeon is pointed out to travellers in which he was immured. The castle stood on the summit of a singular mountain of Landstone, called the Sonnonberg, 1422 feet from the sea-level; the walls of the donjon were exceedingly thick and forty feet in height; the chapel which belonged to it was stripped and its marble pillars conveyed to Annweiler. This castle was once a favorite residence of the German emperors, afterwards converted into a State-prison, and in the thirty year's war was laid in ruins. Tourists describe the walk to this spot from the town of Annweiler as very delightful—rich scenery expanding to the view along the valley of the Queich, and two magnificent mountains crowned with castles loom up in the distance. Here six centuries and half ago, Richard was chained in the gloomy donjon, watched by guards day and night, while he soothed the agony of his mind by cultivating the society of the Muses, who came to that Domdaniel cave to cheer the disconsolate monarch.

Tradition has informed us—and though some historians discard it as a fiction, others believe there was some foundation for the story—that the royal captive was one day tuning his harp to some of his favorite Palestine airs, and pouring out his soul in a song of the Crusaders, when from the court yard above there was a response in a long remembered and familiar *chanson*. Richard heard and listened and thrilled with rapture. He knew the lyre—he knew the voice; it was Blondell de Nesle, his beloved minstrel so skilled in the gay science, who had often sung to him on the shores of Palestine. When the minstrel on his return to England found that his master had not come back, and heard moreover he was in captivity, he left his home, took passage for the continent, travelled on foot through Germany, visited sundry castles and prisons, and at last in this Parnassian style traced his patron to a dungeon among the Alpine solitudes of the Tyrol. The king's release soon followed. The very verses they alternately sung in that hour of discovery, have been preserved; they are in Norman French, but the air to which they were modulated is lost. That Richard wrote poetry and was himself a troubadour, is certain; for several pieces of his composition have been handed down to us; some of his elegiac sorrows were inscribed even on the walls of his dungeon; but it is hard to believe, that in such a place and in such deep woe, he could ever have charcoaled on the stones, the queer couplet with which some literary wag has honored him,—as though some precious honey distilled from his soul, in a moment of inspiration from Helicon;

" He who prigs what isn't his'n
When he's cotch'd must go to prison."

After a long confinement Richard was arraigned before an ecclesiastical and secular diet at Worms; he was accused of supporting an usurper in Sicily, insulting the duke of Austria at Acre, quarrelling with the king of France, and causing the assassins at Tyre to murder Conrad, marquis of Montferat. Protesting against the jurisdiction of such a court, the intrepid and gallant Plantagenet made a noble and full defence; he spoke with eloquence and great power, astonished his hearers and was unhesitatingly acquitted by the members of the diet. The only serious offence was the alleged murder of Conrad; and from this crime the chief of the assassins—an infamous fraternity formed by the " Old Man of the Mountain"—by a letter to the duke of Austria, completely exculpated him.

Measures were at last tardily, but effectually adopted for the liberation of the royal captive. The emperor demanded a ransom of 130,000 marks which England in those days of scarcity of money found it difficult to raise; the infamous John, his brother, and Philip, king of France,even offered the emperor large sums to continue his captivity; but he was compelled by his indignant nobles to accept the hostages, among whom was Queen Eleanor, and on the 6th day of February 1194 he was released. When Philip heard the news he wrote John, "take care of yourself—the devil is broke loose." Thus after an absence of four years and after passing fourteen months in prison, the royal Crusader was released, reached his country and his throne, and was received with universal joy by his subjects. His reign, however, was short; within five years, in 1199, he was wounded by an arrow while besieging the castle of Chaluz, in France, and died on the 6th of April of that year, without children and at the age of fortytwo.

There is something cheering—and like the culling of a beautiful flower in a tree-less desert—in the contemplation of those minstrel spells, which love and poetry awoke amidst the horrors of woe and scenes of bloodshed and atrocity so revolting to our purer feelings. The era in which Richard lived was distinguished by a peculiar class of men, who accompanied the heroes of Palestine and followed the Cross: they were called TROUBADOURS—wandering minstrels from Provence, in France. Fragments of their poetry may be found in some of the cobweb-covered writings of that age. Blondell de Nesle, Richard's favorite, of whom we have spoken, was one of them and much celebrated. We can only judge of their genius and skill, however, by the cursory touches of historians or the rich colorings of romance. Like the Welch bards, they were *improvvisatori;* and if they ever wrote down a chanson, few of them have reached us; for the art of printing had not yet opened a new continent of literature to the old world. Richard himself was a lover, and somewhat of an adept, in the " Gay Science," and some meagre specimens of his lyrical skill have survived;—but he was no monarch among minstrels. There is a Divine right, but not of royal descent, in the reign of the true poet: Poeta nascitur, non fit.

A singular romance has been preserved—alluded to by Walter Scott in "The Tales of the Crusaders," second volume, where Richard is portrayed at Acre, in a convalescent state after a fever and hungrily longing after a piece of pork. Now, shotes are not often found in the shambles of a Muselman. Yet the head-cook must obey the high behest; and he took a young, fat, oily Saracen, just killed and fresh from the battlefield, and after it was sodden and roasted to a fine crisp, laid it on the royal table: and the king and his company did eat thereof with the relish of European epicures. The poet says—

" Take a Saracen young and fat
In haste let the thief be slain,
Opened and his skin off flayn;
And sodden full hastily
With powder and with spicery
And saffron of good colour.

The king, next day would have the head.

" Quid (said) the cook, that head Ine have
Then said the king so God me save
But (unless) I see the head of that swine
For sooth thou shalt lessen thine."

The cook brought the head—with its swarthy face, black beard, white teeth and grinning horribly with ghastly lips. He ate thereof with avidity, says the horrible tale, while the ambassadors and spectators looked on.

> " Every man then poked other ;
> They said, ' this is the devil's brother,
> That slays our men and thus hem eats.'

But enough of such spicery specimens of the taste of a dark age and of an *ogre* appetite !

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER X.

DR. MANNINGHAM. FROM 1747 TO 1760.

> " She teaches Temperance and Prudence, Justice and Fortitude, which are such things as men can have nothing more profitable in their life "—SOLOMON.

> " Thys booke is not for every rude and unconnynge man to see, but to clerkys and very gentylmen that understands gentylnes and scyence."—CAXTON.

> " Conscia mens recti famæ mendacia ridet."—OVID.

" DURING the Mastership of Dr. Manningham, the great gun of the opponents of Masonry, called Jachin and Boaz, made its appearance ;* and passed through numerous editions. Its success stimulated other speculators to follow in the same track, and spurious rituals flooded the community like an inundation.† The number of competitors in the field served to neutralize each other's claims on public credence. They differed on many material points, and therefore the conclusion to which the public very naturally came was, that if any one of them was true, all the rest must necessarily be false, and as none knew whether any, or which, was the real Simon Pure, it followed that all might be fabrications to impose on the credulous reader absurd ceremonials and fictitious secrets, for the base purpose of putting a few pounds into their own pockets.

" This was the argument used by Dr. Manningham to induce the Brethren to treat these furtive attempts with silent neglect. ' I should like to know,' he said one evening, when the matter was under consideration in the Lodge, ' I should like to know the real object of those who read these compilations. If they were really desirous of becoming acquainted with the secrets of Masonry, our Lodges are at hand ; no man of character and purity of motive is refused ; and by initiation he will become legitimately acquainted with the design and character of the Order. At all events, no one possessed of a rational judgment can safely rely on the information communicated by these unauthorized publications. Those who are merely desirous of enjoying a laugh at the dignified proceedings of a venerable institution, will find their purpose sufficiently answered by a perusal of these pretended revelations ; although we are justified in entering our protest against the exhibition of such a vitiated taste, and leaving them to luxuriate in the mire of their own prurient errors.'

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* " Jachin and Boaz, or an authentic key to the door of Freemasonry, both ancient and modern. Calculated not only for the instruction of every new made Mason, but also for the information of all who intend to become Brethren." London, 1750. Fifth edition, London, Nicol, 1764. Other new editions by the same printer in 1776, 1777, 1779, 1788, 1791, 1794, 1797. New York Berry, Rogers, and Berry, 1793. London, Newbury, 1800. The 21st edition, London, Dewick, 1805 ; and other editions were printed in London in 1811, 1812, 1814, and 1825.

†The following works were published almost simultaneously : " Le Maçon demasque, ou le vrai secret des F. M. mis au jour dans toutes ses parties avec sincerite et sans deguisement " London, 1751 ; Berlin, 1757 ; Frankfort and Leipsig, 1786. " The Thinker upon Freemasonry ;" " The Ghost of Masonry ;" " The Mason's Creed ;" " The Point of a Mason formed out of his own materials ;" and " A Discovery of the Secrets of Masonry," published in the " Scots Magazine," for 1755, and repeated in the " Edinburgh Magazine," for October 1757.

" A charge was delivered about this time at Gravesend,* in which the subject, of Masonic revelations was examined. But Dr. Manningham adopted a more effectual method of neutralizing these absurd attempts to impose on the public and disturb the harmony of the Craft. In his capacity of Deputy Grand Master he visited the Lodges in every part of London and its suburbs, or wherever else his presence was thought necessary, correcting errors, settling disputes, redressing what was amiss in the execution of the laws, repressing irregularities, and offering for the consideration of the Brethren the most prudent advice, alike for their observance, and conducive to their lasting advantage. And the whole of his proceedings were characterized by such a display of candor and affability, as advanced his popularity to the highest pitch, and greatly endeared him to the Fraternity at large.

" These visitations had become absolutely necessary for the purpose of discountenancing some gross improprieties which, at this period, were practised with impunity. Some unworthy Brethren, who had been excluded from their Lodges for transgressing the general laws of Masonry, endeavored to convince the public that they were good and worthy Brothers, by opening surreptitious Lodges, and making Masons, as if they had official authority for such a prostitution of Masonic privileges. These innovations, as might be expected, produced the most disastrous results, and were the commencement of that unhappy schism which divided the Society into two sections for more than half a century.

" At this period we had no authorized form of prayer to be used at initiations, which led to some slight irregularities since the admission of Jewish Brethren. Each Master of a Lodge had been left to his own discretion in this particular although the general practice was, to select an appropriate form from the Liturgy of the Church. Dr. Manningham saw the evil, and determined to apply a remedy. He consulted with Dr. Anderson on the subject, and together they drew up a prayer for that particular ceremony, which was submittted to the Grand Lodge for its sanction ; and that being obtained, Dr. Manningham introduced it in person to the metropolitan Lodges, by whom it was gratefully received. From thence it spread into the provinces, and was generally adopted throughout the kingdom.

" In contravention of the pretended revelations of Masonic secrets, it was asserted by an intelligent Brother that he was able, with a few Masonic implements, that is, two squares and a common gavel, to convey any word or sentence to a skilful and intelligent Freemason, without speaking, writing, or noise ; and that at any given distance, where the parties can see each other and be able to distinguish squares from circles.† And another Brother, to the same effect said, ' If a Christian, Jew, Turk or Bramin, should meet together, and if they are Masons, they will no sooner tread upon the Level, than its magical and secret spring throws up a Perpendicular, and they are instantaneously found upon the Square ; and these men, although ignorant of each other's language, will communicate their thoughts intelligibly, with no other assistance than the three Grand Pillars of hearing, seeing, and feeling.' And they challenged any charlatan who pretended to reveal the secrets of Freemasonry, to show by what process this was effected.

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* " Charge delivered to the Brethren assembled at Gravesend on the 29th of June, being their first meeting after the constitution of their Lodge." London, 1751.

† " Ahiman Rezon." Ed. 1813, p. xii.

"The Craft, as you are well aware," continued my garulous companion, "was now divided into two sections, a schism having taken place in the Order, in consequence of a few suspensions and expulsions for irregularities; and a hostile Grand Lodge was established in London, which charged the Constitutional Grand Lodge with being a self-constituted assembly, defective in numbers, form and capacity; and stigmatized its members with the offensive appellation of *modern Masons.** This caused some little sensation, and brought forth two or three anonymous works in 1752–4.†

"At the Grand Lodge, 29th November, 1754, Dr. Manningham brought the subject forward, and made a formal complaint that certain Brethren had associated themselves together under the denomination of *ancient Masons* and declared themselves independent of the Grand Lodge, refusing obedience to its laws, and repudiating the authority of the Grand Master. He said that some notice ought to be taken of these proceedings, for the purpose of discouraging such irregular meetings, not only because they were contrary to the laws and an insult to the Grand Master, but also as they tended to introduce into the system of Masonry novelties and conceits, inconsistent with its true principles, thus insinuating that there had been other societies of Masons of a different nature to our own ancient and honorable Order.

"The question being put, that this new society was an innovation on the ancient system of Masonry, it was carried in the affirmative with only one dissentient voice. Dr. Manningham then moved, that the consideration of the irregular proceedings of the offending Brethren might be postponed till the next Quarterly Communication, hoping that a thorough sense of their misconduct, and a determination not to persist in it, would in the mean time manifest itself, and reconcile them to the Grand Lodge; which was unanimously agreed to.

"I was fortunate enough to be present at these discussions, and therefore have no hesitation in communicating them to you as unquestionable facts. Now it so happened, that some of the Brethren of Lodge No. 94, meeting at the Ben Jonson's Head, Spitalfields, had been on the Continent, and had brought from thence the rituals of the Ecossais, the Elu, and Ramsay's Royal Arch, which they practised secretly every third Lodge night, under the designation of ancient Masonry. This was soon whispered abroad, and Dr. Manningham, with a few other Brethren, in the course of their visitations, called at the Lodge on one of its peculiar nights, and were refused admittance. This produced a complaint at the the next Grand Lodge; and in addition to a severe vote of censure on the members of the Ben Jonson's Lodge, it was commanded that any Brother of the Order should be eligible for admission into that Lodge as a visitor on any of its regular nights.

"The offending members affected to consider this Order a species of oppression to which they were not inclined to submit, and they drew up and published a Manifesto,‡ in which they accused the Grand Lodge of partiality, innovation, and deviation from ancient Landmarks, and publicly renounced their allegiance to it. Several passages from this Book were read in Grand Lodge, and I remember one paragraph from the Preface particularly; it was as follows: 'Whereas, the genuine spirit of Masonry seems to be so greatly on the decline, that the Craft is in imminent danger from false Brethren: and, whereas, its very fundamentals have of late been attacked, and a revolution from its ancient principles, etc., it has been thought necessary by certain persons who have the welfare of the Craft at heart, to publish the following little pamphlet, by means of which it is hoped the ignorant may be instructed, the lukewarm inspirited, and the irregular reformed.'

"Rather a bold beginning, was it not?

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* "Ahimon Rezon," p. viii.

‡A Masonic Creed, with a curious Letter by Mr. Locke. 1754.

† "Manifesto and Mason's Creed." London, 1755.

"How far this ill-judged pamphlet produced these effects it will not be difficult to pronounce; and in the Lodge I heard but one opinion of it. Certain it is, that the Grand Lodge, on St. John the Baptist's day, 1755; passed unanimously the following resolution: 'Ordered, that the Brethren complained of at the last Quarterly Communication, persisting in their disobedience to the determination of the Grand Lodge, their Lodge, No. 94, held at the Ben Jonson's Head, Pelham Street, Spitalfields, be erased from the Book of Lodges, and that such of the Brethren thereof who shall continue those irregular meetings, be not admitted as visitors in any Lodge whatever.'

"These decisive and vigorous proceedings," said the Square,—"increased the schism, and appeared to render a re-union impracticable. And indeed the refractory Brethren understood it to be so, for they immediately took measures for the permanency of their new branch of the Order, by constituting a Grand Lodge, and issuing warrants for private Lodges, and thus commenced the practice of a species of Masonry unknown in former times. They instituted a novel degree, which they called the Royal Arch, compounded out of a portion of the third degree, and from various continental innovations, which gave them a vast advantage in the minds of curious and unthinking persons, over the pure and ancient system practised by the old Grand Lodge, inasmuch as it held out the prospect of superior information, and a greater insight into the design of ancient Freemasonry. There are some reasons, however, for believing that this schism was beneficial rather than otherwise to the cause of genuine Freemasonry. Indeed, this was the opinion of Dr. Hemming, and he publicly asserted at the reunion of the two Grand Lodges in 1813, that it had done a great deal of good, by introducing a spirit of inquiry which proved favorable to its general interests. And we do not find that its 350 or 400 Lodges had any effect in reducing the members attached to the constitutional Grand Lodge; for they continued to increase by gradual and certain steps, and it maintained its rank in the face of every opposition with becoming dignity. There can be no doubt but the prevalence of schism on the Continent of Europe laid the foundation for this unnatural division of English Masonry into two hostile parties, but as the dispute was conducted with moderation on both sides, it soon subsided, and the two Grand Lodges proceeded in their respective careers in peace, harmony and Brotherly love.

MASONIC HALL, DETROIT, MICH.

Our Brethren at Detroit, have just completed a beautiful Hall, for the use of the different Masonic bodies in that flourishing city, for the following description of which we are indebted to the Daily Tribune, of the 25th June:—

The Monroe Royal Arch Chapter of Masons, of this City, have just completed a new Masonic Hall, which for elegance, taste, and convenience of arrangement, will favorably compare with any in the Western country. It was built under the superintendence of our fellow-citizen, William Barclay, Esq., and does credit to his skill and judgment as a master builder. On the third story is the Lodge Room of the Zion Lodge, No. 1, and Detroit Lodge, No. 2. Its dimensions are 55 feet by 86 1-2, with 15 clear height. On the same floor are several rooms occupied as Anti-Rooms and Committee Rooms, all neatly and comfortably, but not gaudily furnished. In the fourth story is another splendid Hall which is designed for the Royal Arch Chapter, Royal and Select Council, and the Encampment. This room is 65 by 30 1-2, and the display of Regalia belonging to the Chapter and the Encampment, make an imposing appearance. In the centre of the room is a dome 11 feet high and 15 feet in diameter, which adds much to the beauty of its appearance. The whole suit of rooms on this floor are ten, amongst which, beside the Hall, of which we have just spoken, is a

Council Chamber, Committee Rooms, &c., the whole covering a space of 80 feet by 58 1 2. In the two main Halls there are five elegant chandeliers, and sixty-seven gas burners. In the Chapter-Room is to be seen the original Charter, signed by De Witt Clinton, instituting the first Chapter in Detroit, and appointing Gen. Lewis Cass, High Priest. It is dated Feb. 7, 1821. The presiding officers of the Encampment are E Smith Lee, of the Royal Select Council, Jeremiah Moors, of the Royal Arch Chapter, William J. Ives, Zion Lodge, No. 1, George Davis, of the Detroit Lodge, No. 2, Joseph P. Whiting.

These Halls were thrown open to public inspection yesterday, and from 10 o'clock in the morning until 10 at night, they were thronged with ladies and gentlemen, all of whom seemed highly gratified by the beautiful and tasty arrangements of the several rooms, and the courtesy extended to them by the members of the Fraternity. Refreshments were supplied without stint to those who chose to partake, and they showed that though their Order is not open to all, yet that their hearts are, and especially to the ladies. We congratulate them on the flourishing condition of their societies, and wish them all possible success.

GRAND LODGE OF TEXAS.

The printed proceedings of the M. W. Grand Lodge of Texas have been for some weeks on our desk, but have been permitted to remain unnoticed from a press of other matter, having prior claims upon our time, if not upon our pages. The annual communication was held at Austin, in January last, and was well attended. The business was commenced by the reading of a brief but comprehensive address by the Grand Master, M. W. Brother W. B. Ochiltree, Esq. Our Brother says:—

"The fifteenth Annual Communication of the G. Lodge of Texas, assembles under most favorable and flattering auspices. But fifteen years have elapsed since the assemblage of the first communication of this Grand Lodge: there were then in this broad spread land but three Lodges, holding charters from the Grand Lodge of the State of Louisiana. We now number seventyone Lodges working under charters, besides twentytwo to whom dispensations have been granted since the last grand annual communication,—the returns showing two thousand members who have been made in Texas. It affords me most unalloyed pleasure to state that, so far as my information extends, the most undisturbed harmony prevails among the Lodges and the Brethren."

On the important subject of providing the means of education for the indigent orphan children of deceased Masons, the Grand Master holds the following language:—

"When I speak of an educational fund, I mean what I say. I do not recommend that it (the surplus in the treasury) be applied to the erection of costly edifices, but that it be reserved as a fund for the education of the children of the poor and indigent Master Masons throughout our jurisdiction. I am more convinced that there are many orphan children scattered abroad throughout our land who have a claim upon our charities, who, under existing circumstances, will grow up in ignorance, and, as a matter of course, be subject to all the attendant ills, who might be converted into bright, and shining lights; nay, who might be rescued from the eternal punishment declared to be the lot of the wicked, by the proper application of this fund. I would rather, much rather, know that we had reclaimed one living soul from the horrible bondage of ignorance and of crime, than to witness the rearing of an edifice as grand and superb as the temple of Solomon itself. I hope that the Grand Lodge will improve upon the crude idea which I throw out, and provide for the attainment of a good English education of every indigent orphan and child of destitution, entitled to the care and protection of the Craft, within our jurisdiction."

In the following paragraph the Grand Master has been led into an error. We think we are correct in saying, that there is not a Lodge of colored Masons in the United States, working under competent authority, either foreign or domestic. The Lodges referred to are all spurious, so far as we know any thing about them. There are none others in the eastern States. The Grand Lodge of England, we are certain, has issued no charters, during the present century, authorizing the establishment of such Lodges. Before the close of the last century, such a charter was surreptitiously obtained from England, but it was never recognized by any authority in this country, and was soon after stricken from the roll of the parent body. That associations of colored persons, assuming to be Masons, exist in different parts of the country, is true; but they are not Masonic associations. The paragraph follows:—

"It will, doubtless, astonish many of the Brethren to learn that there are now in several of the Eastern and Northwestern States, bodies of negroes who profess to be working as regular Lodges under charters from the Grand Lodge of England and from other sources."

The propriety of the action of the bodies who have so far desecrated our time honored institution, as to issue these charters, is not a subject to be discussed. This, as well as every other Grand Lodge within the slave holding States, should indignantly protest against all procedure of the sort, and demand the immediate annulment of all charters which have been granted."

We give the following extract from the report of R. W. Br. T. B. Sexton, D. D. G. M. for the third District. The views advanced are timely, and entitled to consideration:—

"In concluding this report, I think it may be safely said, that the principle danger to which Masonry is exposed, is our excess of popularity. The reckless multitude are thronging at the gates, which, in earlier times, were open to none but a well-tried, trusty, and *chosen* few, and to them only after the most rigid scrutiny. The profligate, the idle, the hypocrite, the foolish and the corrupt are rushing forward to the porch of our consecrated temple, which, in the days of our forefathers, was pressed by no footsteps but those of the rigid moralist, the profound philosopher, or the holy and ministering priesthood. The world is in a rage for secret societies—the arcane of our Order, which we use only for self-protection and symbolic instruction, is fraught with tremendous importance in the wicker-work creations of human curiosity. While ever the human heart is prone to error, numbers will be dangerous to associations of morality and benevolence. It were better that there should be but *three* Freemasons in the world—and they as wise and worthy as the ancient and venerated patrons of the Order—than that there should be *three times three* millions of such as bring reproach and infamy upon the character of the Craft, who sully the purity of the Lamb skin which every one is required to wear with honor to himself and pleasure to the Fraternity—who vilify the rectitude of our published teachings, and openly mock the sanctity of the altar, at the ministrations of which they participate. Considerations of this sort should impel every faithful Craftsman to watch with vigilance and care the interest of the Order in the admission of candidates, remembering that it is much easier to make than to unmake a Mason, and seeing that none but the good and true, the "diligent, prudent, temperate and discreet" become its members. While this is the case we shall always present an organization of peace, and love, and harmony, that time can never wear out, and prejudice never destroy."

In connection with this subject, the following from the excellent report of the Grand Secretary, R. W. Br. A. S. Ruthven, will not be considered out of place :—

"He cannot allow this opportunity to pass without calling the attention of the Brethren to the unprecedented increase of our members throughout the length and breadth of our land. Only five years ago, where the Indian tribes were in lordly possession of the soil, where they enjoyed the wide extended hunting ground of their forefathers, is now to be found the Masonic Lodge and School House, and connected with them are found the guardian and protector of the widow and the orphan.

This increase, so vast and so unparalleled, cannot from the evidence brought before your worshipful body, at the present communication, be attributed to the desire of strength, the increase of number, an undue influence desired by the members of our Fraternity, or for worldly and selfish motives, but evidently arises from a strong wish to be useful to our fellow-men, a desire of knowledge, and a sincere regard for the welfare of all mankind ; and the most satisfactory and conclusive evidence that such is the state of affairs in our midst, is the promptness which characterizes the various Lodges in submitting their work and returns, the great distance the representatives travel to attend the Grand Lodge, and, above all, the few cases which have to be submitted to the Committee on Grievances.

And in the advancement and prosperity of our Order, it must be a source of great satisfaction to the true and ardent Mason, to find that, though our numbers are increasing, there are those who, fearlessly and unmindful of all personal feeling, come boldly forward and protect our portals from the entrance of the unworthy and profligate."

The following instance of active charity, is from the same report :—

"In May last, I received a communication from the Grand Lodge of Louisiana, brought by the widow of a worthy Master Mason, who, with her orphan children, were thrown almost destitute on our shores. After considerable exertion, and through the influence of our Brethren of Lafayette Lodge, at La Grange, a situation was procured for her, near that place, where, I trust, she will succeed in establishing a flourishing school. The Grand Secretary, in this case, took the responsibility of defraying her expenses, as will be shown by his annual account."

The following complimentary notice of the foregoing is from the report of the Committee on accounts :—

"We cannot permit an instance of charity like the present to pass unnoticed. This is the widow of a worthy Brother Master Mason, who was destitute of the means of subsistence. Our Grand Secretary, prompted by those noble and charitable feelings, which mark his character in all his transactions with men and Masons, extended to her such assistance as her embarrassed condition needed. This small amount expended by our Grand Secretary, has enabled that lady to secure an honorable situation, and she is now enabled to support herself and family. We cheerfully approve of that item in his account, and recommend that it be allowed to him by the Grand Lodge."

The following, so far as it goes, is in agreement with views presented in the leading article of the present number of this Magazine, and we take pleasure in transferring it to our pages. It is from the report of the Committee on domestic correspondence :—

"The first question which presents itself is one upon which there has been a diversity of opinion.

Can a candidate for Masonry, after he has been regularly balloted for by a Lodge, be prevented from taking his degree upon information of his unworthiness being offered to the Lodge, at a subsequent meeting, by a Brother who was not present when the ballot was taken ?

Your Committee are of opinion that it can be done—for although the ballot confers upon the candidate the highest claims he can have upon the Lodge to receive the benefits of Masonry, and although he is declared duly elected to receive his degrees, yet we are at loss to conceive how he can be vouched for when the degree *is* conferred, when the Lodge were satisfied from lawful information, that he was totally unworthy to be received within the body of a just and legally constituted Lodge of Free and Accepted Masons.

Suppose that the Lodge was perfectly convinced that he was not only unworthy to be made a Mason, but that he had been publicly convicted of some horrible and infamous crime, for which there was no paliation, either before or after he had been balloted for ? Could the Brethren stand quietly by and see a murderer, a robber, or perjured knave enter their sacred circle, and be satisfied with the reason that a ballot taken when they were ignorant of his true character, had conferred upon the candidate advantages so signal that it was out of their power to withhold from him the privileges and benefits of Masonry ?

Your Committee cannot regard the ballot in any higher light than that it is the gravest and most satisfactory evidence and expression of the will of the Lodge. Should sufficient cause appear, that will can be changed before the candidate is invested with the privileges of Masonry, as surely as that the Lodge has the power to expel him from those privileges after he has received them. Your Committee are of opinion that a vote of the Lodge would be sufficient to prevent the candidate from receiving the degrees, if the Brethren should believe that conferring it would be prejudicial or fatal to the welfare of our beloved institution."

GRAND LODGE OF CALIFORNIA.

The Grand Lodge of California held its annual communication at San Francisco, in May last—the M. W. John A. Tutt, Esq., G. M. presiding. Ten Lodges were represented at the opening of the session.

The Grand Master, who had been absent from the State during most of the year, opened the session with a brief but comprehensive address, in which, after congratulating the Brethren "on the general health and prosperity with which they had been blessed" during the past year, he called the attention of the Grand Lodge to several subjects which he deemed proper for its legislation. The address was referred to a Committee.

The address of the Deputy Grand Master, R. W. B. D. Hyam, who had officiated as Grand Master during most of the year,—is an interesting paper, from which, we regret not being able to spare room but for a few short extracts :—

With one accord and voice, we must feel thankful, that with few exceptions, death has been unknown among our ranks, and I believe all of the members that constituted the Grand Lodge last May, are at this time alive.

* *

Rejoicing as we all must, at the extension of our Order on the shores of the Pacific, even to its mountain fastnesses, wherein a few months back, only the steps of the Red Man, and echo of the roar of the forest monsters were known ; establishing itself through our influence in the Islands of the Seas thereof, wherein darkness and ignorance but a few years back overspread the land—what, may we ask ourselves, will be the effect, ere another quarter of a century revolves over the destinies of our Order.

The answer, I believe, is simple, and so sure as Freemasonry establishes its foot-hold, in company with civilization throughout these seas, and which of a certainty it will, the condition of our fellow-men must become inevitably ameliorated.

A few months back, in this State, now so prosperous, and swiftly marching on to greatness, but then in ignorance and darkness, it were little less than treason, for a man to be bold enough, to have openly declared himself a "Freemason." How different at this moment! * * * *

Since we last met, many new Lodges have been ushered into existence, and it is with pride that I am in a position to inform you that I have witnessed much noble emulation and proper spirit spring up among the "rulers therein," and the Craft intrusted to their care. * * *

I would at this time, direct your especial attention to the subject of Education, and of establishing an institution for the dispensing thereof among the children of our Fraternity, who are not of themselves able to endow them, with a "Jewel far above riches."

The expediency of so noble an undertaking, must be evident to all of us, and I do trust that means will be devised forthwith, for the founding an institution where "learning can be disseminated." * * *

I would therefore, most fraternally suggest that a Committee be raised at this session, (it having been impossible for a report to be made at the last,) who shall prepare the ways and means for establishing a permanent fund for the promotion of education among the children of "Free and Accepted Masons," and that without any delay, we organize the Grand Lodge into a corporate body, in conformity to the laws of the State, so as to enable us to receive donations, and purchase any land necessary for our purpose—having delayed this important step, the Fraternity has lost forever, the benevolent donation tendered them by our worthy Brother Winn, of ten acres of land. Let us guard against the future by prompt action.

I deem it my imperative duty to direct your especial attention to the accumulation of "young Masons" in this State, made on the Atlantic side, but more especially in the western portion, where they have been made with rail road dispatch, for the California market. I beg to quote from a Masonic letter on the matter:—

"Masonry is flourishing here—*furiously*, but I tremble for the result.

"It is one thing to grow in strength and beauty, like the towering oak, to live for ages, and when time shall be no more to die a glorious death; and quite another thing to spring up like a garden weed, growing rank and luxuriantly for a brief space, then wither and die, without having accomplished a single desirable thing.

"Masonry here is too much like a garden weed; petitions come pouring in, and 'cases of emergency' are as frequent as mushrooms after a moist night in April, and under one pretext and another, men are made Masons who will never add any thing to the credit of Masonry. At present the California fever is raging, and some twenty are '*up*' for California in February, and all '*cases of emergency*.'

"Was it ever contemplated to make Masons by the wholesale in that way, admitting them to be worthy?

"Is it not abusing a license that has received a wide and wider latitude as Masonry has begun to prosper, (or rather prospering?) I think so." * *

"Then again, there are evils arising from crowding matters. It causes undue excitement in the Lodge room, and interferes with the good old plan of balloting; for I know of departures having been made that ought not to have been, from old established rules." * * * *

It is a matter of notorious and stubborn fact, that for the last three years thousands of "new made Masons," from the older States, have found their way to this new State, both by the plains and the Isthmus, and with very few exceptions, have not been in a position to, "after due trial," gain admittance in our Lodges; and when inquired of why such should exist, have declared "that they were made within two nights of leaving home." * * *

In conclusion, allow me to offer my earnest assurances that at this, and all times, will I be found ready and willing to act in the front ranks of the Order, for the advancement thereof, and rely, that whatever shall be your decisions, now and hereafter, will be for the ultimate benefit and advancement of Freemasonry, and by squaring our actions by the square of virtue, we may, when our pilgrimage is finished in this nether world, be found among those who will be called by our Heavenly Maker, to be used as fitting stones for his spiritual building, eternal in the Heavens.

The report of the Committee on foreign correspondence by R. W. Bros. Stowell and Hyam, is an interesting and ably written paper. From this paper, also, our extracts must necessarily be short. On the subject of the too rapid advancement of candidates, the Committee hold the following sound and conservative views:—

ADVANCEMENT OF CANDIDATES.

We think the old and well established rule "that a petition must lay over one month," should be rigidly adhered to by *all* our Lodges, and the candidate never advanced, except he be qualified in the degree preceding—and in furtherance of this view, we would suggest that your Worshipful Body adopt rules of sufficient stringency to enforce it.

We trust our Lodges have too much respect for their own success, and that of our venerable Order, to send forth a Brother unable to pass examination and gain admission any where.

Such, however, we regret to say, is not the case or course pursued in our sister States. From various sources, we are constrained to believe that numerous Lodges under the jurisdiction of our sister Grand Lodges on the Atlantic and east of the Sierre Nevada, have been making Masons not precisely in conformity with "*old established usages*," but rather with "*telegraphic despatch*," more especially for the California market.

To this, we at first gave little credence—we could not believe that such violence would be offered to the institution, or to the well known and prescribed duties Masons owe to each other, evincing thereby such utter want of self-respect and veneration for the well known and defined principles of our ancient and venerable Order—but too many *living witnesses* testify and corroborate these facts.

Innumerable applicants at the "outer door" of the Lodges have been unable to procure admission to our temple—evidencing ignorance in what they should at least have been more perfect in, and universally the excuse has been—"*I was made just as I was ready to start from home for California, and have never been in a Lodge since*."

This calls from us feelings of animadversion, which we hope will prevent a recurrence. For many of those, perchance, who were *thus made*, were sincere and proper applicants—to such, a gross wrong has been done. They paid their fees, and received the degrees without sufficient (or probably any) instructions, to make themselves known as Masons, and consequently are debarred the benefits and privileges to which they are, or should be, justly entitled.

But we fear that class are less numerous, than those who applied through mercenary motives, thinking that Masonry might prove a "*personal benefit*" to them on arriving at California; and would not, or could not have received the degrees, had they not have been leaving their homes for this Far West.

For such we have little or no pity, and we feel satisfied they will have to return to the place whence they came, to reap any benefit from Masonry.

The material and work are bad, and not such as we are authorized to receive. Hence we say to the Craft here, guard well the "outer door."

And we would most fraternally remonstrate with those who have committed this palpable wrong, (and perchance unwittingly,) to pause, and reflect thereon, if but for a moment, and we feel satisfied they cannot but perceive the lasting injury inflicted upon the fraternity, and reaping only a temporary benefit to their individual Lodges.

Therefore we say in all kindness,—put aside those tools of iron, and apply the plumb, square and level, to all your work, and such as will not stand the test of the *Overseers' Square*, cast it forth into the rubbish of the temple.

We want it not! Neither will we have it.

The remainder of the business was chiefly of a local character. It however indicates that our Brethren in California are progressing cautiously and prosperously. They occupy an important and responsible position in the Masonic family of the world, and their Brethren every where cannot but regard their proceedings with deep interest.

THE ACCOMPLISHED MASTER.

We know him by his apron white,
An architect to be,
We know him by his trowel bright,
Well skilled in Masonry ;
We know him by his jewel's blaze,
His thought, his word, his care,
We know him, as the Lodge we raise,
And all for work prepare.

MASONIC CORRESPONDENCE.

Cayuga, Miss., Jan. 1, 1852.

Comp. C. W. Moore—*Dear Sir and Brother* :—I am requested by some of the Brethren here, to ask your opinion on the following questions in Masonic jurisprudence, in regard to which we cannot all agree :—

I. Is a Master Mason expelled by a Blue Lodge from all the rights and benefits of Freemasonry, necessarily expelled from a Chapter or Council, of which he may have been a member, without a trial by either of the latter bodies ? To my mind this is as clear as the noon day sun ; for all Masons who have received those degrees, *know* that it requires *good standing* in a Blue Lodge, to obtain admission to a Chapter and Council. But some of my Companions, who are older in Masonry than I am, contend, that, as a Mason becomes a member by the vote of the Council, he should be tried and expelled by the same ; that the Blue Lodge is a separate and distinct body, and cannot impair his standing in the Council.

That you may fully understand this case, I will state, that some time last year, a Lodge in an adjoining county, tried and expelled a Mason for *very gross immoral* and *unmasonic* conduct,—he appealed to the Grand Lodge, the Grand Lodge sustained the expulsion, and he was reported as an expelled Mason, and has left the State. Now, what would be right and proper for our Council to do to get rid of him ?*

II. Has a Lodge the right to open a Masters' Lodge in their Hall, *at a stated meeting*,—transact the regular business,—call off for a week,—meet in another county,—call on and attend to the funeral ceremonies of a Brother, and *close* the Lodge at that place ?†

Your answer to the above questions, through your very valuable Magazine, will be thankfully received by the Fraternity at this place.

With respect I remain yours fraternally, W. R. Lackey.

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*Strike his name from the list of members as an expelled Mason ; for the reason that Masons in "good standing," cannot continue to hold Masonic intercourse with him, or recognize him in any of their Masonic relations. This is plain enough, if the members of Councils meet together as Masons.

†A Lodge can do regular business only in the place where it is located by its Charter. Whether it would be at liberty to go into an adjoining county to perform the funeral service, would depend upon a variety of circumstances,—such as whether the deceased was a member of the Lodge,—whether there is not a Lodge nearer his residence, &c. If however, this be allowable, then it would be proper to open the Lodge, perform the ceremony, and close it, in the place where it is assembled. It would not, however, be proper to transact any other business ; nor would the opening or closing have any effect on the previous condition or business of the Lodge. We confess not to understand the "calling off" of a Lodge "for a week." We should think ourselves culpably remiss in duty, if, as Master, we were to "open" our Lodge and allow the Brethren to separate before we had "closed" it, according to the established forms and usages of the Order.

Obituary.

EX-GOVERNOR KING.*

Last Saturday was a day long to be remembered by the citizens of Bath. Early in the morning an observing person could have easily perceived that some event of no ordinary importance had occurred. Quiet demeanor, suppressed voices, and sorrowful countenances, were noticeable throughout our usually active city.

Soon were to be seen the habiliments of mourning. Our country's flag, the cheering "stars and stripes," was clad with the sorrowful ensign in which bespeaks public affliction.

It was fit that there should be general sorrow, and public demonstration of grief. It was fit that our national banner should wear the garb of mourning, when there was numbered with the dead one of those hardy heroes who have ever been so prompt and so proud to rally in support of its honor ! Our citizens did honor to themselves no less than to the remains of the illustrious dead, by this public universal sorrow at the final departure of one of our most distinguished citizens.

The public streets of the city were deeply dressed with mourning from early in the morning till night.

The funeral services at the late residence of the deceased, were conducted by Rev. Mr. Fiske.

After the funeral services were concluded, the Masonic Fraternity assumed the charge of the remains, and a procession was formed, under the direction of R. R. Smith, Chief Marshal.

The procession proceeded through Vine, Washington, and North streets to the beautiful square in Maple Grove Cemetery, which some years ago was reserved for the mournful purpose to which it has just been devoted.

Nothing can exceed the solemn grandeur of the Masonic ceremony at the grave of one of their Brethren. Grief—deep, earnest, heartfelt, but not grief without hope, strong and abiding, in the glorious immortality of their deceased Brother, was on that occasion manifested. This peculiarly solemn and interesting part of the exercises was performed by ex-Gov. Robert P. Dunlap, of Brunswick, who is General Grand High Priest, of the General Grand Chapter of the United States—assisted by Rev. Uriah Balkam, Grand Chaplain.

The dignified, and at the same time affectionate solemnity with which Ex-Governor Dunlap performed his part of the services, was highly creditable to himself, befitting the occasion, and worthy of the illustrious and beloved deceased.

In the performance of these sad rites, all conceived and acted their parts in a manner highly appropriate.

The solemn, dirge-like music of the band, seemed to invoke the spirit of mourning ; the tolling of bells, and the solemn sound of minute guns broke upon the stillness of the air. The City Grays, ever prompt where their presence can diffuse cheerfulness, or their services be beneficial—by their sad, although soldier like appearance, gave evidence that they *felt* that they had escorted to the grave the remains of an elder soldier and a Brother. Our citizens all appeared to feel that it was a time to mourn over the grave of the departed, a day when it was manliness to weep and be afflicted.

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*From the Bath (Me.) Tribune, June 22.

MASONIC CHIT CHAT.

☞Our correspondent at Rome, Geo., under date June 24, writes as follows:—"We had a Grand display to day. A very able address was delivered by Brother the Rev. J. Knowles. The procession was very large and in fine regalia,—a good band of music was in attendance; and, what was better than all, the ladies presented the Brethren with a fine dinner! Every thing went off well."

☞Hon. Henry Clay, whose death has thrown the whole country into mourning, and whose life and services will form one of the brightest and proudest chapters in our national history was a member of the Masonic Fraternity, and once active in its operations and government. About 30 years ago, he advocated the establishment of a Gen. Grand Lodge; but for the last quarter of a century his time and talents have been wholly given to his public duties. His death has been noticed by public demonstrations by the Fraternity in different parts of the country.

A new Political Work.—We have been politely favored with the first number, (comprising 64 large and handsome octavo pages,) of a new and valuable work entitled "The history of Democracy in the United States." Judging from the specimen number before us, it might, with nearly equal propriety, be called the "political history of the United States." The author tells us, it "will embrace all the great topics, which our people and government have discussed and decided, during a period of more than two hundred years." It is beautifully and ably written, and is a work which every scholar, and every public man who feels an interest in public affairs, though he may not in all respects agree with the author, will be anxious to secure for his library. We presume it may be had of all the principal booksellers in the country. It is for sale in this city, by H. Wentworth, 68 Washington street.

☞The corner-stone of the new State Capitol was laid at Austin, Texas, by Austin Lodge, No. 12, on the 24th June, in the presence of a large number of Brethren.

Particular Notice. All letters and communications intended for the editor of this Magazine, in order to insure safety, must be addressed:—"Charles W. Moore, *Editor Freemasons' Magazine*, 21 *School street, Boston, Mass.*" Our correspondents will oblige by attending to this request, as our letters and other papers frequently fall into wrong hands, from the want of the proper direction.

The Trestle-Board.—*Cheap Edition.*—We have made arrangements by which we can send a copy of the Trestle-Board, neatly bound in flexible cambric covers, *postage paid*, to any part of the country, on the receipt of *one dollar*. The printing of this edition is precisely the same as the more expensive edition,—the only difference being in the *binding*, and this is equally strong, though not so costly. It is adapted to be sent by mail, and thus to accommodate Brethren who cannot conveniently obtain the work in any other way. *Gold dollars* can be safely sent in a letter, if fastened to the paper by a common wafer.

☞The Masonic Hall, at Sonora, California, was destroyed by fire in June last, when the entire city was burnt, at a reported loss of 1,200,000 dollars!

☞The corner-stone of a new Institute Hall, was laid at Natchez, on the 26th June, by the Grand Lodge of Mississippi, the R. W. P. G. M. Gen. Quitman officiating, in the absence of the G. Master. The address delivered by Gen. Q. on the occasion is highly spoken of.

☞The organization of a Grand Lodge in Oregon, the last year, is not the least among the wonderful manifestations of progress in this country, which daily break upon us, with startling effect.

☞The student in Masonic history will be interested by the brief and comprehensive account of the origin of what is usually called the Grand Lodge of "Ancient Masons," established in London in the last century, as given in the number of the "Revelations of a Square," in a preceding page. Our R. A. Companions may also find a note of interest to them, in the same connection.

Wanted.—Any Brother having the *first* No of the *present* vol. of this Magazine on hand, and for which he has no further use, will oblige by forwarding it to this office.

☞Our correspondent who makes the inquiry, is informed that the G. Chapter of the United States, meets at Lexington, Ky., in September of next year. The G. Grand Encampment meets at the same time and place.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. XI.] BOSTON, SEPTEMBER 1, 1852. [No. 11.

MASONIC MONUMENT TO WASHINGTON.

Our readers will be gratified to learn that the members of "Fredericksburg Lodge, No. 4," have resolved on, and are taking active measures for the erection of a Masonic Monument to the memory of their illustrious and world-honored Brother Gen. Washington. It is a noble undertaking and originates in the right place. Fredericksburg was the early home of Washington. He there spent many of his youthful days. There the remains of his honored mother repose. There he first saw the Light and pronounced the vows of Masonry. And there, still exists and flourishes the Lodge to which the high honor of having initiated him belongs. One hundred years have rolled away since that occurrence,—still, the Record of it is there,—the Bible is there,—and around them and the place still cluster, and will *forever* cluster, the fond recollections of an event which has shed imperishable honor on the whole Masonic Fraternity of the world. What more fitting place for the erection of a purely Masonic Monument, that shall tell to all coming-time the love and veneration in which his Brethren of the present generation hold his memory and his virtues!

We have said the undertaking is a noble one. It is worthy of the united aid of the Fraternity of the country; *and this will be asked for it.* The work, if done at all, should be equal to the greatness of the purpose of it—not less honorable to the liberality of the Order, than to the illustrious dead, whose Masonic relations it is designed to commemorate. And we are happy to be able to state that such are the views of its projectors. It is contemplated to erect a Monumental Temple, or Mausoleum, of sufficient size to receive a full length marble statue of our Brother, clad in appropriate Masonic regalia. It is also proposed that the work shall be executed by Powers, or some other eminent native artist.

The expense of the undertaking cannot be borne by any single Lodge. Nor would this be desirable, if it were practicable. The fame of Washington as a patriot belongs to the whole country. His character as a Mason belongs to the whole Fraternity of the country. The enterprise therefore is properly brought forward as a national one, to which every Lodge and individual Brother will be afforded an opportunity and invited to contribute according to his ability and inclination.

We understand that an appeal will be made to the different Grand Lodges, and through them to their subordinates, in behalf of the undertaking, and we cannot doubt that it will be cheerfully and liberally responded to. The appeal could not be made at a more favorable or auspicious season. The Brethren in many sections of the country will assemble on the 4th of November next, to commemorate the centennial anniversary of the initiation of Washington. No more fit occasion could be desired or chosen to take up a collection in aid of the proposed measure; and we respectfully suggest, in behalf of our Fredericksburg Brethren, to the various committees of arrangements and the orators who may be selected to speak on that day, that they give to the subject the attention which its peculiar interest and importance claim for it. Much may be accomplished in this way at very little labor or trouble. Any sums so collected may be forwarded to Brother ROBERT J. MORRISON, W. Master of Fredericksburg Lodge, at Fredericksburg, Va., who will also be happy to take charge of any individual donations which may be transmitted to his care, in furtherance of the object.*

There is not, we believe, a purely Masonic Monument of note in the U. States, except that which stands within the Bunker Hill Monument,—placed there through the munificence and patriotism of King Solomon's Lodge, in Charlestown, in commemoration of the death of the illustrious Brother Gen. JOSEPH WARREN, who fell in the battle of Bunker-Hill. It is an exact fac simile of the original monument erected on the hill by the same Lodge immediately after the battle, but which was removed when the erection of the larger obelisk was proposed as a national measure. It is a beautifully executed work, and is perhaps one of the most attractive points of interest which the place affords; but especially is it so to the members of the Masonic Brotherhood. The placing of it there was honorable to the Lodge, as an individual act of patriotism and liberality. Equally so to the whole Fraternity would be the erection of a purely Masonic Monument, that should bear and transmit to posterity the cherished name of WASHINGTON as a FREEMASON.

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*Br. Morrison was in this city a few days since, with the intention of making a personal appeal to the Lodges here, but all of them having adjourned over during the warm months, he had not an opportunity to do so. He had with him the original record book of his Lodge, in which the name of Gen. Washington is recorded as among the initiates. He also had with him the old BIBLE, which was used on the occasion of Washington's initiation. Both have been described in previous numbers of this Magazine.

We cannot therefore for a moment doubt that the proposed measure will commend itself to the favor and patronage of our Lodges and Brethren generally throughout the country, and that each and every Mason will feel a personal pride and pleasure in contributing to its accomplishment according to his ability.

THE GRAND LODGE OF ENGLAND AND ITS CHARITIES.

THE Grand Lodge of England held its annual "Grand Festival," on the 28th April last. The Rt. Hon. the EARL OF ZETLAND, M. W. Grand Master, presided, and was honored by a numerous attendance of present and past Grand Officers, and other distinguished Brethren; among whom were representatives from several foreign Grand Lodges. About three hundred Brethren sat down to the banquet, which is represented to have been in all respects worthy of the occasion. In reply to a complimentary toast, Lord DUDLEY STUART, who had just been appointed S. G. Warden, concluded a very excellent off-hand speech as follows:—

> "The Brethren would allow him to say, as an old Mason, that although for the first time he had the honor to be called to fill the position of a Grand Officer, he was proud to think he was not a Mason of yesterday; but that for many years he had belonged to the Craft—it was now no less than seventeen years since he was first initiated in an Edinburgh Lodge; but the first time he entered a Lodge in England, was in the Polish Lodge, *of which he had now the honor to be Master.* For the kind support given to the Lodge by the M. W. G. M., he was proud and happy to embrace the opportunity of now making him his acknowledgments, and proud was he to think that the Lodge had been established here, and that it had been added to the numerous Lodges existing in this metropolis. He was fully persuaded that the objects they had in view were great, noble, and good. He was satisfied that the existence of Masonry was productive of advantage to mankind at large,—it promoted kindness,—it promoted good-fellowship.—it promoted benevolence,—it promoted morality,—it promoted feelings of friendship among all the world. It was a noble institution—and the universality of its character should be the cause of recommending it to every well-regulated mind. He felt an ardent desire to do every thing in his power to promote Masonry, and he was determined to discharge to the best of his ability the duties which devolved upon him.

A quarterly communication of the Grand Lodge was held on the 2d June, but nothing of particular interest transpired, except that his Grace the DUKE OF ATHOLL, M. W. Grand Master of Scotland, was received as a visitor with the usual marks of respect, for which he returned thanks, and expressed a desire to cultivate that fraternal feeling which had so long subsisted between the two Grand Lodges of England and Scotland.

The Annual General Meeting of the "*Royal Masonic Benevolent Institution for aged Freemasons and their Widows*," was held at Freemasons' Hall, London, on the 21st of May. The report of the Board of Managers represents the institution to be in a highly prosperous condition. It "continues to receivethe generous support of the Fraternity." The Committee of managers the past year have not only been enabled to increase the number of annuities, but to augment the amount of the funded property by the purchase of 500*l.*, 3 per cent. reduced annuities. The number of annuitants, says the report, "after the election, on the 16th May, 1851, was fiftyone, of those six have since died, and it is now proposed to elect ten from amongst the thirty candidates named in the balloting list, a copy of which has been sent to every Lodge, Chapter, and individual subscriber, making the number of male annuities fiftyfive, and being an increase of four over the last year. Of the fiftyone on the establishment after the election in May, 1851, thirtynine were members of country Lodges, receiving amongst them 782*l.* per annum, and twelve were from London Lodges, receiving amongst them 244*l.* per annum. At the annual meeting in May, 1851, five widows were elected, all of whom are living, and seven are now to be added, being all the applicants who are eligible under the laws and regulations." The sum of 200*l.* has been added during the year, to the capitol of the Widows' Fund.

In reference to the Asylum, the committee say, that "after the election in May, 1851, there were seven male annuities, and two widows who availed themselves of the opportunity to occupy apartments in the Asylum: one of the former has since died, and another quitted at his own request, he being a cripple and greatly debilitated, his friends therefore desired to have him with them, that they might more readily render him the personal assistance which he required."

It appears from the financial statement of the committee, that the receipts for the past year, including a balance of 508*l.* in the treasury, amount, for *male* annuitants, to 2177*l.*, and for *widows*, annuitants, including a balance of 200*l.*, to 415*l.* plus. The disbursements during the year, have been, to annuitants, 1000*l.* The invested funds of the institution amount to 8746*l.*, including the sustentation and building fund. This is surely a noble charity, and an honor to the Masonic Fraternity of the world.

But the "*Royal Freemasons' Girls' School*" is not less so. The anniversary dinner took place on the 19th May, at London. About four hundred Brethren were present; and a large number of elegantly dressed ladies occupied the gallery. The music was under the direction of Br. Genge, assisted by Miss Birch, Miss E. Birch, Miss M. Williams, and other professional ladies and gentlemen. After the removal of the cloth, the usual toasts were given and speeches made. The Earl of Zetland, as G. Master, gave "The Queen and the Craft," which was rapturously received. But the most interesting incident of the evening, was the entrance of the children attached to the school. They were conducted round the room by the members of the House Committee, the Stewards, the Matron, and the Governesses. It is impossible to conceive, says the Review, any thing more beautiful or touching than this scene;—a large number of orphans, who, but for this excellent charity, must have been thrown upon the wide world without protection, and without the means of support, returning their thanks with grateful looks and expressions of acknowledgments to their numerous benefactors. The Brethren must have indeed felt gratified at seeing their efforts crowned with such success. The appearance of the children, full of health and apparently happy, gave a sufficient proof of the excellent care and attention bestowed upon them. To look at them any one would almost have been induced to believe that their personal appearance had been their qualification for admission; but no doubt this arose from good management and proper discipline. Having taken their stand upon the dais, the children sang the following hymn, composed by Br. Hobbs, P. G. Oganist:—

When first with infant steps we strove
The world's wide waste to tread,
A mother's love, a mother's care,
Around our path were spread;
A father guided with his hand
Our way from place to place,
And both in prayer to God above,
Implored for us his grace.
This care we lost—misfortune's blight,
Lower'd darkly o'er their way,
They sunk beneath its with'ring force,
To grief and woe a prey;
But you, Masonic parents dear,
One sorrow could remove,
For here a father's care we find,
And there a mother's love.
Bless'd guardians of our youthful days,
To whom the task is given
To fill a tender parent's place,
And point the way to Heaven;
To you we look with grateful hearts,
For you our prayers ascend
To God, great Architect of all,
Of child—and children's friend.

CHORUS.

Oh God! most high—oh God! most good,
Hear Thou the prayer of gratitude;
Our Patrons bless—bless Thou each friend;
Oh may Thy love on all descend;
Hear Thou the prayer of gratitude,
Hallelujah! Amen.

The address of the Grand Master, at the conclusion of the foregoing hymn, was well adapted to the occasion. We extract as follows:—

> He thought the scene before them was sufficient to arouse in their hearts every noble sentiment, every good feeling, and every charitable disposition. He could but call to their recollection that upon this occasion there was no ordinary demand upon their benevolence and charitable feelings. They were aware that their new school was nearly finished, and before this time next year it would be actually inhabited by the children. (Cheers.) A building of this sort, which he believed was in every respect such as could be desired, both as to its situation and good taste, proved that their Grand Superintendent of Works, Br. Hardwick, had exerted his abilities to carry out with effect the charge which had been committed to him, and called for their approbation. He believed the situation to be most healthy,—a dry, gravelly soil, far enough from the metropolis to insure good country air, and near enough to command easy access to the friends of the children, and to those who attended to the welfare of the Institution. But all this could not have been accomplished without great expense; he was sure, however, that the liberality of the Masonic body would amply supply any deficiency which might exist in the funds.

After this address, a very interesting child was brought forward, and taken by the hand by Br. Beadon, P. G. J. W., who placing her before the Grand Master, said—

> "It became his pleasing duty, on behalf of the House Committee, to present to his Lordship Kate Gamauf, who was about to leave the Institution. He could assure the Brethren, that in the presence of these young children, he should be the last person to use the language of flattery; but he must say, that during the time she had been in the Institution, it had been his great pleasure to witness the progress she had made and the example she had set to the other children; and not only for her general good conduct had the other children selected her, as worthy of distinction, but the selection had met with the general approbation of the House Committee; it was not a question of good conduct only, but she had made great progress in her education, and having himself, with the Grand Chaplain, had the pleasure of examining her, he could say she had done the greatest credit to the Institution, and by the manner in which she had answered the questions put to her, she had shown great proficiency in all the subjects which had been submitted to her. (Cheers.) It was with very great pleasure, therefore, that he presented her to his Lordship, and he trusted that for many years she would experience the good effects of the Institution, and that her example might have its due influence upon the other children, and that when she went into the world, she would meet with the same success that she had found in the school. (Loud cheers.)
>
> The Grand Master then put a medal round Kate Gamauf's neck, and said, in presenting her with that token of their approbation of her good conduct, he trusted she would take great care of it, and that in after life she would recollect that her conduct had been approved of by those who had had the care of her in her youth, and that she would look upon that medal as the result of such approbation; it was that of which she might ever be proud, and he trusted she would never forfeit the good opinion which had been formed of her, and then she might be assured she would ever meet with the kind advice and assistance of the Masonic body. (Cheers.)

This address, which was delivered with great feeling, being concluded, the girl curtseyed to the G. Master and to those around her, and the girls sung the hymn of "Good night," with great effect, and then again proceeded round the hall, their little aprons being filled with the desert which was on the table. The subscriptions, as read by the Secretary, amounted to 1.400*l.*—about $7000!

Who, in view of facts like the foregoing, which speak trumpet tongued to the sensibilities of the Philanthropist and the Christian, will doubt that the Masonic Institution, with all its antiquated peculiarities, is eminently worthy of the encouragement and support of the good and just and humane! Spread as it is over every region of the civilized world, and every where engaged in the duties of practical benevolence, its charities are immense. And yet these are by no means its highest recommendation. There is an active principle and quiet influence in it, which "cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold."

GRAND LODGE OF OREGON.

The following notice of the organization of the Grand Lodge of Oregon, is from the report on foreign correspondence, made to the Grand Lodge of California, in May last:—

> Your Committee cannot but express regret that the Lodges in Oregon deemed it *necessary*, from any circumstances then existing, to organize a Grand Lodge at so early a date, as they fear the benefit to be derived will not compensate them for the burdens they must necessarily bear, in supporting it, with so few Lodges; yet we would not sit in judgment on the acts of our Brethren, for we believe they have done that which they were persuaded was for the good of the Order, and for the sake of harmony and good will toward each other.
>
> Regretting as we do to part with No. 11 and No. 15 from our little fold, we nevertheless most fraternally and cordially extend to the Grand Lodge of Oregon, our youngest sister, the right-hand of fellowship, and in so doing wish them every prosperity.
>
> We cannot, however, close our remarks upon this Grand Lodge, without mentioning that we have been *informed* that the construction of the convention upon the *definition* of "*Past* Master," includes all those who have presided as Masters, and those who only have received *the degree*, and admit all such as members of the Grand Lodge.
>
> We are sorry our Brethren have adopted this construction, and trust they may soon be induced to retrace their steps; for we hold and believe it to be bad Masonic doctrine, and dangerous to the peace and welfare of any Grand Lodge.*

ST. JOHN'S DAY IN CALIFORNIA.

Our Brethren at Sacramento city, celebrated the anniversary of St. John the Baptist, on the 24th June last, in an appropriate and agreeable manner, under the immediate auspices of Tehama Lodge, No. 3. The procession, consisting of about two hundred Brethren, was formed under the direction of W. Br. Addison Martin, and after marching through the principal streets of the city, entered the Presbyterian Church, "the body of which," says the Sacramento Union, "had been reserved for them. In the side pews we observed a large and brilliant representation of the feminine beauty of our city, which bespoke any thing else but a repugnance to secret societies upon the part of California ladies.

"After the procession was seated, the band played an agreeable air, the choir sang a Masonic hymn, when the audience were called to their feet during an opening prayer by the Rev. Mr. Gober. After another hymn from the choir, the Rev. Mr. Wheeler was introduced by Mr. Martin as the orator of the day. The address of this distinguished speaker upon the occasion, was one of entrancing interest and sublimity. No person could have listened to it without delight and approbation. It was chaste, beautiful and pure; but as it is to be published by the Order, we deem it unnecessary to attempt an abstract of its claims.

"After the address was concluded, the band played another piece, the choir sang again, and the audience was dismissed by the Rev. Mr. Wheeler.

"The procession re-formed and marched down J. to Front, and thence to the Hall. Nothing could have been more gratifying to the friends of this benevolent and useful Order than the splendid appearance which they made in the celebration of the day. We observed among those in the procession, Governor Bigler and many others of the most influential citizens of Sacramento, and the uniformity and cleanliness of the regalia worn upon the occasion, was a subject of universal remark.

"In the evening, the Fraternity partook of a splendid entertainment at the Orleans Hotel, and the festivities were prolonged until a late hour.

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*And in this opinion our Brethren of the committee are right, beyond all controversy.—Ed.

"The whole affair reflected the highest credit on the noble and time honored Fraternity under whose auspices the anniversary of St. John the Baptist was celebrated."

Our correspondent, under date 25th June, says—"Masonry is in a good and healthy condition here. We have a great deal of work and good material to work with. About thirty R. A. Masons turned out in the procession yesterday, and there were more ladies at the banquet than were probably ever before brought together in California. It is in contemplation to erect a new Masonic hall here."

[ORIGINAL.]

TO THE OPPOSER OF SECRETS AND SECRET SOCIETIES.

BY BR. DAVID BARKER, OF PACIFIC LODGE, ME.

Hast thou e'er knelt at Hymen's shrine,
Where blushing at thy side
Was one whom choice and Priest pronounced
To be thy future bride?
And are there not some secrets, man,
Betwixt thyself and wife,
Some whispered word, which, if revealed,
Would mar thy marriage life?

Or would'st thou stand at noon of day
Amid the bustling throng,
And let the secrets of thy hearth
Fall from thy recreant tongue?
Or on some rostrum plant thyself,
And raise thy shameless head,
And gabble forth to gaping fools
The secrets of thy bed?

And hast thou meanly peddled out,
Each trusted word that fell
From friendship's lips?—If so, I say
Thou'rt baser, man, than hell.
Was not the alms thou gav'st to want,
In perfect secret sent—
For eye nor ear could note the time,
At which thy pittance went?

A fearful sickness seizes thee,—
Go test thy Doctor's skill,
And try to conquer thy disease
By aid of drop and pill.

Thou hast in ignorance broke somecod e,—
Employ thy Lawyer's arm
To stay the blow which threatens thee,
And shield thy breast from harm.

Thou hast a sorrow at thy soul,
Thy heart is troubled sore,—
Seek thy confessor—speak thy faults,
Then go and sin no more.

And would'st thou wish thy counsel, man,
To ever blast thy name,
By cackling out thy private sins,
Thus covering thee with shame?

Stand, ask the planets o'er thy head,
By what strange force they move,
Whether by an inherent power,
Or by the hand of Jove;

And seek the causes of yon fires,
Which flicker 'round the pole,
And ask the lightnings how they flash,
And thunders how they roll;

And turn thine eye where'er thou wilt,
On sky, or land, or sea,
Thou'lt find that nature wraps herself
In secret mystery.

Pray tell us what thou mean'st to do,—
What schemes are in thy brain
To clothe and feed, instruct and save,
Misfortune's haggard train?

Crime stalks abroad with fearful strides,
And triumphs, day by day,
Now tell us man, how you propose
To safely hedge the way?

CLOSING CHANT.

BY R. W. THOMAS POWER.

Music:—"*Gloria Patria.*"

For our social blessings, let us give | thanks to | God;
As we have met in kindness, | now we | part in | peace.

Let all the Brethren bring | grateful | hearts
To Him who | formed our | bonds of | Love.

Thus may we ever as Brethren | meet and | part,
Till our last close of | time. A- | men. A- | men.

THE KNIGHTS TEMPLARS.—NO. XVII.

[Written for this Magazine by R. W. John H. Sheppard.]

After Richard returned home, the Templars erected several fortresses in Syria, and especially the Pilgrim's Castle, called by the Levantines Castel Pellegrino, on the sea-route from Acre to Jerusalem. It was built on a promontory a few miles from Mount Carmel, with walls 15 feet thick and forty feet in height, and two immense towers 100 feet high and 74 wide, beside huge bastions; it enclosed in its area a palace for the Grand Master, a magnificent Gothic Church, houses, vineyards, gardens and ponds for fish. One side overlooked the sea; the other embraced fresh springs of water; and it was garrisoned by 4000 men. The ruins of this celebrated fortress are still visible. The Templars thus preserved the Latin kingdom ninetynine years after Richard's departure.

The great Saladin died March 13, 1193, in his fiftyseventh year. He reigned over Egypt twentytwo, and over Syria, nineteen years. Mills in one line describes his character: "*his mind was above the age* in which he lived." Gibbon pays him a deserved eulogium. He left direction in his dying hour for a herald to bear his winding-sheet on the point of a spear and proclaim, "This is all that remains of Saladin, the conqueror of Asia!"

He left children, but his brother, the valiant Saphadin—Saif-ed-deen, Sword of Faith—was chosen commander. In the mean time, two other expeditions arrived in Palestine during the profound peace, under the duke of Saxony, the archbishop of Mayenee and others; and the Germans in the eagerness of conquest violated the truce, on account of which the Templars and Hospitallers unjustly suffered reproach. Saphadin took Jaffa, put the inhabitants to the sword and demolished the walls. Between Tyre and Sidon, a battle was fought and the Christians were victorious: the Duke of Saxony took 9000 prisoners; but when in the vicinity of Tyre, the Crusaders halted to take the strong castle of Thoron, and here they were defeated and compelled to fly. Factions arose among these rival princes; the leaders were discouraged; and the duke, on the news that Henry VI., emperor of Germany, was dead, took passage with the archbishop and several nobles for Europe. Thus ended the feeble, rash and impolitic Crusade, called the Fourth; got up by the solicitation of Pope Celestine III., and carried on by ambitious adventurers. The Templars in Syria sadly complained, that "our fellow Christians and self-styled allies found us at *peace*, they have left us at *war*."

Another and Fifth Crusade was lowering for a season over the Mosque of Omar; but it turned off into another channel. It was, when Philip Duplessies was the Grand Master of the Templars, and pope Innocent III. was in power—an insatiable pontiff, the author of Transubstantiation and the father of the Inquisition, to whom the everlastingly-despicable king John surrendered the crown of England. Under his patronage Fulk, of Neuilly, near Paris, a hero and champion like another St. Bernard, for two years preached another Crusade, and it was said, by the credulous writers of those days, performed miracles. Kings, princes, bishops and nobles were roused to action. The folly of marching armies by land to Syria had ceased; and now the Crusaders only thought of invasion by sea. From France and the low countries, an embassy was sent to Venice to hire

ships; the venerable Henry Dandolo was then Doge, of sound mind, though 95 years old. He received the ambassadors cordially at his palace of St. Mark, a treaty was formed, and an immense armament of transports, ships and gallies was fitted out. By the persuasion of young Alexius, the exiled emperor of the Greeks, this fleet after the conquest of Zara, in Dalmatia, sailed for Constantinople, to replace him on his throne. Dandolo went with them. The sea-skirmishes on the Bosphorus—the assault of the beautiful Byzantine city—the capture of it, by 20,000 troops, though within the walls were 400,000 Greeks—the inhuman butchery of 2000 unresisting citizens—the burning of many palaces—the destruction of numerous superb statues and antique models of beauty, the *chef d' œuvres* of classic art—and the unbridled licentiousness of the soldiery, sparing neither virgin, nun, nor matron from brutality, are foreign to the purpose of these articles. They are depicted by Gibbon in his great history of the decline and fall of the Roman Empire, vol. iv. chap. 60, with the true colors of a terrible reality. Constantinople was thus taken—and taken by storm under the banner of the Cross! Boniface, marquis of Monferrat, and the virtuous Nicetas are the only bright specks in this black scene of miserable ambition. Like the French Revolution, a prostitute was put on the throne of the patriarch, where she sung and danced, and ridiculed the hymns and anthems of the holy. Even the repositaries of the dead were rifled, and over the irrecoverable loss of many writings and libraries, says Gibbon, "we may drop a tear." Here ends the Fifth Crusade.

About the time, when this Crusade was being prepared, history informs us, that the Nile forgot its annual rise; it was the year 1199, and the consequence was, that famine, pestilence and horror, and in many instances cannibalism followed;—it was a day of deep darkness in Egypt. Saphadin heard of the taking of Constantinople and the vast armament fitting out for Palestine, and he made a treaty with the Christians for six years. The time was about expiring, when Robert de Courcon preached another Crusade, a great Council convened in the Church of the Lateran, where a large part of the kingdoms of Christendom were represented; the pontiff Innocent III. addressed the great assembly; and James of Vitry, bishop of Acre, and many prelates of eminent talents became missionaries to rouse the nations. In the summer of 1217 a large body of Hungarians and Germans, accompanied by Knights Templars and Hospitallers, landed at Acre, under the command of the dukes of Austria and Bavaria. They followed the course of the Kishon—a mere brook in summer, but a rapid river in winter—passed up the valley of Jezreel—went over the mountains of Gilboa—and arriving at the Jordan, there encamped on the banks and bathed in its sacred waters. From thence they proceeded up the valley to the lake of Galilee, and returned over the great plain of Esdrelon to Acre; making a delightful pilgrimage, without a battle or even a skirmish.

At the solicitation of the Templars, however, they soon resumed the harsh notes of war. On the brow of Mount Tabor, six miles from Nazareth, was an ancient fortress, which Josephus once held and enlarged in the Roman wars, and where St. Helena had erected a magnificent Church. It was now a castle of the Saracens—a commanding stronghold, from which the infidels had often made sorties and captured many Crusaders.

This fortress was now the grand object of attack. With the Templars in the van and the Hospitallers in the rear, the dukes of Hungary and Germany, and other leaders laid siege to it. The troops suffered from want of water; the lofty towers and walls seemed impregnable ; military machines for an assault were brought to the attack with difficulty ; the soldiers, unused to a strict discipline, grew impatient; the four kings who commanded there were alarmed ; and notwithstanding the urgent entreaties of the brave Templars, they retreated to their safe quarters in Acre, pursued by Arab horsemen and Saracen scimitars, and having sustained great losses, shame and sorrow.

Philip Duplessies, the Grand Master, was there sick at Acre, unable to attend this unfortunate expedition, and died after their return. William de Chartres succeeded him, and wrote a feeling letter to the Pope, informing him, that the Crusaders were contemplating a removal of the seat of war to Damietta, in Egypt. In the mean time the Christian forces from Europe and Hospitallers, were encamped on the plains of Cæsarea ; the Templars and Teutonic knights, under Walter de Avesnes, occupied Mount Carmel.

A large reinforcement from the Baltic, and many knights, arrived in May, 1218. Gibbon says, a body of 200,000 men—they landed at the eastern mouth of the Nile and laid siege to Damietta, which in sixteen months they took, after a furious conflict; but after much suffering from the climate, the plague and numerous hardships, and the death of William de Chartres, many soldiers having returned home, a treaty was made, Damietta restored, and the Templars and Christian army retired to Acre. Saphadin in the mean time died, and his second son, Coradin, took the command. Peter de Montaigu was chosen Grand Master; this was in 1218.

During the year 1220, the Templars and Hospitallers maintained a desperate struggle to retain their possessions in Palestine; for Coradin had raised a vast army, besieged the Pilgrim's Castle and blockaded Acre. Urgent letters were sent to Rome; only 4000 Templars and some Hospitallers composed the defence of the Latin kingdom. Frederick II., grandson of Barbarossa, emperor of Germany, had assumed the Cross and was under a solemn vow to defend the Holy Sepulchre, but he repeatedly broke it; the Pope was urged by the Knights in Palestine to compel the performance of his vow, and Peter de Montaigu, G. M., wrote a most melancholy letter in October, 1220, to his holiness, touching their calamitous situation. In 1221 some succors arrived, but their struggles lasted some years.

In August, 1227, the emperor Frederic set sail from Brundusium, in a fleet of 200 ships, with 40,000 troops and 2500 knights ; but pretending ill health he put back to port after a voyage of three days. The Pope excommunicated him, yet, unreconciled, the emperor again set out with his forces in 1228 and arrived at Acre, September 8. The Templars and Hospitallers in Palestine, were forbidden to unite with him and he annoyed them in every way he could. Frederic immediately made a treaty with the Mussulmen ; a peace of ten years was settled upon ; Jerusalem, Jaffa, Bethlehem and Nazareth were to be restored to the Christians : he then went to Jerusalem to be crowned king, having married the heiress of the Latin kingdom, but no prelate offered to crown him and he was obliged, in the Holy Sepulchre, the place of coronation of the Latin kings, to put the crown upon his own head. He returned to his own country, leaving no garrison in any city of Syria, and after having treated the Knights Templars and Hospitallers most disgracefully. Mills, who writes on this subject unadvisedly and with deep prejudice, says the Knights offered to betray him into the hands of the Sultan of Egypt ; but it was without foundation.

The character of Frederic refutes this calumny. He was a man void of principle, and of excessive ambition. He married Violante, the heiress of Jerusalem, and consequently, as king, was bound to defend the Latin kingdom ; he had sworn to defend it ; took upon himself repeatedly the most solemn vows to assume the Cross; and yet he violated all his oaths and vows. He misrepresented, persecuted and pillaged the Templars and Hospitallers in Palestine, to such a degree, that pope Gregory IX. issued a decree commanding him not to harrass and oppress these noble Orders, who had ever been the chief support and defence of the Holy Land since the conquest by Godfrey. Frederic's private character was infamous ; soon after his marriage, he shamefully dishonored the cousin of his wife, a niece of John de Brienne, who bitterly reproached him for his perfidious conduct; his own young bride, he treated barbarously and cruelly, and shut her up in a solitary narrow prison, where she died of grief; and he himself fell under the ban of excommunication for his obliquities. Such was the infamous Frederic : let the world judge his slanders of the innocent by his own depraved habits and disregard of all obligations.

After the truce had expired in 1240, Herman de Perigord, being Grand Master, hostilities were renewed and skirmishes took place between the knights and infidels. Al Kamel was then sultan of Egypt : Gregory IX. filled the chair of St. Peter ; and another crusade was undertaken. Richard, Earl of Cornwall, William Longespee, or Longsword, and many English noblemen, left Dover and soon arrived at Acre. There they found Thibault I., King of Navarre, the duke of Burgundy, and counts of Brittany and Bar, who had been defeated in a battle near Gaza : they united their forces, and with the Grand Master and Templars, encamped at the palm-grove of Caiaphas, near the river of Acre, preparing to carry the war into the territories of Damascus. At Sephoris they met messengers from the sultan, a treaty was made, by which all Palestine, except a few cities and castles, was to be surrendered, and the Templarsa greed to assist the sultan of Damascus against Egypt. Under this gladsome treaty, the Templars took possession of Jerusalem, removed the golden crescent from the mosque of Omar, and " thesound of the bell once more superseded the voice of the Muezzin." The name of Richard, earl of Cornwall, a brave and valiant man, carried terror to the infidels ; for the very sound recalled the stinging memory of the Lionheart, and they thought he had come again. After this the princes and cavaliers of Europe returned home. Perigord, the Grand Master in 1241, wrote to Robert de Sandford, Preceptor of the House in London, a brilliant and glowing account of their success.

CONTRIBUTIONS FOR CALIFORNIA.

It is due to the Grand Lodge of California, that the following explanation should be widely circulated among the Fraternity. The aid asked for in the circular to which it refers, is not for the relief of that body, or the Lodges under its jurisdiction, but for a few noble and generous Brethren, who have become ruinously involved by their efforts to relieve the deep distresses of Brethren, who arrived in California prior to any Masonic organization in that State, and when there were no others to help them. This view of the subject increases the urgency of the call for remuneration, and we trust it will be liberally and promptly answered :—

> In order that the intent of our Circular may be understood, and that we are not asking Charity for the Fraternity here, we would state, the Committee has made due inquiry of the officers and representatives of our Lodges now here, and can find but one instance where a "*member*" of any Lodge under "*this jurisdiction*," has ever asked or received a dollar of charity. This would hardly seem possible where there has been so much distress, and so many relieved—yet, it is true. This is sufficient evidence to whom the bounteous hand of charity has been extended. It was sufficient for us to know that it was "*a brother in distress.*"
>
> At the time referred to, the "*members*" of the Order here were few in number—the amount of distress incalculable—the applications for relief almost incredible—and the *exorbitant* price of all the necessaries and comforts of life required a large amount of funds. The Brethren of Sacramento, who undertook to provide a hospital, became responsible for the accruing indebtedness—they paid a large amount—for the balance, of over $14.000, a judgment has been obtained, and it is to assist us in calcelling this, and not to refund any thing that has been paid, that "*the call*" has gone forth to our Brethren throughout the world. And it may not be improper to state that our Brother, whose zeal in the noble cause that then was engaging the attention of the Sacramento Brethren, has become a martyr thereto and lost his little all therein.

TEMPLARS' BADGE IN ENGLAND.

The Grand Conclave of Knights Templars of England, at their meeting in May last, adopted the following as the appropriate Badges for the different grades of Knights Templars under its jurisdiction :—

1. That the *Cross patee* be the emblem of Knts. Companions.

2. That the *Patriarchal Cross* be the emblem of E. C.'s, and Past E. C.'s.

3. That the *Triple Cross of Salem* be, and still continue the emblem of the M. E. and S. G. M. alone.

4. That the *cloak* or *mantle* worn by Knts. Companions have on the left shoulder the *Cross patee*, in red silk, 9 1-2 inches in diameter; and that worn by E. C.'s and Past E. C.'s have on the left shoulder the *Patriarchal Cross,* in red silk, 10 1-2 inches long.

5. That the Crosses worn as jewels be red, enamel gold, or gilt ; and the *Cross patee* be 1 inch in diameter ; and the *Patriarchal Cross* be 2 inches long.

6. That the *Cross patee* be suspended from the left breast by a Syrian Ribbon, 3-4 of an inch wide ; and the *Patriarchal Cross* be suspended by a Syrian Ribbon, 1 3 4 inches wide, worn round the neck.

7. That the sword, when worn by the Knights, be suspended by *the Baldric.*

8. That the foregoing Resolutions shall be imperative only on Knights who may be henceforth installed Companions of the Order, or who may be appointed to any office in the Grand Conclave.

THE MARQUIS AND THE MASON'S WIDOW.*

All was bustle at Donnington.

The quiet of the little inn was disturbed by arrivals, and its narrow courtyard invaded by carriages of various builds and pretensions. Some were aristocratic, some plebian. But their owners seemed actuated by one common impulse, and pressed one common inquiry.

"Had the Earl arrived at the park ? When would he leave it ? Could he be spoken with ?"

There was anxiety on many countenances. Hurried and eager exclamations issued from many a lip. Many hopes and many fears were expressed. Will any one explain the spectacle ? The single word—Patronage.

The object of many inquiries and many surmises was busily engaged on his part sorting papers, destroying letters, and signing certain lengthy parchments, prior to a long absence from England.

Lord Moira was on the eve of starting for the seat of government in India. Thousands of miles were soon to interpose between him and the seat of his ancestors. Was he ever to return to its shades a free, unembarrassed, independent man ?

He sat in that noble library stored with no commonplace or heterogeneous array of authors. The glorious products of intellect and industry were piled around. Nor were the triumphs of art wanting. Gazing down upon him in all her beauty was the lovely but too celebrated Nell Gwynne—a priceless portrait. Its owner might well have refused to part with it to Russia for a sum almost fabulous in amount. Near him was a Jewish rabbi, by Rembrandt ; while over the fire-place hung the full-length portrait of a king† whom Donnington had sheltered when an exile, and soothed with the most acceptable hospitality,—the credulous and misled Charles the Tenth.

Those who were with him on that well-remembered day did not scruple, in after years, to relate that the Earl once and again intermitted his employment, planted himself at the window, and gazed long and wistfully on the home-landscape before him, remarking, with deep feeling, as he resumed his task : "After all, it is exile : the chains may be *gilded ;* but it is undoubtedly and unmistakably *exile.*"

While so employed, there was a clamour, a hubble, the mingling of many voices ; and above them all rose a woman's shrill accents. The tone seemed that of a frantic entreaty. A bell was rung. The servant in waiting appeared, and, in reply to Lord Moria's inquiries, remarked :—

"A woman, my Lord, has unperceived, got admittance into the inner hall, and we cannot prevail upon her to quit it. She is determined to see your Lordship.''

"Her business ?"

"Military business, my Lord ; so she says."

"I cannot see her, be her errand what it may."

"I told her so, my Lord ; but she will take no denial."

"Remove her gently—understand me—gently ; let no force be used,—but remove her."

"No force, my Lord, did you say ?"

"None ;—none," returned the Noble decisively.

"I must tell your Lordship, then, that she says she will never leave the hall till she's carried ;—and—my Lord, I believe she means to keep her word."

A scuffle,—more hubbub,—and then a faint shriek in the outer apartment, seemed to confirm the man's assertion.

"The shortest way to end this business," said Lord Moira kindly, "will be for me to see this poor creature at once. Let her enter."

It was with a bow, respectful but reluctant, that the servant disappeared to obey his lord's orders. An order, "Eject her at all risks," would have been evidently more agreeable.

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*From the Freemasons' Quarterly Magazine and Review, London.

†Then Compte D'Artois.

A pale, haggard, wild-looking woman—no longer young, but must in early life have been singularly handsome—staggered in, and after a lowly reverence to all present, at once singled out Lord Moira, and advancing towards him, said in a plaintive, winning voice,—

"Forgive me, my Lord, for being so bold,—so very bold—'tis distress that makes me so; but to whom should those who are in deep trouble flee, but to such as your Lordship? Yes! such as your Lordship, who have the power with one word to right them!"

"What may you want from me?' said the Earl coldly.

"Your good word—nothing else—your good word—that will be all-sufficient. I'm a widow, left with four sons; the eldest is an idiot, the two youngest can't earn their own bread; but the second, as steady and good a lad as ever lived, who has kept a home over our heads, and wrought day and night for us, is drawn for a soldier—for a soldier—and his leaving us will be our ruin."

"I cannot help you," was the Earl's rejoinder; "if your son has been regularly balloted for and drawn in the militia, he must serve."

The poor mother listened eagerly to the noble's answer, and wrung her hands piteously at his close.

"One word," said she, hoarsely; "one word from a great man like you would get him off. He's not fit for a soldier. He'd work and toil for ever for his poor mother, but as for soldiering—"

"Whether fitted or unfitted for military life, if regularly drawn, he must serve," said his Lordship decisively.

"Serve!" exclaimed the poor woman bitterly and vehemently, as if her grief was getting the better of both reason and prudence. "Yes, that's the word—'*serve.*' My three Brothers did so, and fell on the field of battle. My father did so, and his bones lie in the sands of Egypt. My husband did so, and fell in action at Corunna. Woe! woe! that a soldier's orphan and a soldier's widow, can't get a living soul to help her in her deep distress."

"A soldier's widow, eh?" said his Lordship, musingly. "What was your husband's name?"

"Isaac Wardroper?"

"Did he ever serve in the 63rd?"

"He did, and volunteered out of it for foreign service."

"The 63d! I should know something about that regiment! returned his Lordship quickly. "I had a company in it!" Then in more measured tones—"I think I recollect your husband—what was his rank?"

"Pay-corporal," was the reply.

"Right," said his Lordship, "I remember him, a steady, well-conducted man." Then turning to a party who sat near him, a pinched, screwy-looking body, with not an atom of feeling in his harsh, wiry countenance (the veriest tyro in physiognomy would have pronounced him a full-blown attorney), said in a low tone, "What would a substitute cost? Ten, fifteen, or twenty pounds?"

Old Capias vouchsafed no reply, but motioned with emphatic gesture to the parchment lying before him, and then fixed his grey, distrustful eyes intently on Lord Moira's frank and manly countenance. That look carried with it its own solution. It seemed to say, "How can you, with such a heavy mortgage as this you are about to execute, think, for one passing instant, of incurring the cost of a substitute!" The Earl understood it, for he colored and looked away—away from his prudent monitor, and away from his anxious visitant.

"I cannot interfere," said he at last, in a husky, hesitating tone; "the law is peremptory, and must be obeyed."

"In other words," said the woman, despairingly, "there's the cold shelter of the workhouse for me, and the still colder bed of the battle-field for my boy."

"Get a substitute—get a substitute," cried old Capias, testily; "they are to be had—get one."

"Whence should I?" returned the woman fiercely, fronting the speaker. "Whence should I? 'Out of the barn-floor, or out of the wine-press?'"

"Better dismiss her, my Lord," said the attorney, quickly, and very indignantly, "her expressions are highly disrespectful, and border on abuse."

"They are at all events Scriptural," interposed his Lordship, with increasing gravity.

The tone, perhaps, of the Earl's voice, rebuking one whom she felt to be an antagonist, might have heartened her, or the energy of despair might have suggested the movement, but again advancing to his Lordship, she said faintly,—"About a week before he went into action for the fifth time, my poor fellow gave these into my hands, and told me, that should he fall, and I be ever able to reach England, they might, perhaps, be useful to me."

She handed to his Lordship, as she spoke, a certificate, drawn up on vellum, and certain insignia—of which a more detailed description would be objectionable—and waited in bent and hopeless attitude the result.

He to whom Masonry was so dear, whose devotion to its interests never varied, who held so high a place in the Order, and in the affections of the Craft, extended his hand, and examined narrowly and deliberately the various insignia; the parchment, its tenor, its signatures. The scrutiny, it would seem, left no suspicions behind it, for the Earl, with a smile, said firmly and cheeringly,—

"Your husband, it appears, was a Mason. Of that I am satisfied. He belonged unquestionably, to a Military Lodge. There are such in the army, not many, nor perhaps much countenanced by the authorities; but they do exist. For you it is well. Go, and with a light heart. Stephen! is that your son's name? Stephen, so good a son, had best remain where he is. He will not be torn from you. I require no thanks. Go, I can listen to nothing further; go, and have no fears about the future."

A substitute for Stephen Wardroper was procured.

Who provided him? who sought him? who paid for him? and who, before the week's end, sent a £10 note by post, to the Mason's widow? The poor woman accurately conjectured, and so methinks will the reader.

But those, and such there are, who delight to represent Masonry as "a hollow mockery," "a shadow," "a phantom," "an after-dinner bond, broken the moment the party separates;" who contend that "it involves no moral tie," and is "productive of no holy fruits," would do well to muse over the moral pointed by this characteristic incident in the life of that generous and noble-minded being Francis, the first MARQUIS OF HASTINGS.

OPENING ODE.

BY R. W. THOMAS POWER.

Music:—"*Auld Lang Syne.*"

WHEN worldly cares no longer press,
Ambition's fires decayed,
How dear the quiet they possess,
Where friendship brings its aid!
CHORUS.—When kindness forms fraternal ties,
Where Brothers fondly meet,
The heart no dearer bliss can prize,
Than marks our calm retreat.

Bring hearts sincere and thoughts most pure,
Where friendship holds command,
For Love's bright flame shall still endure,
While Truth shall guide our band.
CHORUS.—When kindness forms, &c.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XI.

ENTICK, HESLETINE, CALCOTT, HUTCHINSON. FROM 1760 TO 1775.

"Maçonrye beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondre werkynges.—OLD MASONIC MS.

"She knoweth the subtilties of speeches, and can expound dark sentences; she forseeth signs and wonders, and the events of seasons and times."—SOLOMON.

"Some folks have with impertinence strove,
From Freemasons' bosoms their secrets to move,
I'll tell them in vain their endeavours must prove;
Which nobody can deny."—*Masonic Song.*

"IN revealing some of the peculiar practices of Masonry in the eighteenth century, which I am persuaded are not clearly understood," continued the Master's Jewel, "I must caution you against confounding the pursuits of labor with those of refreshment, for they were perfectly distinct. Labor was an exclusive employment practised by Masons alone, while the amusements which attended the latter were common to many other convivial societies, and were regulated in accordance with the customs of the day. Grave business being closed, wit and good humor reigned triumphant, and the Brethren indulged themselves with a zest and freedom which distinguished no other community. Amongst free and accepted Masons, harmony and Brotherly love were alike cherished and enforced; and disputes and quarrels seldom deformed the chaste enjoyments of the festive board. But I am truly concerned to say, that in some of our Lodges, Masonry was deformed by the unnatural attempt to blend these two divisions of Masonic employment, which were never intended to coalesce; and the fatal consequences of such a course will too plainly appear by sundry revelations which I shall feel bound to make in the period under consideration.

"In the eighteenth century the Lodge expenses were constructed on the most economical scale. The initiation fees ranged from one to two guineas, exclusive of the registration fee; and the quarterages from 2*s.* 6*d.* to 5*s*, including suppers. Under these circumstances, it required the exercise of great caution and discrimination to prevent the introduction of improper persons. And, accordingly, we had a clause in our By-Laws,—which indeed was pretty general amongst the Fraternity,—to the following effect:—'And whereas the Craft hath suffered greatly in its reputation and happiness by the admission of low and inferior persons, no ways fit to become members of our ancient and honorable institution, whereby men of rank, quality, knowledge, and education, are often deferred from associating with their Brethren at their public meetings: it is hoped that every Brother who is desired to propose any person will be particularly careful that he is one in all respects suitable to the Venerable Society he is to become a member of; one whose temper and disposition may cement the harmony of the Lodge, and whose conduct and circumstances in life are such as may not tend to diminish the credit of it."

"In the choice of a Master, it is recommended in the By-Laws, that abilities should be preferred to seniority or station in life; but this rule was not always observed, and hence the Lodges occasionally fell into inefficient hands, to the depreciation of their character, and the diminution of their numbers. In many Lodges it was the practice to elect the Master, Treasurer, Secretary, and Tyler, by ballot; nor did the former possess the privilege of nominating any officer, except his senior Warden, lest he should possess an undue authority over the Brethren; and therefore the senior Warden appointed his junior, and both were then invested by the Master. Decorum was enforced by a rigid exaction of fines, which were frequently directed to be paid in wine or spirits, to be consumed then and there by the Brethren present. And as the Lodges were generally held at an inn or tavern, the landlord, to whom the furniture usually belonged, possessed

considerable influence in the Society, and was in a position to subject the Brethren to great inconvenience if they presumed to interfere in the slightest degree with his views of profit or emolument. From these causes, added to the universal license of the times, they were induced to indulge in the excesses which transgressed the bounds of moderate conviviality, and brought discredit on the Order. This compulsory practice became at length so burdensome, that a clause was introduced into the By-Laws, by the direction of the Grand Lodge, that 'no landlord or master of the house where a Lodge shall be held shall be permitted to have any other share in the furniture and property of the Lodge than as an individual member.' By the genial operation of this rule the above nuisance was considerably abated.

"The period I have rapidly passed over in the preceding chapter produced several authentic publications on the subject of Masonry, which were read in the Lodge for the edification of the Brethren.* The 'Ahiman Rezon' was also published for the use of the *seceders*, and was adopted by the *schismatical* Grand Lodge, as its book of Constitutions.† At this period our Rev. Br. Entick engaged in the laudable design of counteracting the repeated attempts that had been made to throw Masonry into confusion, and contributed several valuable additions to Masonic literature. He was, in his turn, the Master of our Lodge, and I glittered on his breast for three consecutive years. His habits were grave and sober; but he was a good Master, and a fair disciplinarian, popular amongst the Craft, an expositor of Masonry in many printed works, and at the same time he preserved his status in the Grand Lodge, which is more than Capt. Smith, Preston, Whitney, and some other popular Brethren, were fortunate enough to accomplish at a subsequent period. He published two several editions of the Book of Constitutions,‡ and preached many sermons on Freemasonry, which ought to have been preserved, as they did honor both to his head and his heart.§ I must confess

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*Those were—"A Charge delivered at the King's Arms, in Helston, Cornwall, on Tuesday, April 21, 1732, by Isaac Head." "A Search after Truth; a Sermon, delivered at Gloucester before the Lodge, No. 95:" 1752. "A Pocket Companion, and History of Freemasonry, containing its Origin, Progress, and Present State; the Institution of the Grand Lodge of Scotland; Lists of the Grand Masters and other Officers of the Grand Lodges of Scotland and England; an Abstract of their Laws, Constitutions, Customs, Charges, Orders, and Regulations, for the Instruction and Conduct of the Brethren." By Jonathan Scott. London, Baldwin, Davey, and Law, 1754; Second Edition, 1765; Third Edition, 1764. To this latter Edition were appended many particulars for the use of the Society.

† "Ahimon Rezon, or a Help to a Brother; showing the Excellency of Secrecy, and the First Cause or Motive of the Institution of Masonry, the Principles of the Craft, and the Benefits from a Strict Observance thereof; also the Old and New Regulations. To which is added, the greatest Collection of Masonic Songs." By Br. Dermott. London, Bedford, 1755 * It was answered in a book called "A Defence of Masonry, as practised in the Regular Lodges, both Foreign and Domestic, under the Constitution of the English Grand Master. In which is contained a Refutation of Mr. Dermott's absurd and ridiculous Account of Freemasonry, in his book entitled 'Ahiman Rezon,' and the several queries therein reflecting on the regular Masons considered and answered." London, 1765.

‡ "The Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons; containing their history, charges, regulations, &c. collected and digested by Order of the Grand Lodge, from their Old Records. For the use of the Lodges. By James Anderson, D. D. Carefully revised, continued, and enlarged, with many additions, by John Entick, M. A." London, Baldwin, Davey, and Law, 1756. "The Constitutions, &c." By J. Entick, M. A. A new addition, with alterations and additions, by a Committee appointed by the Grand Lodge. London, Johnston, 1767. Appendix to the Constitutions of the Society of Free and Accepted Masons," 1776.

§ "The Free and Accepted Mason described, in a Sermon preached at St. Stephen, Walbrook, June 25, 1750, by John Entick, A. M." London, Scott, 1760. "The Free and Accepted Mason truly stated." Preached by J. Entick from Acts xxvii. 22. "A true representation of Freemasonry; in a Lecture delivered at the King's Head Lodge, in the Poultry, London, March 20, 1751. by J. Entick, A. M.." "A Caution to Free and Accepted Masons; a Sermon preached at St. Mildred, in the Poultry, Oct. 26, 1751, by J. Entick, A. M." London, Scott, 1752.

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*Several editions of this mischievous work have been published in America.—*Editor.*

I had a great respect for Br. Entick. He was an active man, and a dear lover of Masonry; and I was exceedingly sorry when fate, in the shape of a vote of the Lodge, threw me into other hands.

"After this I passed two years of severe probation, for the Masters were inefficient, and the Brethren began to be very slack in their attendance; in fact, at the close of the year our Lodge was *hors de combat*. The latter of these worthies was inordinately addicted to the prevailing convivialities of the age, and introduced amongst us the exploded custom of drinking and smoking in open Lodge; an evil practice destructive of all scientific investigation. I admit that he was not a solitary exception to the standing Order, that no Brother do presume to come into the Lodge intoxicated, or on any account whatever to call for wine or liquors in open Lodge, but to address himself to the stewards or wardens, who, if they think it necessary, will give their orders accordingly; for there were many existing Lodges whose sole business appeared to be sensual indulgence, but they were carefully avoided by every sincere friend of the Order. Many protests were entered against the practice by the remaining few discreet members of our Lodge without effect; the nuisances were not abated; and even the lecture—when we had the good fortune to hear one—was delivered amidst volumes of smoke, which rivalled in intensity the reeking impurities of a burning prairie, and interrupted by frequent calls to the landlord for beer and strong waters, and the jingling of pots and glasses! Forgeting the *favete linguis* of the old mysteries, the enjoyment of every Brother seemed to centre in himself alone; and this unhallowed triad of lecturing, and smoking and drinking at one and the same time, bestrode the Brethren like the old man of the sea on the neck of Sindbad, and they possessed no means of liberation but by dissolving their connection with the Lodge; and thus the institution was deprived of some of its most valuable members.

"This R. W. M., whose name, for various reasons, I have purposely omitted to mention, as if determined to give the Lodge its *coup de grace*, introduced a contest for superiority between the old and several young members who understood very imperfectly the true principles of the Order, and entered warmly into the dispute for the sake of excitement and mischief. The juniors were at first always defeated in the numerous motions and subjects of discussion which they nightly poured forth upon the Lodge with as little judgment as Sancho Panza exhibited in the application of his proverbs; but being encouraged by the Master, they succeeded in procuring an accession to their numbers by the introduction of candidates for initiation, till, at length, the old members were in a minority. The undisguised marks of triumph which the juniors displayed, so disgusted their more sedate Brethren, that they dropped off gradually, until the Lodge was left to the sole management of the injudicious Master and his superficial associates. I need not tell you the result. After the peace of victory had subsided, and the excitement of the contest was at an end, these boon companions found Masonry but a dull affair, and soon followed the example of those worthy Brethren whom they had driven from the Lodge, by discontinuing their attendance; until, at length, we received a summons, dated 17th October, 1766, and signed Samuel Spencer, Grand Secretary, requiring us, under the penalty of erasure, to show cause, at the ensuing Quarterly Communication, why the Lodge had not been represented in Grand Lodge for the last two years, and no subscriptions paid. Fortunately, the remaining few members who had faithfully adhered to the Lodge amidst all its fluctuations,—if not by actual attendance, at least by continuing on the books,—interfered, and by inviting a scientific member, Br. James Hesletine, who had served the office of Warden under Br. Entick, to take the chair, restored the peace and unanimity of the Lodge.

RESTORATION.

Thomas Child, Jr., now of New York city, was this day restored to his Masonic standing by Missisqua Lodge, No. 9, at East Berkshire.

Vermont, July 26, 1852. Phineas V. Swan, *Sec'y.*

THE ENGLISH SUPREME COUNCIL.*

The summer Festival of the Ancient and Accepted Rite, under the sanction of the Supreme Council of Sovereign Grand Inspectors for England and Wales, and the Dependencies of the British Crown, took place at Freemasons' Hall, London, on Wednesday, the 9th of June, 1852. The Convocation was opened by the Ill. Grand Treasurer of the Order, who, in taking the chair, expressed his great regret that the Sov. Commander of the Order was absent, having been obliged to leave London on account of the illness of a near relative. The Convocation was attended by some of the most distinguished Freemasons in the Order,—amongst whom were the Ill. Sov. Grand Inspector, Henry Udall, Past Grand Captain, and one of the Committee of Management of the Grand Conclave of Templars; the Ill. Sov. Grand Inspector, Henry Emly, Grand Chancellor, and one of the Commitee of Management of the Grand Conclave of Templars; the Ill. Sov. Grand Inspector, Sir John Bobinson, Bart., Kt. K. H. on the Registry of Ireland, and Sov Prince of the R. S. 32d Degree on the Registry of the Supreme Council for Scotland; the Ill. Sov. Grand Inspector, J. A. D. Cox, Grand Registrar, and on the Committee of Management of the Grand Conclave of Knights Templars; the Ill. Sov. Grand Inspector, William Tucker, Prov. Grand Master, Prov. Grand Superintendent, and Prov. Grand Commander of Knights Templars for Dorsetshire; the Ill. Br. Colonel Vernon, Sov. Prince of the R. S. (32d Degree), Prov. Commander of Knights Templars for Staffordshire; the Ill. Br. J. Newton Tomkyns, Grand Inqur. Commander (31st Degree); the Ill. Br. Dawes, Grand Inqr. Commander (31st Degree), Prov. Commander of Knights Templars for Lancashire; the Ill. Br. Thomas Ward (of Newcastle, Staffordshire), Grand Inqr. Commander (31st Degree); the Ill. Br. Michael Costa, Grand Inqr. Commander (31st Degree;) the Ill. Br. Dee, Grand Inqr. (31st Degree); the Ill. Br. Ed. S. Snell, Kt. K. H. (30th Degree); Raphael Costa, Kt. K. H. (30th Degree); Dr. Alfred King, Kt. K. H. (30th Degree); E. Giampietro, Kt. K. H. (30th Degree); Ed. Davey Johnson, Kt. K. H. (30th Degree); W. Evans, Kt. K. H. (30th Degree); Daniel Gooch, Kt. K. H. (30th Degree;) Edward Warwick, Kt. K. H. (30th Degree); Frederick Walker, Kt. K. H. (30th Degree); R. Spencer, Kt. K. H.; A. R. Ward, Kt. K. H.; the eminent Br Laurence Thompson, Rose Croix; Br. the Rev. John Edmund Cox, Grand Chaplain of the Grand Lodge; George Beauchamp Cole, Robert Mosley, who were admitted to the 18th Degree of the Ancient and Accepted Riteon this occasion.

Amongst the distinguished visitors there were the Ill. Br. the Right Hon the Earl of Donoughmore, Kt. K. H. on the Registry of Ireland; the Ill. Sov. Grand Inspector, Col Chatterton, *M. P.* for Cork, Prov. Grand Master for Munster; the Ill. Br. Anthony Perrier, Kt. K. H., and Puissant Most Wise Sov. of the No. 1 Chapter Rose Croix at Cork, &c. &c.

It having been intimated that the Ill. Br. the Right Hon. the Earl of Donoughmore would be present at the ceremony of the Rose Cross, Col. Vernon and some other Brethren were deputed to receive him, and conduct him to the Convocation. On his taking the stall provided for him, the Metropolitan Chapter of Rose Croix, was opened by the Sov. Inspector, J. A. D. Cox. Several Brethren, who had obtained the degree of Knights of the East and West, were examined by the High Pontiff, were afterwards introduced, and exalted to the rank of Sov. Prince Rose Croix. The anthems and sacred music of the Degrees were given by a full choir, conducted by Br. Jolly.

After the exaltation had been concluded, the Ill. Grand Treasurer of the Order addressed the Convocation, and said that, in the absence of the Sov. Commander, he had now to announce that the Supreme Council had, since the last Convocation, had several petitions presented to them from various parts of England for the establishment of Grand Lodges of Perfection, Grand Councils of Princes of Jerusalem, and Sov. Chapters of Rose Croix. The Supreme Council had acceded to the request in several instances, and such Grand Lodges would for the future be holden at Birmingham, at Bolton, at Manchester, at Liverpool, at Axminster, and at Weymouth.

The first patent or constitution that was before him was that of the Vernon Chapter of Sov. Prince Rose Croix; and as the Most Wise Sov. Col. Vernon, and his two principal Officers, the Ill. Bros. Dee and Thomas Ward were present, he would deliver the patent into such good keeping. The next patent was for the Paltnine Chapter of Sov. Prince Rose Croix, which authorized the holding of a Sov. Chapter of Rose Croix at stated times at Bolton, at Manchester, and at Liverpool, which he was glad to deliver over to the Ill Br. Dawes as Most Wise Sovereign. The next patent before him was the Coryton Chapter of Sov. Prince Rose Croix, which the Ill. Sov. Grand Inspr. William Tucker had undertaken to preside over as Most Wise Sovereign. He had before him a patent for Weymouth, but as the Most Wise Sovereign was not present, the patent must be delivered out at another time. He congratulated the Brethren assembled that the degrees of the Order would, in the places mentioned, be given in a legal and constitutional manner. The illustrious Brethren who were placed at the head of these divisions of the Order, as well as those who would be associated with them as their principal Officers, had distinguished themselves hitherto as strict disciplinarians, and he had no doubt that the power now confided to them would be exercised for the advantage of the Ancient and Accepted Rite. It would be observed, that these patents had been put in the custody of Brethren who exercised official authority in Freemasonry in other departments, either as Prov. Grand Masters of Craft Masons, Prov. Grand Superintendents of Royal Arch Masons, or Prov. Grand Commanders of Knights Templars, and in one instance the whole of such Offices were united in the same Most Wise Sovereign, to whom a patent has been delivered.

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*From the London Magazine and Review for June last.

The Ill. Bros. Col. Vernon, Tucker, and Davies severally addressed the Convocation, stating it to be their determination, in every way that they could, to keep up the discipline of the Order, and extend the sound principles of Freemasonry, as developed in the Ancient and Accepted Rite.

The Ill. Sov. Inspector Henry Udall said, as the laws of the Order were given to them with great precision, and as the Grand Lodges of Perfection, Princes of Jerusalem, and Sov. Chapters would have to abide by them, he would state to the Convocation the organization that they, as Sov. Grand Inspectors, must see enforced. The constitution of the Order was thus handed to them by their predecessors. He then read as follows: The intention of the Illustrious Founder of the 33d Degree of the Ancient and Accepted Rite was to secure to every Council the exclusive jurisdiction over *sublime* Freemasonry in the country in which it should be established, and to protect it against foreign interference. It is your duty not to sanction or permit it on any grounds whatever. *The system of sublime and ineffable Masonry does not encroach upon or interfere with Craft or symbolic Masonry.* In the arrangement and number of its degrees it begins *from* that of the Master Mason, because no person under that degree can be received in any of its subordinate bodies. It is the duty of those bodies to see that no person irregularly admitted as Masons should be received by them, but that the degrees of Entered Apprentice, Fellow-Craft, and Master Mason have been conferred in a warranted Lodge.

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The Convocation was then closed, and the Brethren, accompanied by their distinguished visitors, proceeded to the banquet, which, in the absence of the Sov. Commander, was presided over by the Ill Grand Treasurer of the Order.

We have not room for any extended notice of the banquet. The following will be acceptable to those of our Brethren who feel an interest in the English Council, as emanating from the Northern Council of the United States:—

The Earl of Donoughmore returned thanks in an elegant and interesting speech, in which he expressed the great happiness he at all times felt in meeting his Brethren, both in England and Ireland; although at present identified with Ireland in Freemasonry, it was in England he first saw the *light*,—it was in an English Lodge he became acquainted with the sublime and beautiful precepts of the Fraternity, which he had always endeavored to carry out in their full purity. In Ireland he had taken his highest degrees; and as a Rose Croix and Kt. K. H. from the sister country, he was delighted at the present opportunity of meeting his English friends. He should always remember, with peculiar pleasure, the meeting at which he had the happiness of then being present, and should carry with him to Ireland increased feelings of Fraternal regard towards his English Brethren. The best wishes of every Mason were due to the illustrious Brethren whom he saw assembled on that occasion,—the talent, respectability, and zeal which were there assembled were an earnest that the glorious cause of Freemasonry was appreciated, and its principles carried fully out by the Supreme Council of England and Wales, and his sincere wishes for their prospects and happiness were the best accompaniment he could add to his hearty thanks for the honor they had done him in proposing his health.

GRAND CHAPTER OF NEW YORK.

We have read the report of the Committee on foreign correspondence, submitted to this body at its annual communication in February last, by our excellent Companion Hon. John L. Lewis, Jr., from whose talented pen the report manifestly emanates, with a more than ordinary degree of interest and satisfaction. It is an able and spirited paper, and discusses the various topics of which it treats, with directness and intelligence. We give below such extracts as we have room for :—

GENERAL GRAND CHAPTER.

It is a source of sincere gratification to us, and of thankfulness to the great I AM, who has protected us all during the past year, to be assured by the official proceedings of the several Grand Chapters, that the interests of Royal Arch Masonry in their borders, with scarcely an exception, are not only flourishing, but advancing in continued prosperity. We can well believe it to be so, indeed, and we may attribute it mainly to two leading causes: the reaction consequent upon a long period of depression in the saddened history of the past, like the increased force of the bow when unbent; and the onward impetus given to this department of Masonry by the existence and practical workings of the General Grand Chapter of the United States. We may safely grant *for the sake of the argument* (which is not entirely the fact) what is alleged against it, by its opponents, that its constitution is imperfect, its legislation slow and timid, and its acts indecisive and void of the potential mood; but in the kindly feelings which it elicits and the new and bright hopes for the future which it enkindles in its members who triennially assemble as "one common society or band of Brothers" is found a full and satisfactory reply to them all. They gather from the North and the South, the East and the West, and around a common altar, not only sacrifice local feelings and past prejudices with regard to many points in the institution, but by the communion of mind with mind and heart with heart they acquire new strength to carry into effect the beneficent purposes of Masonry. It would indeed be strange, if the Masonic Institution was the sole exception to that great truth which lies at the foundation of our national as well as social prosperity, and which is briefly, but pithily expressed in the sentiment:

"One country, one constitution, and one destiny."

CONSTITUTIONAL DEGREES.

Kentucky and Vermont express much regret that no action was taken by the G. G. Chapter in relation to this point; as an examination of the section in question involves more important considerations of duty and action to the conscientious Mason than at first appear. Vermont thinks it would be better if no such provision existed at all; and such is our impression, and we regret that this view of it had not been presented at Boston.

CHARTER FEES.

Kentucky, North Carolina andVermont, concur in the views heretofore expressed by this G. Chapter on the subject of the price of Charter fees, and the propriety of leaving the matter in the control of the several States. It is a regulation which should be purely local, and we regret to see the G. G. Chapter so tenacious on the point.

UNIFORMITY OF WORK.

The action of the G. G. Chapter on this important point seems to be very uniformly approved. Virginia, it is true, enters a caveat against some things which *were not done*, they having been misinformed, and hers is the solitary voice of one dozen correspondents who have alluded to it. We deny that any innovations have been made upon the Landmarks of the Royal Arch or any other degree; and if they will again look at the report of the Committee and see how little difference of opinion they declare to have found, and the utter impossibility of reconciling those differences, so as to procure "perfect sameness of expression," which they did not deem to be necessary—they will be less disposed to indulge in severe criticisms. The object was to remove and reconcile "several differences," and that they hoped to have accomplished. It is not the first time that we have heard the work of many an expert Mason and master builder critised upon the strength of hearsay testimony, and yet when it "passed the square," was found to be "true, tried and trusty."

TRIAL OF HIGH PRIESTS.

Virginia in 1850 adopted this resolution: "That no subordinate Chapter has a right to try a present or past High Priest without his consent, but that he is entitled to a trial by a Committee of present or P. H. P.'s."

So far as this resolution relates to present High Priests, we concur in the sentiments expressed in the resolution. It has already been held that a Master of a Lodge cannot be tried by it, and the same principle, which is a correct one, for obvious reasons, we doubt not should apply to a H. Priest. But we do not believe that the same rule should apply to P. H. Priests, at least in the broad latitude here asserted. It is possible that there are some things growing out of the degree of H. Priesthood which should properly be determined by a Council of H. Priests alone. But there are exceptions to the general rule, which do not shake it. After a Companion has ceased to preside, we do not know of any sanctity with which he is invested, or peculiar privileges which exempt him from trial by his Companions, any more than if he were a past R. A. Captain. Believing Masonry to be essentially republican in its organization, we cannot consent to any doctrine which points to the establishment of a privileged order.

HONORARY DEGREES.

The Committee on Foreign Correspondence, of Michigan, regard the conferring of Honorary or "side" degrees by Royal Arch Masons as in conflict with Section 9, Art. 1st of the Gen. Grand Constitution, and say of them in addition: "We look upon these 'side degrees' as verbiage, having no authority of law for their basis, without any system, and conferred without any consideration, and are well calculated to make unnatural distinctions among Masons," and further that they are "innovations into (upon?) the body of Masonry."

We shall not probably differ very widely from Michigan as to the intrinsic value of either of them, but with Vermont we deny that they are Masonic degrees, and hence we think them harmless enough, to those who choose to cultivate them, and that the argument of Michigan is not so well matured as are the greater part of their positions and opinions.

ROYAL AND SELECT DEGREES.

Twelve G. Chapters have written upon these degrees within the last twelve months, and although we cannot with truth say there are twelve different opinions on the subject, yet we can truly say that R. A. Masons are twelve times wider apart than when the matter was first broached. We shall not enter into any further examination of the subject for a twelvemonth.

RESOLUTIONS.

The following resolutions were recommended by the Committee, and, with some slight amendments, adopted :—

Resolved, That our confidence in the practical benefit and auspicious results growing out of the existence and action of the General Grand Chapter are unshaken, and that we are opposed to its dissolution.

Resolved, That we are in favor of a *permanent* location of the G. Grand Chapter.

Resolved, That our Representatives to the next triennial session of the G. Grand Chapter be instructed to endeavor to procure from that G. Body an expression as to what are Constitutional degrees, or to procure an amendment of the Constitution by a repeal of the section on that subject.

Resolved, That in our judgment wanton profanity in a Royal Arch Mason is an offence, which subjects him to Masonic discipline, and that Chapters be directed to enforce the rule.

Resolved, That in our judgment a Chapter has not power to try its High Priest while in office, for any offence.

REPRESENTATIVE FUND.

The select Committee to whom the subject of establishing a Representative Fund by the Gen. Grand Chapter, close their report, which was adopted, as follows :—

In view of the probable permanent location of the G. Grand Chapter at some point near the seat of Government, your Committee believe the proposition in its operation will be equitable and just, and beg leave to introduce the following resolution :—

Resolved, That this Grand Chapter recommend the adoption by the G. Grand Chapter of the resolution proposed by a Committee of that body at its last session on the subject of establishing a representative fund.

MAIMED CANDIDATES.

The following resolution on this subject was adopted :—

Resolved, That we do not believe that Chapters have a right to confer the degrees upon Master Masons who have lost an arm, or who are under any disability either to receive the degrees in Masonry, impart them, or be recognized as a regular made Companion.

GRAND LODGE OF MISSOURI.

This Grand Lodge held its annual communication at Boonville, in May last,—a printed copy of the proceedings had at which has been furnished us. The meeting seems to have been very well attended, and a large amount of important local business was transacted. Indeed it appears to have been emphatically a business meeting, and, what is equally to the purpose, the business seems to have been harmoniously and well done. The opening address of the Grand Master is an interesting paper. He says, in relation to the

DUTIES OF MASONS.

We cannot exercise too great solicitude and watchfulness in our deliberations; the respectability and perpetuity of the glorious Order depends in no small degree upon the careful supervision of the Craft, by those to whom this high and sacred duty has been confided. Our solicitude, amid the rapid augmentation of our numbers, ought to spring not merely from a sense of duty, but a deep and lasting regard for the future permanency of the Order. We should guard with sleepless vigilance, not only the entrance to our mystic temple, but every avenue by which it may be approached for injury. We should see to it, that no "rough Ashler" is permitted to deform its beautiful proportions or mar its harmony. We should shut out every symptom of innovation, no matter *how high* the assumed authority or by whom introduced. No institution, merely human, is altogether free from the danger of innovation; although it is the boast of ours, that its ritual is essentially the same, and its purity has remained, in a great measure, *inviolated* during many ages that are past: yet it *must depend* on its own inherent excellence and a *steadfast adherence* to our "ancient landmarks," for its future respectability and permanency. The foundation of our Order, the aims and tendency of Masonry, require the practice of social and moral virtue. To be "good and true," is among the first great lessons it enforces—true to it, and true to the "ancient landmarks and usages" of the Order. If we were not bound by a cement such as this; if such were not the *materials* of which the edifice is composed: the pillars of our "mystic temple" long since would have tottered to their base, and the "time-honored fabric" crumbled to ruins. While other institutions have fallen beneath the malice of the one, and carried to oblivion by the progress of the other—Masonry alone has survived, and still spreads her glory over the earth; and if we are true to it, and true to ourselves, it will continue to last—continue to dispense its benefits and blessings, undimmed by age, unchilled by the havoc of Time.

MASONIC COLLEGE.

The Reports of the Board of Curates and Faculty of the Masonic College, will afford you the best data for your deliberations upon this important subject. There is now resting upon us—upon the Grand Lodge of Missouri—in relation to the College, responsibilities of no light character; responsibilities, from which it would be wrong, if *not cowardly*, to retreat. We are the pioneers in the experiment of a Masonic College, in the United States. We are the first, be it said *to our* lasting praise, to attempt the permanent establishment of an institution of learning, destined to educate the homeless and destitute orphan. Thus far its friends—the friends of human improvement and mental illumination—have stood firmly by it: and in reference to the state of feeling on the part of the Fraternity in our own jurisdiction, I am happy to state, there is almost a universal desire still to sustain it. The only question with some, not naturally sanguine, is, whether we did not begin on a basis too extensive for the means and demands of the Fraternity in Missouri. But that question is not now debateable: we have begun—we have embarked in the enterprise as it is—and to it we have again and again pledged the *faith* of the Grand Lodge of Missouri. Allow me to say, that the success which has so far attended our efforts, gives flattering augury not only of the lasting benefits which it promises in the future, but of the ultimate triumph. Let us then be diligent and assiduous in urging forward its just claims; let us spare no effort, shrink from no labor, to liberally endow it, and thereby attain the noble end, the glorious purpose for which the Institution was established. Let us go forward, nerved with the assurance that the Grand Master of the Universe will never suffer the "vine, planted by his own right hand," to wither or die. Let us remember, that "time, patience and perseverance" will accomplish all things. Let us console ourselves with the reflection, that under the most adverse circumstances, so much has been learned, so much accomplished for future direction. Let us with a determined purpose and untiring zeal, worthy of the enlarged benevolence of Masonry, liberally, permanently endow this Institution of learning; place it beyond the reach of failure; make it, what it was originally designed to be, "an institution which will furnish a home to shelter and a school to educate the helpless orphan of every indigent Mason; an institution, the sight of whose stately columns and open doors, *will brighten* the *care-worn features* and hush the wailings of the disconsolate widow."

My Brethren, as members of the wide-spread family of Masons, we have a *great duty*, an *exalted mission*, to perform: to educate, to clothe, to cherish and protect the widow and the orphan; to lift the heart-broken, and disconsolate widow from beneath the dark cloud of despair, in which misfortune or the icy hand of death has placed her; to pillow her bruised and broken spirit on the unfailing charity of our mystic brotherhood; so that when the angel of death shall beckon her away to that "bourne" whose sands are marked by no returning footprint—when she too shall be called to the spirit-land—she may turn her last lingering look upon its massy columns, and be solaced with the reflection, die in the full assurance, that her desolate household, her orphan children shall be *educated* and *protected*, while the eternal charity of Masonry endures.

In this connection, the following extract from the report of the Committee to whom was referred the report of the President of the College, will not be out of place:—

That they have carefully considered the subjects therein presented, and are pleased to find that the College is now in a flourishing condition, and that its friends are sanguine of its ultimate success.

From the statement of the Board of Curators in relation to scholarships, it appears that $30,155 worth have been disposed of to Lodges and individuals; and, as the Grand Lodge requires that $50,000 worth shall be sold before any of them can go into effect, it will be seen that unless some measures are taken for the speedy disposal of the remaining $19,845 worth, all that has been done will be of no avail, and the expenses already incurred will be totally lost, and the College fail of its endowment. We, therefore, in relation to that part of the Report, offer the following resolutions:—

Resolved, That this Grand Lodge subscribe for and purchase twenty thousand dollars worth of scholarships, and that an Agent be appointed by the Curators to close up and issue certificates for the scholarships already sold, and to offer for sale on account of the Grand Lodge, the twenty thousand dollars worth which are hereby purchased; and that the M. W. Grand Master is hereby instructed, for and in behalf of this Grand Lodge, to purchase and take said scholarships to the amount aforesaid, on terms that the Grand Lodge shall be held liable for payments of interest only of 6 per cent. And further,

Resolved, That after the expiration of the next collegiate year, all funds now accruing from Lodges, and classed and known as the College fund, (except the fund in the hands of the Fund Commissioners,) and which has been, or hereafter may be, appropriated to the Fund Commissioners, be and the same are hereby appropriated to pay the interest that may from year to year become due from the Grand Lodge on the scholarships so to be purchased.

The foregoing sufficiently indicates the prosperity of the College, and can hardly fail to remove any doubt which may heretofore have been entertained in respect to its permanency.

JURISDICTION OVER SOJOURNERS.

The following report presented by Br. C. LEVY, was adopted on this subject, for the government of the Lodges in the State:—

That a Brother Master Mason trespassing against our rules is amenable to the particular Lodge of which he is a member. This rule applies with equal force against a sojourner who may commit an offence. The charge or charges against him, can only be preferred in the Lodge of which he is a member. Should an offence be committed by one who has taken up his residence, the Lodge who has jurisdiction over the place where he resides, is the body to whom the charges will have to be preferred, as we have no rule that authorizes a change of venue. Any Brother feeling aggrieved at the decision, on the trial of a Brother, has the right of an appeal to the Grand Lodge. All of which is respectfully submitted.

WASHINGTON'S INITIATION.

Br. Levy also offered the following resolutions, which was unanimously adopted:—

Resolved, That the subordinate Lodges under this jurisdiction be requested to celebrate, in a suitable manner, on the 4th day of Nov. 1852, the centenary anniversary of the initiation of our Brother, the Father of his country, George Washington, into the mysteries of the Order.

WASHINGTON MONUMENT.

Resolved, That a Committee be appointed to obtain a block of marble with a suitable inscription, to be forwarded to Washington City, to be there placed in the Monument being erected to the memory of Washington.

CHARITY.

Resolved, That the Grand Lodge place at the disposal of the Board of Relief, of the city of St. Louis, Four Hundred Dollars, to be by them applied to the relief of distressed Masons, their widows and orphans.—Adopted.

SUSPENSION OF MEMBERS.

Br. Levy offered the following preamble and resolution, which were adopted:—

Whereas, it appears that some Lodges under this jurisdiction, suspend their members from the privileges of Masonry without defining the time, and as the same operates equal to an expulsion, therefore be it

Resolved, That when a Lodge suspends a Brother, the time for which he stands suspended shall be defined.

MASONIC CORRESPONDENCE.

Newark, N. J., August 5, 1852.

I HAVE derived great pleasure, and much information, from the perusal of your Magazines, which, allow me to say, I would not be without, for twice their cost in dollars and cents. I presume by your sending me from vol. 6, inclusive, and none of the preceding, you wish to inform me that you cannot furnish them (from 1 to 5 inclusive) at any price. Now, if you know of any Brother having them and willing to dispose of them, inform him, if you please, that he will find in me a willing purchaser at any reasonable price, as I am anxious to have the set complete.

I do not know, nor can I conceive, how Brothers, Masters of Lodges, are able to govern their Lodges properly, who never read standard Masonic works; who, if they ever read at all, read those only of a light and trivial character: for myself, I find in my Lodge constant use for all the information that I am able to possess myself of, and even then I am sometimes at fault in deciding questions for which I can find no precedent. I have at this time several important questions in my own mind, which I find myself unable to decide in an indisputable manner, some of which I may yet refer to you, for decision and explanation, should I not, by further study, find them settled by precedent:—should I at any time hereafter find it necessary to pursue that course, you will confer a great favor on myself and others in this vicinity, by deciding and explaining such questions in your own peculiar way, "provided always" that you do not consider such propositions an imposition on good nature, or an exhibition of ignorance on my part.

[We shall be happy to oblige our correspondent in the way he suggests, as we may be able. We shall also be glad to purchase the volumes he desires of any Brother who may have them to dispose of.]—EDITOR.

Obituary.

BROTHER JOHN L. SHEED.

AT a regular meeting of Orleans Lodge, No. 78, A. F. an dA. Masons, N. Orleans, held on Friday evening, 18th July, the following preamble and resolutions were unanimously adopted:—

Whereas it has pleased the Great Architect of the Universe to call from his labor here, to repose in the Celestial Lodge above, our most esteemed and beloved Br. JOHN L. SHEED, Senior Warden of this Lodge—

And whereas the sudden and frightful catastrophe which called him hence, prevented the Brotherhood from paying the last sad tribute of respect and affection to his earthly remains, and there is nothing left to them but to express their deep grief for his untimely fate,—their esteem for his many virtues, and respect for his memory—

Therefore, be it resolved, That by the lamentable and unexpected death of our Brother, John L. Sheed, this Lodge has been deprived of a most zealous and distinguished officer—the Order, of a devoted and faithful member—his wife, of a most affectionate and exemplary husband—and society, of a true and honest man.

That his most untimely and cruel fate has plunged his Brethren into profound sorrow, which, they are proud to say, is felt by all who knew him.

That, whilst his many virtues and good qualities endear his memory to us, and should serve as a bright example for our imitation, we are reminded, by his sad and sudden end, that we are ever "walking in the Valley of Shadow," and are taught the useful lesson, "that in the midst of life is death."

That the members of this Lodge, in their own name and in behalf of the Brotherhood at large, tender to his bereaved widow and family their deep and profound sympathy with their afflictions and the assurance of our Brotherly regard and protection.

That the members of this Lodge will wear the usual badge of mourning for the space of three months—that during the same space of time the implements and jewels of the Lodge shall be covered with crape, and the place of our departed Brother in the Lodge shall be clad in mourning for the unexpired time of his office.

That a Tablet shall be erected over the last resting place of our Brother, at the expense of the Lodge.

That a copy of the above be forwarded to the widow of our deceased Brother, and that she be furnished with a Grand Lodge Diploma.

That the foregoing be spread at large upon the Minutes of the Lodge, and a copy forwarded to the Grand Lodge with our annual returns and as a part thereof.

JOSEPH MAGNER, *Sec'y.*

BROTHER JOSEPH D. COST.

AT a called meeting of Paris Lodge, No. 108, of Free and Accepted Masons, held in Paris, Tenn., June 29, 1852. The following resolutions were unanimously adopted.

Whereas it has pleased an all wise Providence to call from our midst after a long and painful illness, our much esteemed and worthy Brother JOSEPH D. COST, in whose death society has lost an ornament, and the Masonic Fraternity one of its brightest jewels, and the widow and orphan of the deceased a kind husband and affectionate father—

Therefore Resolved, That this Lodge attend his funeral on to-morrow evening, 4 o'clock, at the residence of his father, and that we wear the usual badge of mourning for thirty days.

Resolved, That we tender to the widow and relations of the deceased, our heartfelt sympathy, for the irreparable loss they have sustained.

Resolved, That a copy of the foregoing resolutions be furnished the family, and that we request their publication in the Constitution, Republic, and Freemasons' Magazine.

THOMAS B. THORPE, W. M.

J. D. DAWSON, *Sec'y.*

BROTHER P. H. ALEXANDER,

DIED at Tuscumbia, Ala., in May last. Washington Lodge, No. 36, of which the deceased was a worthy and exemplary member, adopted the following resolutions, as an appropriate notice of the event:—

Whereas death has removed from us our beloved Brother P. H. ALEXANDER, whose worth and character have been that of an honest man, a true Mason; endeared to us by his well known merit and generous impulses—therefore be it

Resolved, That while we bow with submission to this dispensation, in the sudden and untimely death of our worthy Brother, we feel deep sorrow and grief for the loss we have sustained.

Resolved, That we sincerely sympathize with his bereaved wife in her affliction, and with his mourning friends; and that we extend to them in their distress, our heartfelt condolence.

Resolved, That we will wear the usual badge of mourning for thirty days, as a token of esteem and love for our deceased worthy Brother.

Resolved, That a copy of these resolutions be forwarded by the Secretary to the wife of our deceased Brother.

Resolved, That a copy of these resolutions be forwarded to Memphis Lodge, No. 118, with whom our beloved Brother was so lately associated.

Similar resolutions were also adopted by Tuscumbia Lodge.

BROTHER THEOPHILUS TOPHAM, ESQ.

AT a meeting of St. John's Lodge, No. 1, Newport, R. I., Wednesday afternoon, Aug. 4th, 1852, called for the purpose of attending the funeral of our beloved Br. THEOPHILUS TOPHAM, Esq., the following Preamble and Resolutions were unanimously adopted and passed :—

Whereas it has pleased the supreme, all wise God in his infinite wisdom and inscrutable providence, to remove our Beloved Brother, Past Master Theophilus Topham, Esq., to the Grand Lodge above,—who for fifteen years at different times has presided over this Lodge, and at several times as its Treasurer—was so steadfast in his devotion to the Craft during the dark period of the Anti Masonic troubles in this State—and to whom the credit of the resuscitation of this Lodge is mainly attributable—in all of which he exhibited that prudence, wisdom and fidelity which characterize all true free and accepted Masons, therefore

Resolved, That this Lodge having heard with deep sorrow of the decease of our worthy and well beloved Brother, Past Master Theophilus Topham, Esq., do unite in paying a just tribute of respect to his memory, and with heartfelt sympathy would offer our condolence with his family ; and as we mourn we would point them to "Him who doeth all things well" as the only source from whence all true blessings and consolations flow, praying Him to pour into their larcerated hearts the oil of consolation, and strengthen them to emulate his virtues, that like him, they, after having attained a fulness of years, may descend into the grave as respected and beloved.

Resolved, That a page of the Record Book be edged with black lines and inscribed with Br. Topham's age, and time of his decease, and that this Lodge be clothed in mourning for six months.

JOHN D. DENNIS, M. W.

J. W. DAVIS, *Sec'y.*

COMP. ORVILLE HUNGERFORD.

DIED at his residence, in Watertown, N. Y., in April last, after a short illness, Comp. ORVILLE HUNGERFORD. The Committee in the Grand Chapter of New York speak of him as follows :—

"Early in life he formed a connection with the Masonic Fraternity ; and it is now twentynine years since the order of High Priesthood was conferred upon him in this Grand Chapter. He had successively occupied the offices of Grand King, Dep. Grand High Priest, and Grand High Priest of this body, and at the time of his death was occupying the last named office. In discharging the duties of these several stations, he manifested a high degree of intelligence, discretion, and Masonic ability. In asserting his matured opinions he was firm and unwavering, yet in all his relations with the Fraternity he was kind, respectful, courteous and fraternal. In the walks of private life he was an honest, upright and straight-forward man, and possessed of superior business talent. He was a warm and undeviating friend but a plain and sincere one. In his death this Grand Chapter mourns the loss of a Companion whose name and whose example will long be cherished in hallowed remembrance as one of its brightest and most valued ornaments."

REGISTER OF OFFICERS.

GEORGIA ENCAMPMENT, AUGUSTA, GEO.

Sir Lemuel Dwelle, G. Com.
" Hiram W. Fargo, Gen.
" William K. Kitchen, Capt Gen.
" Joseph A. Fanning, Prelate.
" Charles Dwelle, S. Wardan.
" James Godby, J. Warden.
" John Hill, Treasurer
" John C. Haralson, Recorder.
" William Hardiman, Sword Bearer.
" William M Beall, Standard Bearer.
" Robert H. May, Warder.
" W. G. Woodstock,
" R. N. Brawley } Guards.
" William P. Truitt,
" James W. Meredith, Sentinel.

ST. OMER'S ENCAMPMENT, ELMIRA, N. Y.

Sir Thos. C. Edwards, Grand Commander.
" Erasmus L. Wentz, Generalissimo.
" Henry D. Rice, Capt. General.
" Jotham Purdy, Prelate.
" Thomas Maxwell, S. W.
" Augustus Willard, J. W.
" Edward T. Hubbell, Recorder.
" Isaac Rowe, Standard Bearer.
" H. W. Atkins, Sword Bearer.
" Whitney Gates, Sentinel.

Meets 4th Friday each month, at 2 o'clock, P. M., at Masonic Hall, Lake street.

MARENGO LODGE, DAYTON, ALA.

John H. Prince, W. M.
R. T. Chambers, S. W.
Joseph L. Browning, J. W.
Jabez York, Treas.
John C. Dansby, Sec.
Thomas B. Gaines, S. D.
L. D. Orman, J. D.

LINCOLN LODGE, WISCASSET MAINE.

Thomas B. Johnson, W. M.
Erastus Foot, Jr., S. W.
D. K. Kennedy, J. W.
William Lowell, Treas.
Barker A. Neal, Sec.
Sam'l P. Baker, S. D.
Calvin R. Harraden, J D.
Rev. Uriah Balkam, Chaplain.
James Smith,
Erastus Cunningham, } Stewards.
Joseph K. Clark, Marshal.
Sullivan Wright, Tyler.

MT. ANTHONY LODGE, BENNINGTON, VT.

C. W. Grover, W. Master.
L. Fairbanks, S. W.
L. Barney, J. W.
L. Carly, Treas.
William C. Mason, Sec.
N. Bassett, S. D.
J. H. Godfry, J. D.
A. J. Haswell, Tyler.

DABNEY LIPSCOMB LODGE, CRAWFORDSVILLE, MISS.

Scott Thompson, Master.
A. W. Richardson, S. W.
Jesse Smith, J. W.
P. H. Whitlock, Treas.
M. Minns, Sec.
T. Randle, S. D.
—— Wiley, J. D.
J Marchead, Chaplain.
F. Randle, Tyler.

PARIS CHAPTER, PARIS, TENN.

John Beer, High Priest.
S. A. Bruce, King.
Z. H. Williams, Scribe.
R. R. Aycock, C. H.
C. Peder, P. S.
S. E. Barbee, R. A. C.
J. T. Aycock,
L. Kellebrew, } M. of Vails.
J. T Dunlap,
M. Wakeland, Treas.
C. D. Venable, Sec.
J. S. Dawson, Guard.

PARIS LODGE, PARIS, TENN.

T. B. Tharp, Master.
John Beer, S. W.
S. E. Barber, J. W.
S. Kendel, Treas.
J. S. Dawson, Sec.
C. D. Venable, S. D.
R. Aycock, Jr., J. D.
P. Poyner, Tyler.

LODGE OF PERFECTION, NEWPORT, R. I.

B. J. Tilley, T. P. G. M.
Asa Hildreth, H. K. T.
H. D. Deblois, S. G. W.
Gilbert Chase, J. G. W.
S. V. Mayberry, G. K. S.
J. G. Topham, G. T.
John D. Dennis, G. S.
N. H. Gould, G. O.
George B. Knowles, G. M. C.
Joseph W. Hazard, G. C. G.

COUNCIL OF P. OF R. S., NEWPORT, R. I.

N. H. Gould, G. M. C. S. of S.
G. Chase, T. L. G. C.
G. B. Knowles, S. L. G. C.
H. D. Deblois, G. M. C.
S. V Mayberry, G. C.
John D. Dennis, G. S.
J. G. Topham, G. T.
Asa Hildreth, G. E.
E. S. Kenyon, G. M. A.
J. Bliss, G. M. G.
B. J. Tilley, G. S. B.
J. W. Hazard, G. S.

MASONIC CHIT CHAT.

☞In answer to the inquiry of our correspondent Sigma, it is sufficient to say that Masters' Lodges can take no cognizance of any matter relating to "side degrees." They have nothing to do with them, or the regulations which govern them. It will be time enough to discuss the question, when the necessity for it arises. We can hardly conceive that this should ever happen, though strange notions do sometimes find their way into the heads of some of our Brethren, and not unfrequently into print.

☞A correspondent at St. Louis, Mo. complains that one of the Lodges in New York city has recently initiated a resident of the former city when on a visit to the latter—having given him the three degrees in one evening. He says that the person so made, on his return to St. Louis, applied to a Lodge in that city for admission,—that thereupon the Lodge adopted a resolution to the effect, that as the applicant was a resident of St. Louis, no Lodge out of the State could lawfully make him a Mason, without first obtaining permission of the proper authority, and that consequently they declined to examine or admit him. Other equally stringent resolutions were adopted, but as our correspondent has given us only the substance of them, and as the matter will probably be brought before the Grand Lodge of Missouri, we prefer to wait for the action of that body. We infer from our correspondent's letter, that the subject has created quite an excitement among the Lodges and Brethren in St Louis. The practice of initiating sojourners is pregnant with evil, and we believe is rarely followed by Lodges out of the city of New York.

Lexicon of Freemasonry.—Our readers will be gratified to learn that Br. Mackey has just brought out a second edition of his very excellent and useful Lexicon, greatly enlarged, and we doubt not, much improved, though absence from the city and pressure of other duties have rendered it impossible for us to give to it the time required for a very close examination of its pages. But this was hardly necessary, inasmuch as the former edition and the talents of its excellent author, with his greater experience, are a sufficient guarantee that the work is well and ably executed, and eminently worthy of the patronage of the Fraternity.

Missouri Masonic College.—We have received the seventh annual catalogue of this College, being for the year ending in July last. The number of students attached to the institution, including the preparatory department, at the close of the last term, was 140. The number of Professors, including the President, is six. The course of instruction compares well with that of other Colleges, and is sufficiently comprehensive. The Grand Lodge of Missouri, under whose patronage the College was established and is sustained, at its last annual communication appropriated $5000 for the erection of a boarding house for the students. We rejoice in the success of this institution, as honorable to the public spirit and liberality of our Brethren of Missouri.

The Trestle-Board.—*Cheap Edition.* We have made arrangements by which we can send a copy of the Trestle-Board, neatly bound in flexible cambric covers, *postage paid,* to any part of the country, on the receipt of *one dollar*. The printing of this edition is precisely the same as the more expensive edition,—the only difference being in the *binding*, and this is equally strong, though not so costly. It is adapted to be sent by mail, and thus to accommodate Brethren who cannot conveniently obtain the work in any other way. *Gold dollars* can be safely sent in a letter, if fastened to the paper by a common wafer.

☞R. W. Robert R. Boyd, late Grand Secretary of the Grand Lodge of N. York, by which body he was expelled a year or two since, was restored to his privileges as a Mason, by the same body, in June last.

☞The Grand Lodge and Grand Chapter of this Commonwealth, hold Quarterly Communications in this city, on the 7th and 8th instant.

☞The various Masonic bodies in this city resume their labors for the season, the present month.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. XI.] BOSTON, OCTOBER 1, 1852. [No. 12.

ITINERANT MENDICANTS.

We are pleased to learn that the system of pseudo-Masonic mendicity which has been so long and successfully carried on in this country, is about to receive at least a partial check, through the cooperation of Lodges favorably located for the purpose. Our Brethren at Richmond, Va., who, not more from their central position, than their well known liberality, have come in for a full share of this species of imposture, have recently taken the subject seriously in hand, and propose for the consideration and acceptance of the Lodges located on the usual line of travel between Wilmington, N. C. and Washington city, a plan which they believe, if efficiently carried out, will afford the desired protection against imposition, while, at the same time, it will enable them to dispense their charities with a reasonable degree of assurance that they are not misapplied, nor thrown away on unworthy and undeserving objects. We have been politely favored with a copy of a circular which they have recently issued to the Lodges referred to, and in which the details of the proposed plan are fully set forth. They are mainly embodied in the following extract:—

"At a meeting of the Masters and Wardens of Lodges No. 10, 19, 36, 51, and 53, all of this City, the undersigned were appointed a "Committee to correspond with the Masters of the several Lodges from Washington, D. C., to Wilmington, N. C., and such others as they deem proper, for the purpose of devising and perfecting some plan by which the funds of our Institution may be protected from the ravages and constant demands of the unworthy, and by which we can with confidence protect and relieve the necessities of the worthy traveling members." The charities of the Lodge—when bestowed, as in our case, by a Committee composed of the Master and Wardens—should be distributed with care and circumspection; and whatever disposition we may have to discharge our duties well and faithfully by all parties, yet we frequently hear, after the performance of an act which does the heart good, that we have been imposed upon by a fabulous tale of affliction and utter destitution, which generally accompanies the application of a *suffering* Brother. It is not unfrequently the case, that they assume a great degree of modesty, and are profuse in their protestations of its being "the *first* time they have ever had occasion to ask charity, or solicit a loan from their Brethren;" or with, others more bold and honest, "that they were assisted, to a very limited amount *only*, by some Lodge at a remote distance, which had enabled them to reach this point," when, after the lapse of time, we hear of these remarkably modest and truthful gentlemen as applicants to every Lodge along their whole rout of travel, being recipients of, and living on, the bounties and universal charities of the great Masonic family. The increase of these traveling miscreants and "drones in the hive of nature," within the past few years, must have become apparent to all resident, active members. It is a growing evil, and one that should, in our opinion, receive a check, else we may justly be charged with the crime of contributing to the support and increase of vagrancy, and be held responsible therefor in the ever watchful and jealous eyes of the world, by which our acts are not unfrequently, most unjustly criticised; and the result will be exceedingly injurious, if not fatal to the well-being and perpetuity of our noble and glorious Order, when justly administered. It is against the unworthy we wish to establish some plan for mutual protection; and we propose for your consideration, the adoption of a system of correspondence in manner and form following, to wit:—

"When an application is made, to keep a record of the 'name,' 'from whence hailing,' 'date of Diploma,' if one, 'general description of person,' 'amount of relief afforded,' and a 'general idea of his or her cause of destitution' take two or more duplicates, and send by first mail to the Lodges in the direction the party may be traveling. Instance: application is made at Wilmington, the party traveling North; the Master will notify the Lodges at all intermediate points between that place and Richmond; should he stop at any of those intermediate points, the Master would know of his coming, and be prepared to act; when he would also notify the Lodges intermediate to Richmond; when he arrives here, the Masters would be ready to notify all intermediate Lodges to Washington; and should he stop at any of those intermediate Lodges, they would continue the notices to the same point, and all would be warned of the approaching danger."

Whether the plan here proposed is the best that can be devised, we are not prepared to say. One less complicated and requiring less labor would be preferable, if it could be made equally effective. At all events it is worth a trial. Experience may suggest improvement. The evil it aims to remedy is a grievous one, and of much greater magnitude than our Brethren generally have any conception of. It is spread over the whole country, and thousands of dollars are annually wrung out of our Lodges and Brethren by traveling vagrants, who have no just claims upon their charities or their sympathies, and who, through their profligate course of life, are a reproach and disgrace to the Institution. They have reduced begging to a system, and carry it on with a perseverance and industry which in any honest cause would insure them competence, if not affluence. But they are too idle for any honest employment. This is the secret of their poverty, if it be real,—of their profligacy, if it be assumed. But whether real or assumed, it is not that species of honest indigence which has a lawful claim on Masonic charities. These are not gathered for such a purpose, neither can they be rightfully appropriated for the support of poverty in health and idleness. They belong to the honest and industrious poor—to the sick and the helpless. When diverted from these purposes, or scattered broad-cast equally among the worthy and the unworthy, they are misapplied,—a curse is mingled with the blessing—and the Institution, in its efforts to relieve the deserving, is, in the language of our Virginia Brethren, wrongfully made "to contribute to the support and increase of vagrancy."*

The evil under consideration is not confined to this country. Our contemporary of the London "Freemasons' Magazine and Review," for June, in copying an article on the subject from this Magazine, for May last, holds the following language:—"A nuisance similar to this has for some time past been growing in London, and requires the immediate attention of the Masonic authorities. It is not merely that, month after month, cases of Brethren asking for pecuniary aid find their way to the Board of Benevolence, which, when thoroughly sifted—as they invariably are by the dispensers of that Masonic fund—are too generally found to be undeserving of attention, or of the slightest consideration,—but the houses of well known Brethren are beset, particularly by foreigners, who are loud in their demands, and most impertinent, if the help they claim be not immediately given to them. As a general rule—as in all other cases of mendicancy—it is a great mistake to give money to such applicants. In nine cases out of ten, these, upon inquiry, will be found to be—if not unworthy Masons—nothing better than impostors, who, having laid hold of a foreign certificate, and obtained some idea of a sign or a pass-word, thrust themselves into the houses of the Brethren, to their great annoyance, and to the discomfort of the members of their families."

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*In a private note, our correspondent at Richmond, under date August 26, says—"From our central position we have probably suffered more from the individuals referred to than almost any other one place in the Union, and while they confined their depredations to us—preferring to err, by relieving a thousand unworthy rather than let one worthy Brother "go away dissatisfied"—we were content to suffer in silence, leaving them to their consciences and their God. The improvements of the age and the rapidity with which information can be communicated from one end of the country to the other, have placed us in possession of facts which lead us to the conclusion that *many*, calling, and who can probably prove, themselves *Masons*, prefer trespassing on the liberality of their Brethren, to gaining an honest livelihood by labor. The object of our Circular, as you will perceive, is to protect the Institution, and, at the same time, do a better part by the community at large, by breaking up and doing away with the system of itinerant beggary, now so much in vogue. We are not wedded to the plan suggested. Any other possessing the same features of efficiency will meet with a prompt and cheerful response from us."

Our Brother adds, in continuation, that there are doubtless many worthy foreign Masons at this time in England whose cases, if examined, would be found to be deplorable, and to whom the extension of the hand of benevolence would be indeed an act of mercy. This is unquestionably true; and it is also true that the remark is equally pertinent to the fact as it exists in America. The same causes which have thrown many reputable poor foreign Brethren into England, have operated to send a due proportion of such to America. These are entitled to relief; and they will be relieved both here and in England, according to their necessities and the ability of their Brethren. "But," in the words of our cotemporary, "the greatest discrimination is required in investigating the particulars connected with their distress, and in seeing that the relief afforded to them is not instantly swallowed up by claims outstanding against them, or by their own imprudence. Where, however, one deserving case meets the consideration of the Brethren, nineteen undeserving instances will come before them; and therefore, the time has assuredly arrived when imposition should be tracked and exposed, and the innocent and deserving be emancipated from the injury, which they cannot but suffer by the abuse of true benevolence, which has become almost proverbial."

The subject is one which demands, and we trust it will receive, the serious consideration of the Fraternity throughout this country. It is a growing evil—brought upon us partly through the political condition of continental Europe, but mainly through the criminal recklessness of the continental Lodges, in the admission of unworthy members; and in this respect, we are constrained to add, our Brethren in Ireland are hardly less obnoxious to censure. They hold their Masonry at too cheap a rate; and if the petitioner is about to leave the country, they seem not to be very particular as to his qualifications. "It may help our poor countryman in America," may be a very benevolent motive, but it is not always founded on a just principle of action. We do not object that our foreign Brethren admit to the privileges of the Order persons who are not rich; neither do we object to their initiating, with a view to secure for them friends and Brethren in a foreign land, any of their worthy countrymen, who are escaping from the poverty or oppression of their own homes. But we do seriously and urgently protest against the unauthorized admission of the idle and vicious. If they will send us poverty to provide for, let them send it to us molified by industry and unmixed with vice, and we will not complain. Their honest and industrious poor we will receive as friends and relieve as Brethren, to the full extent of our ability. Their idle and vicious we reject.

AN INTERESTING RELIC.

We are indebted to the kindness of our respected Brother, Dr. Alfred Creigh, of Washington, Penn., for a copy of an ancient Masonic jewel, or medal, found in a grave on the road leading from Dunbar's Camp, Fayette County, (Penn.) to Braddock's field, so called. It is supposed to have been buried with a soldier after Braddock's defeat, which happened in the year 1755. Our Brother says, "it was found with a quantity of bones in a grave four feet under ground, on the military road of Gen. Braddock, leading from Braddock's field to Red Stone fort," and he entertains no doubt that it belonged to a soldier or an officer who wore it about his person, and who lost his life either in the battle or on the retreat. The medal is made of copper, heavily plated with silver, and is of English manufacture, being an exact fac simile of the old English, or perhaps Irish, Masonic medal of that day. It is of an oval form—three inches long and two inches wide. On the face, or obverse, are the two pillars and the principal emblems of the Lodge degrees. On the reverse are also a variety of emblems,—among which is an *Arch*, the key-stone of which bears the mystic key of Royal Arch Masonry,—a circumstance which is explained by the historical fact, that the Royal Arch degree was originally attached to Masters' Lodges. This was at one time, especially, if not exclusively, true of those Lodges holding under the authority of the irregular Grand Lodge at London—better known as the Athol, or Grand Lodge of "Ancient Masons,"—of which Laurence Dermott, an Irish Brother and author of the "Ahimon Rezon,"—a spurions book of Constitutions—was the Deputy Grand Master. And this latter circumstance accounts for the early incorporation of the degree on the Irish Lodges. Scotland followed, and many of the early Lodges in this country adopted the practice—particularly those emanating from the above authorities.

In respect to the medal before us, the presumption is, that it belonged to an English or Irish Brother attached to the army under Gen. Braddock. It is possible that there was a Lodge attached to one or both of the foreign regiments engaged in that unfortunate attempt on fort Du Quesne; for Lodges at that day were common appendages to the army; and this suggestion may derive some strength from the circumstance that the present is not the first Masonic relic found in that region of country. In the campaign of 1779, Gen. Sullivan was sent into what was then called the Susquehanna country, to stop Indian ravages. The different detachments of the forces employed for that purpose formed a junction at Tioga Point. While there, Col. Proctor obtained from the Grand Lodge of Pennsylvania, a warrant to hold a Lodge in the camp. At Tioga, two tents were connected for its accommodation. On clearing away the rubbish and leaves from the spot where these tents were to be pitched, which had, apparently, been gathering there for ages, the workmen found an old *Iron Square*, very much decayed, but still strong enough for the use of the Lodge ; and it was so appropriated during the remainder of the expedition. The country was a perfect wilderness. How, then, came this Square there ? If we may suppose that there was a Lodge attached to Braddock's army, and that after his defeat, any portion of its effects fell into the hands of the Indians opposed to him, we may perhaps find an answer to this question.

But however all this may be, the medal in the possession of Br. Creigh is an interesting relic, and we rejoice that it has fallen into the hands of a Brother so capable of appreciating its value.

AMENABILITY OF GRAND OFFICERS.

El Dorado, Ark., July 30, 1852.

Comp. C. W. Moore,—*Dear Sir* :—Some questions of grave import, having been presented to me, requiring my action as Grand High Priest of Arkansas, and about which my mind is not free from doubt, I have thought it proper to refer them to you, and to solicit your opinion, at as early a day as may suit your convenience.

1. Has a subordinate Chapter jurisdiction to try and expel one of the Grand Officers, (say the Dep. Grand High Priest,) he being a member of such Chapter ?

2. If such subordinate Chapter has such authority in the premises, do es its sentence of expulsion, *ipso facto, vacate the office* holden by the party expelled ?

3. If the office in such case becomes vacant, does the healing and restoration of the offender, restore him to office, without further action ?

The office to which I refer is elective, with power to the Grand High Priest to appoint in case of vacancy.

Respectfully and fraternally yours,

H. D. Marr.

1. We think the subordinate Chapter has no jurisdiction in the case, and for the same reasons which take from it the power to try its own, or the Grand High Priest of the State. We take it to be a settled principle in this country, that the Master of a Lodge and the High Priest of a Chapter can be tried only by their peers and under the immediate authority of the governing bodies of their respective grades. The reason for this is, that these officers are under higher and different obligations, and have other and higher duties committed to them, than rest upon the members of the bodies over which they preside. That they may discharge these duties fearlessly and faithfully—without danger of being arrested or hindered in the performance of them, through the caprice or malice of interested parties,—it has been deemed wise to place them beyond the criminal jurisdiction of the subordinate, and hold them amenable only to the supreme body. Now, if there be any soundness or propriety in this rule, as applied to the High Priest of a Chapter or the Master of a Lodge, it receives increased strength and propriety in its application to the Dep. Grand High Priest or the Dep. Grand Master, in the same degree that the powers, duties and responsibilities of the latter, by reason of their position, are higher and more extensive than those of the former. We think, therefore, that the proper remedy of the subordinate Chapter is to prefer its complaint before the Grand Chapter of the State.

2. If the expulsion were legal, it would vacate the office ; because an expelled Mason cannot sit in the Grand Chapter, or any other lawful Masonic body. And here it may be observed, that if it were competent for the subordinate Chapters or Lodges to expel Grand Officers, it would be in the power of a very small number of them to vacate half the important chairs in the Grand Lodge or Grand Chapter, whenever their prejudices or grievances, real or supposed, should in their own opinions, call for such an extreme measure.

3. We think not, if the expulsion be legal and final. An office once vacated, from any cause, can be filled only in the way and manner provided by the regulations of the body. An officer cannot resign and resume his Jewel at his pleasure. The resignation places it in the possession of the body, and beyond his control. The effect of a legal expulsion is the same. It arrests the Jewel and surrenders it to the body. It vacates the office. But if the expulsion be illegal, it can affect neither the individual in his standing nor the officer in his privileges. These remain intact. No offence has been proved—no punishment can be imposed. An opposite rule would work a grievous wrong to the innocent.

We have answered the inquiries of our correspondent with more brevity than perhaps the importance of them demanded, but as much at length as our convenience and the crowded state of our pages will allow.

MASONIC CEMETERY.

We believe we have before noticed the fact that the Grand Lodge of South Carolina has recently purchased a plat of ground in Magnolia Cemetery, near Charleston, to be consecrated as a burial place for members of the Masonic Fraternity, who may die in their midst without friends to make other suitable provision for them. We now learn that the land purchased contains six hundred square yards, and by a fortunate coincidence, is in the form of a key-stone, having on it only three trees, but these so disposed as to form a very correct resemblaace to the disposition of the three lesser lights of Masonry in a Lodge. It is the intention of the Grand Lodge to enclose the whole with a beautiful and appropriate railing : and if sufficient funds can be obtained by further subscription, to place in the centre a Masonic monument.

[ORIGINAL.]

A BACHELOR'S LIFE FOR ME.

BY BR. DAVID BARKER, OF PACIFIC LODGE, ME.

AIR—"*A Life on the Ocean Wave.*"

A BACHELOR's life for me,
While wand'ring here below,
A life from anxiety free,
A scene that's unknown to woe.

They said when my youth passed by,
And time with its palsying breath,
Had dimmed the fire of my eye,
And tainted my hopes with death,

That a ray from woman's love
Would light up my cheerless way,
Which leads to the realms above,
And scatter all clouds away.

I've climbed to life's mountain top,
Unblessed by a blushing bride,
And now 'tis too late to stop,
While toddling the other side.

I go to the Lodge by night,
And practise the mystic art,
And tarry till morning light,*
And leave with a merry heart.

I fly to my curtained room,
And fall on my cozy bed,
And fear not the horrid gloom
Which hangs 'round a husband's head.

The Craftsman's "Lectures" I take
With a world of relish and glee,
But woman's lectures would make
Me worse than a man should be.

A Bachelor's life for me,
While wandering here below,
A life from anxiety free,
A scene that's unknown to woe.

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*Our Brother has made free use of his "poetical license" here. Lodges are usually closed at or before 10 o'clock.

THE KNIGHTS TEMPLARS.—NO. XVIII.

[Written for this Magazine by R. W. JOHN H. SHEPPARD.]

THE next year the Templars fortified the castle of Saphet, which commanded the lake of Galilee. They rebuilt the walls and erected towers of prodigious strength and very lofty, capable of holding a garrison of 2200 troops in time of war;—a stupendous work, the ruins of which, on a high mountain, were visible in the days of Pococke, who gazed with admiration on the two large round towers, which still remained.

At the news of the surrender of Jerusalem, Ayoub, Sultan of Egypt, wrote to Barbeh Khan, chief of a vast horde of Carizmians, a race of Tartars, pastoral tribes from the shores of the Caspian—a desperate, hardy, invincible people, who had laid waste Armenia, and the north-west of Persia—and he invited them to the conquest of the fertile and lovely domains of Palestine. They readily seized the opportunity and passing down the river in leathern boats, wasted the country and drew nigh to Syria. The Templars were alarmed at this formidable foe; they were rebuilding the walls of Jerusalem, which Al Kamel had dismantled and demolished, when the news arrived; the fortifications were too weak for defence; and after a solemn convocation of the patriarch, bishops and knights, and with their advice they resolved to retreat. It was a heart-rending, gloomy scene. The Hospitallers in their *black* habits, and the Templars in their *white* mantles, arrayed in marching order, amidst the shrieks of women and children and the tears of weeping inhabitants abandoned the defenceless city in haste. The Carizmians under Barbeh Khan their general, drew near to the spot. As they were entering the city, 6000 Christians were escaping, and they took and massacred many of the fugitives. They slew great numbers in the city, pillaged the houses, desecrated the churches and rifled the tombs. Thus again fell Jerusalem A. D. 1244.

With the sultan of Damascus and lord of Carac, the Grand Masters of the Hospital and Temple, marched their forces to Gaza; there a bloody battle was fought. Perigord, Grand Master of the Temple, fell, overpowered by numbers; the Grand Master of the Hospitallers was taken prisoner; 312 Templars, many Hospitallers and several thousand soldiers were slain. The Carizmians and Egyptians there besieged Ascalon, which the Knights and Hospitallers successfully defended and compelled them to abandon.

William de Rochefort, temporary Master of the Templars, wrote to Pope Innocent IV. a most depressing account of the sufferings and embarrassed circumstances of the brave, but disheartened soldiers of the Cross in Palestine. It stirred up England and France and all hearts in Christendom but the cold, calculating, treacherous bosom of the infamous emperor Frederic—still ycleped king of Jerusalem. His wife Violante had died in her prison from his barbarous neglect and cruelty; and before all Europe, the pope accused him of his inhuman conduct. All this time the imperial miscreant was reviling those valiant knights, who, surrounded by enemies, cooped up in castles, and crushed by a world of misfortunes, were shedding their heart's dearest blood, for that very sepulchre which he had sworn and vowed to defend.

William de Sonnac in 1247 was chosen Grand Master, and with the aged knights and veteran soldiers still maintained a footing and preserved some impregnable castles on the sea coast. In the mean time England was roused up in all her churches and cathedrals at the calamities of Palestine. Henry III. at the head of the bishops and clergy implored Divine aid in the church of St. Paul, and in a humble habit and bareheaded, marched with the solemn procession to Westminster Abbey, where supplications were renewed in behalf of the Holy Land.

Louis IX., king of France, then sick of a fever, heard as he lay helpless on his bed, the sad news of Palestine, and vowed if ever he recovered his health to assume the cross. In his dreams he said he heard a voice, saying, "Arise king of France; heaven has chosen thee to avenge the outrages committed in the city of Jesus Christ." As soon as he was convalescent, he convoked Parliament, made an eloquent speech to his lords, barons and bishops and urged them to enlist in another crusade. His three brothers, the Count d'Artois and countess, duke of Poitiers and dutchess, duke of Anjou, and the queen Margarita, with many illustrious noblemen, assumed the Cross. In the mean time in Syria, the Templars and Hospitallers flew to the aid of the prince of Antioch, fought a great battle near the iron bridge of Orontes, defeated the Comans, a Tartar tribe, and after a severe and sanguinary conflict rescued Antioch from pillage.

The expedition of Louis IX. is described with great minuteness and graphic coloring by John, Lord de Joinville, in his interesting memoirs of the king's life. He was a faithful friend and warm admirer of that sainted prince; and surely with all his superstition, no monarch was ever more conscientious and upright in his public and domestic relations. He was eminently pious, a man of prayer, temperate and simple in his habits, of heroic courage, and chaste in conversation; in his temper quick and irascible; without revenge and tender in his feelings. Joinville says, "I never heard him, at any time, utter an indecent word, nor *make use of the devil's name*," a very common custom in those days. His consort was harshly treated by Blanche, his mother, the queen dowager, which may account for her joining him in an enterprise, so full of danger, and most unsuited to the delicacy and domestic habits of a refined woman, much more of a mother. So serious, solemn, and perilous were deemed these expeditions of a crusade, that Joinville informs us, that before he left home, he arranged all his business, made his will, and sought reconciliation with every enemy. Such was the usual practice; for the soldier of the cross must endure the ordeal and often martyrdom itself.

They embarked at the *rock* (castle) of Marseilles, and set sail Aug., 1248, as the priests and clerks were chanting the sublime psalm, Veni Creator. There were 50,000 troops in this enterprise, and a fleet of 1800 ships, transports and palandars, as stated by Joinville, Mills and many other writers: but there must have been some error in stating so large an amount of vessels; it is unnatural, impossible; never since the creation was there any one fleet so large on the ocean; allowing 100 men to a vessel, only 500 ships would be required, and certainly one or two hundred more of tenders and transports would have been sufficient to convey all the ammunition and supplies of war. History is too much disfigured by such round, sweeping numbers, not even excepting the sacred annals of the Jews.

Louis arrived at Cyprus; there he imprudently spent the winter and lost many of his troops by the plague. In the spring of 1249, he reached Damietta, which on the approach of so large a force was abandoned by the enemy, as the Sultan of Egypt was then sick. So eager and impetuous was the king, that, all armed, he leaped into the sea and waded up to his shoulders in water to the shore. He took possession of Damietta without opposition or bloodshed. In June of the same year William de Sonnac, Grand Master, with a strong body of Templars, sailed for Egypt and joined the king's army in this invasion of Egypt.

After remaining some time in Damietta, and regulating the government, Louis marched his army to Babylon, on the Nile, where he found the Sultan encamped on the opposite banks of Resci, a branch of that river. He prepared immense machines to attack the fortress of the Saracens, but the enemy burnt them with their Greek fire. A ford was at last discovered. The Count d'Artois and the Templars crossed it, defeated a large body of Saracens, and contrary to the advice of Sonnac, the Grand Master, pursued the fugitives to Mansourah, which is 37 miles from Damietta and 60 from Cairo. Here they were attacked in the narrow streets and sadly cut up. The Grand Master lost an eye; the Count d'Artois and Earl of Leicester were slain; and a remnant reached the Christian camp;—this was in Lent, 1250. A bloody battle followed, king Louis and the Grand Master fought side by side; Joinville had a horse killed under him; and the valiant Grand Master was slain. It was a long and bloody conflict. A great many Templars died at their post. Then came on famine,—the rising of the Nile which flooded the country—a horrid disease of the glands of the throat—an insufferable stench from bodies thrown by the enemy into the river—the dying of thousands around them—the slaughter and captivity of numbers every day by the enemy—and finally the surrender of Louis and his army as prisoners of war. Thus their retreat to Damietta was cut off and the king was compelled to purchase the freedom of himself and army by a large ransom and the restoration of Damietta. Before the deliverance was completed, the Sultan died; and his successor contemplated secretly murdering Louis and all the prisoners, but at last they took ship and sailed for Palestine. Joinville gives a most thrilling picture of the sufferings and hair-breadth perils, to which Louis and himself, both sick, and the troops were exposed. The king at one time was threatened by the Sultan's council to be put in the *Bernicles*—a species of exceedingly cruel Egyptian torture; but threats could not conquer his indomitable firmness and he held their menaces cheap. After these reverses commenced, Reginald de Vichier, who was afterwards chosen Grand Master, and a few Brethren escaped to Damietta, there to prepare the place for defence. At Damietta queen Margaretta was confined and her situation was alarming; and when she heard of her husband's captivity and apprehended every hour that the enemy would attack the city, she was almost distracted. For three days she cried "help, help," and made an aged knight of fourscore, who watched at her bed side, swear to her, if the Saracens took the city, he would cut her head off—so terrible were her fears of these barbarians. But she lived and had a son John, whom she named Tristan, for he was born in misery.

Louis and the remnant of his army arrived at Acre. He remained two years in Palestine, repaired the fortresses of Jaffa, Cæsarea and other maritime spots, and then returned to France. The whole expedition to Egypt was badly conceived, miserably executed, and only followed by a great waste of brave lives and a vast expense.

Louis before his departure concluded a treaty with the Saracens. In 1257 the Moguls and Tartars, under the famous Holagou, drew near to Palestine. He demanded immediate submission of the Templars and Hospitallers, but they defied the enemy as "devils escaped from Hell." Assembling from all their castles, they met the Tartars, fought bravely, and were defeated with immense losses and slaughter. Their prospects and situation became alarming. Thomas Bernard, then Grand Master, wrote a touching letter to Henry III., king of England. In September, 1260, Bendoedar, Sultan of Egypt, gained a complete victory near Tiberias over the Tartars;—a great warrior who rose from the humble condition of a slave—and was the same general who conquered Louis in Egypt. He was a bitter enemy of the Templars; invested Acre, drove the knights into their fortresses and burnt the beautiful churches of Nazareth and Mount Tabor.

At this time, 1263, the Templars fell under the ban of pope Urban IV., and Etienne Sisi, Preceptor of Apulia, was excommunicated; but the pope having died, Clement IV. released the sentence. Skirmishes and battles continued. In 1265 Bendoedar suddenly came up from Egypt, besieged Cæsarea with huge catapults and crossbows, and took it; the garrison made their escape; and the Sultan then demolished the fortifications, after a general pillage. He was about attempting the Pilgrim's Castle, found it impregnable, and immediately sought the strongly castled city of Arsouf, belonging to the Hospitallers. The attacks and resistance for forty days were terrible. Bendoedar conducted the siege with great skill and was soon every where urging the soldiers and directing their tremendous machines. At last Arsouf was taken by storm; the garrison were massacred; a thousand prisoners reserved in chains for the Saracen's triumph, and the city razed to the ground. The poor Hospitallers, who survived, marched in the conqueror's procession, their broken shields suspended to their necks. The fall of the strong castle of Saphet, near the lake of Galilee, soon followed. The G. Master, Bernard, had ordered out 1200 cavalry from Acre to defend it, but owing to the treachery of a spy they were surprised and slain, and from the walls of Saphet, the gallant knights only saw their heads transfixed on the lances. There were 2000 fugitives who had fled to their castle. The Templars agreed to capitulate; once in the power of the enemy, the Koran or death was their only alternative; they kept the faith; on the next morning at sunrise, these intrepid martyrs were led to the hill before Japhet, and as the sun rose, and the mountains echoed the cry of the muezzin, "La-i-la Allah, Mahommre re sul Allah," "There is no God, but God, and Mahomet is his prophet," and beneath the flaming scimitars, one thousand five hundred heads lay at the feet of Bendoedar! A partial peace was now sought and a truce of ten years, ten months and ten days made with the Grand Master of the Hospital, under a heavy annual tribute. This was in 1266.

ST. JOHN'S MASONIC COLLEGE—ARKANSAS.

[From an address delivered at Batesville, Arkansas, before Mount Zion Lodge, on the 24th June last, by Hon. E. H. English.]

Masonry proposes now to build in Arkansas a visible, substantial monument, which shall perpetuate her memory through all coming time—that monument is St. John's College.

In the month of November, 1850, the Grand Lodge, representing some four thousand Masons, and nearly fifty subordinate Lodges, resolved, without a dissenting voice, to establish an institution of learning, at which the young men of the State might receive a finished education, without being sent abroad for that purpose, and where Masonic charity might educate the sons of poor and deceased members of the Fraternity. A charter for the institution was obtained from the General Assembly, in conformity with the outlines prescribed by the Grand Lodge, and during the ensuing Masonic year encouraging subscriptions were received.

At the annual communication of the Grand Lodge in November last, after mature deliberation, and a generous sacrifice of all sectional interest for the common good, the capital of the State was agreed upon as a suitable location for the college; collecting agents were appointed, and the Trustees directed to purchase a site, erect the necessary buildings, select a president and professors, and to put the institution into operation as soon as practicable.

It may be supposed that an average subscription of *ten dollars* by each member of the Order in the State, will produce the sum of *forty thousand dollars*, which will be sufficient to erect durable and handsome buildings for present purposes. Besides the four thousand Masons, there are about *twentysix thousand voters* in Arkansas. Of this number, we may reasonably calculate that as many as *five thousand*, prompted and assisted by their noble-hearted wives and daughters, will make average subscriptions of ten dollars each, which will amount to the sum of *fifty thousand dollars* in the aggregate. This sum, invested at *ten per cent*, will yield an annual income of *five thousand dollars*, which with the tuition and Lodge contributions, ought to support a president, three professors, and defray the incidental expenses, until larger endowments can be procured.

The county of PULASKI has already subscribed about *eleven thousand dollars*; liberal subscriptions have been made in various counties, and amongst them a number of gentlemen have given as much as five *hundred dollars* each.

We sometimes hear the voice of DESPAIR declaring that nothing can be done in poor down-trodden Arkansas—that there is no wisdom in her councils, no public spirit among her people, and no money in her coffers—that dark and dreary NIGHT palls her future prospects, and no beam of coming MORN breaks upon her vision!—But why not build a college in Arkansas? We have the finest forests of pine, cypress, oak and cedar that ever waved in the winds of Heaven; and abundant quarries of marble and granite, as durable as ever yielded its rough exterior, and assumed form and beauty under the strokes of Grecian chisel! True we have not so many men as the shepherd kings employed in rearing the eternal pyramids, but we have enough to carry up, stone by stone, a beautiful Temple, dedicated to Learning, which shall be a prouder monument of the age, if not as unwasting as those old piles of the Egyptian desert!

Why not have an institution of the first class in Arkansas? Learning is not confined to particular localities. It is found in books, treasured up in the memories of cultivated minds, and beams in the face of all nature.

We may bring into Arkansas the same books that are used at the Universities of Nashville, and just as able professors as those of Hanover or Chapel Hill. The Illiad of Homer will be just as stately and sublime, and the Pastorals of Virgil as beautiful to the young student of song, in the musical groves of Arkansas, as under the old oaks of Oxford, or the majestic elms of Cambridge!

The college once established, no doubt its endowment will be gradually enlarged by donations from men of wealth, desiring to build up the Institutions of the country, and benefit mankind. No man can do a nobler act than to bestow his fortune for the maintenance of an Institution designed to educate the sons of poverty as well as those of affluence: —— *Write* upon my tomb-stone, said the great Virginia statesman, *not* that I have been minister to France; *not* that I have been the head of a great political party, *not* that I have been President of the United States, but write: Here lies *Thomas Jefferson*, the author of the Declaration of Independence, and *founder* of the University of Virginia!—And so long as there shall be a knee to bow at Freedom's shrine, or a soul to bathe itself in the light of Science, these memorable deeds of that illustrious man will be admired!

—— The spirit of prophecy is upon me —— Standing upon the Mount of Vision, and glancing into the future, I see the long night passing away, and the morning star beaming brightly above the horizon of Arkansas—She has aroused from her dull slumbers, and is striding like a young giant in the great march of improvement. Her Rivers, burthened with commerce, are confined to their channels, their broad valleys have emerged from the dismal swamps, and are pouring wealth into the lap of agricultural industry—Her great highways are ribbed with iron, and the thunder of the rail car is echoing and reverberating among her green hills, and blue mountains—The hum of the wheel, the buz of the spindle, and the sound of the hammer mingle with the roar of every waterfall; and the lightnings of heaven flash the news of the world into the face of her astonished people! *St. John's College* has become the pride and glory of the State, and the great beacon light of science to every mariner in the voyage of learning! —— Batesville, beautiful Queen of the Mountains, bathing her feet in the silvery waters of the White River, is smiling with complacency upon the general scene of prosperity, and her fair maidens,

"With eyes of light and looks of love,"

are wreathing chaplets for the brows of her sons who have won laurels in the great race of improvement!

PRESENTATION OF A SERVICE OF PLATE.

We are indebted to the politeness of our West India correspondent for a very interesting account of the presentation of a rich Service of Plate by Sussex Lodge, No. 447, Kingston, Jamaica, to theW. Brother James K. Fingzies, in appreciation of his faithful services as Treasurer of the Lodge for the last nine years; but have room only for the principal addresses delivered on the occasion. It is proper to add, that it was mainly through the exertions of Brother Fingzies, that a prosperous school, for the education of the children of indigent Brethren, was recently established under the auspices of Sussex Lodge. The presentation was made by W. Brother Wm. Duff, the immediate Past Master and for the last year acting Master of the Lodge. This duty was ably and appropriately discharged in the following

PRESENTATION ADDRESS.

The Sussex Lodge having, by the resolution which has just been read, determined to mark their sense of your long and valuable services, by the presentation of a fitting Testimonial, the time has now arrived when the terms of that resolution are to be carried into effect. I need scarcely express the pleasure I derive in performing a duty which in its object gratifying to you, must be equally so to every Member of the Lodge, viz: that of paying a just and well deserved tribute of respect and regard to an old, a well-tried, and a faithful Officer and Brother. For some years have the monetary affairs, the mainspring of every Society,—been so managed by you as not only to ensure to the Lodge continued,—nay, increasing prosperity,—but, at the same time, to preserve in their fullest extent the esteem and approval of the members, both as Brothers and individuals. And yet, Worshipful Sir, it is not thus far only that we are to join in the expression of our estimation of your services. Foremost as you have been in your efforts for the prosperity of the Lodge, you have in a true Masonic spirit of benevolence and charity, kindness and good-will to your fellow Masons, been able to extend the been afits of that prosperity to those whom misfortune and sorrow may have reduced to poverty and distress. Undismayed by the apparent difficulties of an undertaking such as was the establishment of the first Masonic School in this island, you have steadily preserved in your efforts to attain that object, and at last laid the foundation for a superstructure which, while it reflects honor on the Lodge which supports it, redounds to the credit of him who originated it. Well, then, may the Members of the Sussex Lodge feel proud in presenting to so deserving a Member a testimonial of their regard. Still prouder may they feel that the recipient of that testimonial is—The Founder of the Sussex Lodge School,—and proud too may *you* feel when, after two years of anxious superintendence, you have seen that a Mason, although poor and penniless, may find education for his otherwise destitute child, and the means of enabling him to go forth and seek fortune—and perchance fame. [Then turning towards the table on which the set of Tea Service was displayed, and drawing the Worshipful Fingzies' attention to it, the Worshipful Duff proceeded:]—Worshipful and esteemed Brother,—It is now my pleasing duty, on behalf of the Sussex Lodge, to present you with the Testimonial which now stands before you, as a slight token of the regard in which you are held by the Lodge to which you belong,—a regard which I am sure is participated in by every Member of the Fraternity who knows you. I will now proceed to read the Inscription placed on that Testimonial.

The Worshipful Duff then read the inscription on the plate, as follows:—

"Presented by the members of the Sussex Lodge, 447, *Kingston, Jamaica*, to the Worshipful James K. Fingzies, as a mark of their esteem, and in consideration of his long and faithful services as their Treasurer, and his united exertions in establishing the School attached to the Lodge, *December*, 1851."

Accept it, then, my Brother, in the spirit in which it is offered, that of deep and lasting regard. Wor. Duff, then turning to the Brethren present, asked them to join him in prayer,—That the Grand Architect of the Universe may be pleased to bless and prosper this our Brother and those who are near and dear to him—May His benign influence guide our Brother through the valley of the shadow of death; and at last, may he be found meet and worthy to be admitted to that Great and Glorious Fraternity, whose opening meeting knows no close, and who shall be one Grand United Lodge through the ages of eternity.

The Worshipful Br. Fingzies, who appeared deeply affected during the delivery of the foregoing address, then came forward and replied as follows:—

THE ANSWER.

"*Worshipful Sir and Brethren*,—Great indeed is the honor you have done me, and with a swelling heart I acknowledge it. Believe me I am at a loss to analyze, still less to give expression to, the feelings and emotions which crowd upon me at the present moment. I have been sensible of the consideration which has marked your conduct towards me at all times, but now that the kindnesses of years have come gathered up, as it were in this last act, I do indeed feel overpowered. I throw myself on your kind indulgence, and beg that you will, my Brethren, excuse the poverty of my language, and believe that what I would I dare not—nay, I cannot,—trust myself to utter. Whatever success attended me in the discharge of the duties devolving upon me in connection with the Lodge, and which you are so affectionately disposed to attribute to my own merit, I cannot do otherwise than confess to have been owing mainly to the willing and encouraging support that has always been given to me by the Brethren generally,—that spirit of unanimity and Brotherly co-operation which proves so admirable and distinguished a feature in the Members of our beloved Lodge. The proposal for the establishment of a school in connection with Sussex Lodge was brought forward with much diffidence on my part, but the difficulties that appeared to exist in the way of its accomplishment soon vanished before the combined efforts of my Brethren; for one and all acted in conjunction with the true spirit of Masonic charity and benevolence in attaining our contemplated object. Let us hope, then, that from an institution resting on the sole basis of the leading principles of Masonry and Christianity, many who may be fostered under its care will issue into the world fitted with the characteristics of useful citizens and subjects, to discharge the various duties they may be called upon to perform in their several spheres of action.

"*Worshipful Sir and Brethren*,—I receive with feelings of the deepest gratitude this valuable token of your Brotherly attachment, and I pray you to be assured that the transactions of this meeting will never be effaced from my memory; and if in the inscrutable and unerring dispensations of an All-wise Providence it shall be our lot to be separated, it will serve to recall to my mind the many happy and harmonious hours we have enjoyed together under this sacred roof, dedicated to our sublime mysteries, and to conjure up before my "mind's eye" the esteemed Brethren who have met together to grace the occasion and to do me honor. [Addressing the Worshipful DUFF, the Worshipful FINGZIES continued:]—To you, my dear Brother, I offer my best thanks for the affectionate manner in which you have acquitted yourself in carrying out the wishes of the Brethren, and for the chaste language in which you have clothed their sentiments. If one drop were required to fill to overflowing the cup of Brotherly love and affection, it is to be found in the prayer uttered on behalf of yourself and Brethren for the happiness and prosperity of those near and dear to me. In conclusion, permit me to add my earnest wish and prayer,—That the Great I AM may bless and protect you individually and collectively, and may you in all your wanderings o'er the "rugged paths of life," have the direction and guidance of "that bright Morning Star, whose rising brings peace and salvation to the faithful and obedient of the human race;" and finally, that you may all be admitted at last into the everlasting Temple above"

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER XII.

ENTICK, HESLETINE, CALCOTT, HUTCHINSON. FROM 1760 TO 1775.

"Maçonrye beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondre werkynges —OLD MASONIC MS.

"She knoweth the subtilties of speeches, and can expound dark sentences; she forseeth signs and wonders, and the events of seasons and times."—SOLOMON.

"Some folks have with impertinence strove,
From Freemasons' bosoms their secrets to move,
I'll tell them in vain their endeavours must prove;
Which nobody can deny."—*Masonic Song*.

"MANY of the continental fancies and innovations, extracted from the Jewish Talmuds, and introduced into their surreptitious Masonry, were much talked of in our Lodges at this period; and some of them were absolutely incorporated into our symbolical ritual, which was one reason why an authorized mode of working was considered by all genuine Masons to be essentially necessary. The rage for *something new* in England, as formerly in Athens, was not easily suppressed, and a knowledge of these traditions was deemed indispensable for every Brother who was ambitious of enjoying the reputation of being an adept in Masonry. One of these traditions you will like to hear, as it continued for a great length of time a cherished figment amongst us. It refers to the history of the Foundation Stone of Solomon's Temple, which was traced in the legend from Enoch through Noah, Abraham, and Solomon to the apostate Emperor Julian, by the following process. They described it as a double cube, every side, except the base on which it stood, being inscribed. The first face of the cube was said to have been engraved by Noah with an instrument of porphyry when the Ark was building; the second, by Abraham with *the horn of the ram*—credat Judæus!—which was substituted for his son on Mount Moriah! the third, with a porphyry tool by Moses; the fourth, by Joshua; and the fifth by Hiram Abiff, before it was deposited in its final bed at the north-east angle of the Temple. Placed by Enoch in the basement of his subterranean edifice, it was discovered by Noah, and used as an anchor to fix the Ark on Mount Ararat. Abraham took it thence to Mount Moriah, where it constituted the altar on which he offered Isaac. It formed the pillow of Jacob when he saw his celestial vision of the ladder, and accompanied him in all his wanderings. He bequeathed it to Joseph in Egypt, who directed it to be placed over his grave. Moses took it with him, at the great deliverance, into the wilderness of Arabia. He stood upon this remarkable stone when the Red Sea was divided, and when the Amalekites were defeated; knelt on it when the Tables of the Law were delivered on Mount Sinai; and finally commended it to the care of Joshua, who built his altar on it at Mount Ebal. It was deposited in the Sanctuary at Shilo until the Temple was erected at Jerusalem, when Solomon directed it to be placed in the foundation as the chief corner-stone. Here it remained undisturbed either by Zerubabel or Herod, as it was destined to defeat the insane attempt of Julian to rebuild the Temple, which it effected by destroying his workmen through the agency of fire.*

"A similar fiction about the rod of Moses was also imported from the Continent, which was traced from the Paradisiacal Tree of Knowledge; another about the institution of Templary, which, as it was said, had its origin in Egypt before the Exodus; that Moses and Aaron, having been initiated into its mysteries, brought it with them into Judea; that thence it passed through the two St. Johns to the crusades, &c.; and a fourth, about the imaginary travels of Peleg, and the erection of his triangular Temple. We had another, which recounted the pseudo history of Hiram Abiff; and many similar ones, which it would be a waste of time to mention. It may be necessary to add, that these fables were not countenanced by any but some young and inexperienced Brethren, who were ambitious of being accounted cleverer and brighter Masons than their fellows. And you would have been astonished to see the absurd airs of importance, which the possessors of these fabulous conceits assumed when the conversation of a Lodge happened to turn upon the abstruse subject of cabalistical acquirements."

My tongue itched to inquire into the particulars of the history of Hiram Abiff, and I had some difficulty to restrain my curiosity. My companion observed the movement, and interpreted it correctly. "You wish to learn something of the reputed private history of this eminent Freemason," he said; "but I am not quite sure that I shall be able to gratify your curiosity, for conjecture, after all, is no great authority. You shall hear some of the legends, however, if it will afford you any satisfaction. Our continental Brethren identified Hiram Abiff with Jesus Christ, and endeavored to prove that his history was an allegory of the Crucifixion. They contended that the word חירם meant, *He that existed from all eternity*—T. G. A. O. T. U.—Christ; and asserted that in ancient times seven days was the legitimate interval between the ceremony of raising a candidate, and communicating to him the secrets of a Master Mason, in allusion to the period of mourning for his death, which amongst the Jews was seven days, as in the recorded instance of the lamentations of Joseph for his father Jacob; and the same period intervened between the resurrection of Christ and his public appearance to his disciples to remove the unbelief of Thomas. And in recounting the history of Masonry, they feigned that the art and mystery of the Order were first introduced at the building of the tower of Babel; and from thence handed down by Euclid, a worthy and excellent mathematician of Egypt; that he communicated it to Hiram Abiff, under whom, at the building of the Temple of Solomon, was an expert architect called Mannon Grecus, who travelling westward after the Temple was completed, taught the art of Masonry to Carolus Marcel, King of France; from whence it was transplanted into England in the time of Athelstan, who commanded the Brethren to assemble annually in the city of York!

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*These legends are equally apocryphal with those of the Scottish fabulists about the same stone. They feign that, from the time of Jacob, who used this stone for a pillow, it was preserved in Spain till Gathol, king of the Scots, ruled over Gallicia, and that he used it for a throne. That Simon Brech, another Scottish monarch, about 700 years before Christ, or about the time when Rome was built, conveyed it into Ireland, where it remained for three or four centuries before it was translated into Scotland. When there, it was installed in the Abbey of Scone, as a palladium, and enclosed in an oaken chair by King Kenneth, on which the following verse was engraven:—

"Ni fallat fatum, Scoti quocumque locatum.
Invenient lapidem, regnare tenentur ibidem."

This stone and chair were deposited in Westminster Abbey, A. D. 1296, where they still remain. *Utrum horum mavis accipe!*

"'They further stated, that the Stylus with which Hiram Abiff drew his plans and designs, and engraved that mysterious diagram on the foundation-stone of the Temple, which is now known as the 47th Proposition of Euclid, was found on his person at his raising, and was ordered by Solomon to be placed in his monument. I omit the fable of his marriage with the sister of prince Adoniram, his death, burial, monument, obelisk, with its circles, squares, and columns, and Solomon's bitter mourning; together with the distraction and suicide of his widow; because I dare say you are heartily sick of this absurd jumble of truth and fiction, where Euclid is made cotemporary with the dispersion from Shinar, and Hiram Abiff brother to the Carthaginian Hanno.

"'Our Brethren, however, amidst all their fondness for continental innovations and Jewish legends, were not so ungallant to the softer sex as to introduce that graceless illustration of the Valley of Jehoshaphat, or the holy ground on which the Lodge is placed, that was used by the French Masons, viz., as "a place of peace, harmony and concord; where cock never crows, women never brawl, nor lion ever roars.'"*

Here I was about to violate our compact by repudiating the application of these puerilities to the Masons of the present day, when my mentor hastily moved one of his limbs forward, with an admonitory swagger, and cried out, "Hold! speak not, answer not; the sound of the human voice will annihilate my colloquial powers! I acquit you of any participation in these fabulous inventions. They were excusable a century ago, when the million could neither read nor write, and were obliged to take on credit every vague assertion of those who had the advantage of mental culture; and, therefore, you need not wonder that in times when the fables of King Arthur and his Raven, the Seven Champions, Mother Shipton, and the Predictions of Nostrodamus and the double-thumbed Miller were implicitly credited, there should be found many believers in the spurious legends of continental Masonry.

"I have taken the liberty of digressing at this particular period," continued the Square, "because I have nothing favorable to reveal respecting the transactions of our Lodge under an inefficient Master; but when I passed to Br. Hasletine, our numbers were soon recruited. It is true, Masonic impostors and Masonic pretenders were numerous and active; but our R. W. M. was ever on the alert, and knew all the vulnerable points of the enemy's position. Thus he was able, by a series of judicious and well timed exposures of the iniquity of the one and the moral degradation of the other, to silence the gainsayers, and put the scoffers to open shame. He made them feel that men who are willing to prostitute their time and talents for the questionable purpose of gratifying a prurient curiosity, are open to the operation of public opinion, which, when rightly directed, is sure to cover them with shame and confusion.

"Br. Hesletine was extremely anxious that the Craft should enjoy the blessings of uniformity in discipline and work. And to contribute to the accomplishment of so desirable an end, he spared neither time nor expense; and not only visited every London Lodge, but made excursions to the most distant parts of the island. Wherever he heard of a Lodge which was celebrated for either the one or the other, that Lodge was certain of a visit from him. He became acquainted with all the different systems of work which presented themselves to his notice, accompanied by their respective Tests on Examination Questions, and he found that every variety of lecture was in practice which had been used from the time of Desaguliers and Anderson to the moment of inquiry. A collection of the Tests would, I should think, be a great curiosity; and if you will listen attentively, I will repeat them from Br. Hesletine's notes."

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*The ladies of France amply revenged themselves by instituting a Freemasonry of their own, and every principal town in France soon exhibited its Lodge of Adoption.

Observing that I took up my pen to jot them down, the Square hastily added, "Hold, hold! my good friend! mind what you are about! I feel myself authorized, without any indiscretion, to communicate to you *viva voce*, both the questions and the answers of those curious Tests, but whether, consistently with your O. B., you can commit to paper any thing more than the simple questions, which, of themselves, convey no information, is for you to determine, when you have taken a deliberate view of the moral responsibility attached to such an act."

Having said this, my strange companion receded a few steps to allow me time for deliberation; and the wisdom of his remark appearing incontestible, I determined to act on his advice, and take down the questions only. The Square then proceeded.

"The Tests of Masonry were at that time generally denominated Examination Questions, and may be considered, not merely as curious illustrations of individual feeling at the consecutive periods of its onward progress, but as absolute landmarks to distinguish true from pretended Freemasonry, which were periodically considered necessary by the Master-minds who successively appeared on the Masonic stage; and being arbitrary in their character, were occasionally changed, that the impostor might be more easily detected, and the cowan more effectually exposed.

"The first Lodge lectures introduced into Masonry were the work of Doctors Desaguliers and Anderson; and though not destined to a very long reign, they were perspicuous and expressive, and a brief summary of their contents was embodied in the examining Tests: 1. I. T. B. G. C. T. H. A. T. E. 2. What is the place of the senior apprentice? 3. What are the fixed lights? 4. How ought the R. W. M. to be served? 5. What is the punishment of a Cowan? 6. What is the bone-box, &c.?

"The Lectures having been remodelled about the year 1730, by Martin Clare, he thought it expedient to alter the Tests; and his category was approved by the Grand Lodge. It was as follows:—Whence came you? 2. Who brought you here? 3. What recommendation do you bring? 4. Do you know the secrets of Masonry, &c.

"This arrangement lasted ten years, and was superseded by an improved series of Examination Questions promulgated by Dr. Manningham, and adopted by most of the metropolitan and several provincial Lodges. Be careful that you take them down correctly, for they are so ingeniously constructed, that the omission or alteration of a single word may cause a mystification that will not be easily unravelled. 1. Where were you made a Mason? What did you learn there? How do you hope to be rewarded? What access have you to that G. Lodge?

These Tests continued unaltered down to the period, of which I am speaking. A very talented Mason was now rising into notice, who was destined to effect organic changes in the system. I shall reveal his improvements in due course; and he is introduced here simply because he was the author of a brief paper of questions which he considered more characteristic than any that had preceded them. I allude to Br. Dunckerley, a name which will live as long as Masonry shall endure. His Tests were ten in number, but each possessed a significant reference to some important landmark of the Order. 1. How ought a Mason to be clothed? 2. When were you born? 3. Where were you born? 4. How were you born? &c.

"About this period," the Square proceeded to say, "a young man named Preston appeared in town from the north, and was initiated in an Athol Lodge, where he displayed such extraordinary intelligence and zeal as elicited the applause of all classes of the Fraternity. Our R. W. M., Br. Hesletine, heard of his fame, and sought his acquaintance. An attachment sprang up between them, which produced some extraordinary results. Br. Hesletine induced him to dissolve his connection with the Athol Masons, and to legitimate himself in a constitutional Lodge. This young man, as the first fruits of his labors, placed in the hands of our R. W. M. a new arrangement of the Tests, which, though not actually introduced till a later period, were read in the Lodge, and highly approved by the Brethren. He divided them into three sections of seven questions each, and they contained some novelties.

"In this country, in accordance with ancient practice, we admit only three degrees; but on the Continent the list was swelled out to the enormous category of twenty degrees of Apprentice, twentythree of Fellow-Craft, and sixty of Master. Although such innovations were prevalent in France and Germany, and found their way secretly amongst ourselves, yet they received no sanction from the Masonic authorities; and the Fraternity were cautioned to beware how they introduced any of the foreign fallacies into their Lodges. In many cases, however, curiosity prevailed over expediency, and individuals received them as genuine Masonic truths, and had no little pride in their acquisition.

About this time a remarkable Essay, on the application of Geometry to the requirements of moral duty, was circulated amongst the Lodges. It was adapted to symbolical Masonry alone, and was generally attributed to the pen of Br. Dunckerly. But in 1768 a severe attack on Masonry was commenced by an anonymous writer, who published a pamphlet under the extraordinary title of "Masonry the Way to Hell," which created some sensation amongst the Metropolitan Craft, and produced a paper-war. I remember hearing a discussion on the subject in our Lodge. Some Brethren were inclined to understand it as a serious attack on the Order, while others considered it only as an ill-natured joke; however, it was concluded that the only way of ascertaining the real sentiments of the author would be to feel his pulse by a reply. Br. Thomson was therefore deputed to answer it, which he admirably effected; and another reply came from a quarter with which our Lodge had no connection. The author of the obnoxious pamphlet did not respond, and it was believed that his conscience accused him of having basely slandered a benevolent institution, and that he thought it expedient to atone for his calumny by silence; and the controversy—if it may be called by that name—terminated with a pamphlet bearing the triumphant title of "Masonry the Turnpike-Road to Happiness in this Life, and Eternal Happiness hereafter."

"Amidst all this trifling, the age was not barren in legitimate and well-authenticated publications on pure Masonry. But the gem of the period was the Candid Disquisition of Wellins Calcott, in which he had traced primitive Masonry from its origin;—explained its symbols and hieroglyphics, its social virtues and advantages; suggested the propriety of building halls for the peculiar and exclusive practice of Masonry, and reprehended its slanderers with great but judicious severity; for the unprincipled charlatans were still working at their masked battery, catering for the morbid curiosity of the profane world, and their shafts flew in clouds about our heads.

"In 1769 our R. W. Master was appointed to the office of Grand Secretary by the Duke of Beaufort, and in that capacity I accompanied him on a visit of inspection into the north of England; and we found considerable variations in the several systems of working amongst the Brethren of different localities. At the Lodge No. 209, holden at the Plume of Feathers, Bridge Street, Chester, we inspected a curious floorcloth, which had been painted only a short time previous, and contained some reference to the Masonic innovations of France and Germany. It consisted of a Mosaic pavement, accessible by three steps, marked Vide, Audi, Tace, with the five-pointed blazing star in a circle occupying the centre, flanked by two Corinthian pillars, on the summit of which were placed the sun and moon. The plinth of the sinister column was charged with a diagram, representing, probably, the Mark key-stone, while that on the dexter-side of the pavement was occupied by a ladder in clouds. Each of these pillars was attended or guarded by a naked sword, the one pointed and the other flaming, to represent Justice and Mercy, together with a Level and Plumb. Over the pavement, and resting on the pillars, was an arch inscribed Sit Lux et Lux fuit, with a double key-stone supporting a sphere, and upon it the head of a Redeemer, as T. G. A. O. T. U., surrounded by a nimbus; beneath which was an altar supporting the Holy Bible, placed on a cushion, flanked by Masonic emblems. Amongst the clouds above the arch, there appears a radiated triangle, with the word רטות. At the base of the floorcloth are three objects; the one an oblong square chest or Lodge, with an endless serpent on its lid, and the word *ΑΒΡΑΞΑΣ* in front; the centre, a cube, with the three Masonic colors, and the word אגלא (Agla), one of the cabalistic names of the Deity; and the other a tumulus, with the sprig of Cassia. Above them the following inscription, *ΘΕΟΝ ΣΕΒΟΥ ΞΕΝΟΥΣ ΞΕΝΙΖΕ.* I remember this floorcloth distinctly, for it underwent a very particular examination; and Br. Hesletine took a sketch of it, and delivered a lecture on its peculiarities when he returned to town.

"From Chester we proceeded to Barnard Castle, in the county of Durham, where we found Masonry shining with unsullied lustre under the active superintendence of Br. Hutchinson, who worked the details after a perfect model. He delivered his own Lectures, Charges, and Orations, strictly adhering to the ancient landmarks of the Order; and his example was followed by the Masters of other Lodges, who visited the Barnard Castle Lodge for the advantage of his instructions. Many of these detached pieces appeared in print, and were so much admired for the pure principles of Masonry which they enunciated, that the Fraternity at length requested Br. H. to make a selection from his Lectures, and publish them in a permanent form. He complied with the request, and produced a volume of such surpassing interest, that after going through many editions, it still retains its value, and is read with avidity by all who are desirous of information on the sterling and unchangeable doctrines of the Order.

M. E. NATHAN B. HASWELL.

It affords us much pleasure to transfer to our pages the following well merited tribute of respect paid to our M. E. Companion **Nathan B. Haswell**, Esq. by the Grand Chapter of Vermont; over which body he has presided for many years past as its G. H. Priest, with signal ability and faithfulness. It is from the report of the Committee to whom the address of the G. H. P. was referred, at the annual communication of that Grand Chapter in August last:—

"Our M. E. Grand High Priest, after forty years of faithful services in all departments of the Order, from the lowest to the highest, and through years of the stormiest weather which our Masonic barque has ever been called to contend with—at least in a country of freedom—now advises us of his wish to be relieved from the labors of the Grand High Priest's office. We believe it was among the strongest wishes of our Companions that he should leave the chair only when our Supreme Grand High Priest should call him, in the course of nature, to make one of a more glorious Brotherhood, in another and more glorious assemblage. He has decided otherwise, and asks for Masonic rest. In complying with his wishes, adverse as they are to our own, your Committee feel that they cannot express in language satisfactory to themselves, and such as they believe would be acceptable to this Grand body, the high sense they entertain of the zeal, fidelity and intelligence with which all his Masonic duties, in and out of office, and in and out of the Lodge and the Chapter, have been at all times performed. Let it suffice then, for us, that in giving him the parting official hand, we join unitedly in saying—"Companion, you have done all your duty, you have fought all your fight, you have kept our Masonic faith, pure and untarnished;—receive the warm homage of the grateful hearts of your beloved Companions, and let it solace your peaceful home, and spread balm around your peaceful pillow!"

In conclusion, your Committee recommend the adoption of the following resolution:—

Resolved, That this Grand Chapter justly owe, and hereby express, their grateful appreciation of the long and important services of their Grand High Priest, NATHAN B. HASWELL, in the various offices in which he has served the Royal Arch Branch of the Masonic Institution—that we regret his retirement from our first office—that our best prayers accompany him in his retirement, for his health, prosperity and happiness, and that as a small token of regard, a committee be appointed to procure a suitable Past High Priest's Jewel, and present to him as a memorial of the kindness with which we shall ever bear in mind the highly satisfactory manner in which all his duties have been performed during the long period of his official connection with this Grand Chapter.

All which is respectfully submitted,

P. C. TUCKER,
SAMUEL S. BUTLER,
JOHN S. WEBSTER.

WASHINGTON MASONIC MONUMENT.

THE subject of the erection of a purely Masonic Monument to the memory of Gen. Washington, as proposed by Fredericksburg (Va.) Lodge, and as referred to in our last number, was brought before the Grand Lodge of this Commonwealth at its quarterly communication on the 8th ultimo, by W. Brother Robert J. Morrison, in behalf of the "Executive Monumental Committee" of Federicksburg. Br. Morrison having stated the object and wishes of the Brethren of his Lodge, the subject was referred to a Committee of the Grand Lodge, who having considered the matter, submitted the following report, which was unanimously adopted:—

REPORT.

"In view of the importance of the call now made upon us, and in favor of which the feelings of every Brother will be more eloquent than words, your Committee recommend the adoption of the following resolutions, viz:—

"*Resolved*, That this Grand Lodge, as an evidence of its deep interest in the proposed plan, will contribute from its funds the sum of *one hundred dollars*.

Resolved, That the Grand Secretary be directed to send Circulars to every Lodge in this jurisdiction, requesting their contributions as Lodges: and that each Lodge appoint a Committee to solicit subscriptions from its individual members.

EDWARD A. RAYMOND,
GEORGE G. SMITH,
WINSLOW LEWIS,
Committee.

The Executive Committee have issued the following Circular, in which their views and the character of the proposed measure are fully explained:—

CIRCULAR.

Fredericksburg, Vir., Aug. 25, 1852.

DEAR BROTHER:—

On the 4th day of November, 1752, GEORGE WASHINGTON was initiated into the mysteries of Masonry, in Fredericksburg Lodge, No. 4. The 4th day of next November will be the centennial anniversary of that event. Comment upon this fact is unnecessary to excite the enthusiastic interest of the Fraternity, in a land where even infant lips lisp the name of Washington with reverence At this peculiarly appropriate period, it is proposed to rear in the town of Fredericksburg, a MONUMENTAL MASONIC TEMPLE to his memory, in which a statue of our illustrious Brother, clothed in Masonic Regalia, is to be placed. The Temple is designed only as a shrine for the statue, which is to be sculptured by Powers, or some other distinguished American artist. The oldest Monument of which man has any account was Masonic, and it was reared to tell to future generations the worth of an "*amiable, exemplary and distinguished character*," when the Order was in its infancy, and before time had developed the benign and mighty influence it was to exert on human destiny.

A brief review of the past century will suggest what the active and patriotic exertions of Washington have accomplished for the human race. Even now his memory softens tyranny in distant lands, and strengthens the struggles of the oppressed. The privilege of paying a just tribute to the memory of this great and good Brother, and of promoting the interests of Masonry, by erecting a Monument to keep alive perpetually the recollection of a historical fact, of which the Craft must ever be proud, is now extended to American Masons. This is a period of pre-eminent prosperity and power to the Order, and the Executive Committee are confident that an appeal to the Fraternity of this country for contributions to this "*great and glorious work*," will not be in vain.

We take the liberty of asking that you will present this matter, in an appropriate manner, to the Masonic body over which you preside, and that you will forward whatever amount it may contribute, to the Chairman of the Executive Monumental Committee. The Committee would request your body to appoint a Committee to solicit individual contributions on the 4th day of next November, for this purpose, from the Brethren within its jurisdiction, and to forward what ever may be obtained, to the same direction.

With sentiments of high regard, we are yours fraternally,

J. J. YOUNG,
GEO. F. CARMICHAEL,
J. J. CREW,
JOHN W. COLLINS,
S. S. HOWISON,
F. PRESTON WELLFORD,
ROBT. J. MORRISON,
Executive Monumental Committee.

☞ Lodges and Brethren wishing to contribute to the above object, can make their remittances to Hon. THOS. TOLMAN, G. Treas. G. Lodge Ms., No. 11, Court street, Boston.

THE WASHINGTON CELEBRATION.

We understand that the Committee of arrangements on the celebration of the Centennial Anniversary of the Initiation of Gen. Washington into Freemasonry, appointed by the Grand Lodge of this Commonwealth, have voted to hold the celebration in this city, on the 4th of November, ensuing. The details have not yet been definitely determined; but we learn that the Committee have it in contemplation, if the hall can be obtained for the purpose, to hold a Levee at Faneuil Hall, to which the Ladies of the Brethren will be invited. The exercises will probably consist of an Oration and addresses, to be delivered in the large hall—a Collation, or Supper, and Dancing. The Lodges and all other Masonic bodies in the State will be invited by circular to appear in their appropriate regalia; and as the occasion is one of peculiar interest to the whole Masonic Fraternity, and in which the whole Fraternity of the country will participate, each branch in its appropriate jurisdiction, it is presumed that the attendance of Brethren from the country will be large and general. Massachusetts Masons will not be behind their Brethren in other States, in manifesting their respect for the memory and the virtues of their illustrious Brother Washington.

And it may not be out of place to remark here, that the Brethren who may be present will probably be afforded an opportunity, each according to his inclination, to contribute to the fund for the erection of the "*Washington Masonic Monument*," noticed in the preceding pages. The occasion seems to be appropriate for such a collection, and we have no doubt that many Brethren would be happy to avail themselves of it. We are not advised however of the views of the Committee in this respect, and throw out the suggestion without consultation with them. We know their hearts to be in the measure, and do not therefore entertain any doubt that they will be gratified to comply with the wishes of their Brethren, whatever they may be, and to adopt any proper course to facilitate the accomplishment of the interesting object proposed by our Virginia Brethren.

THE AGNOMEN OF "BROTHER JONATHAN," OF MASONIC ORIGIN.*

George Washington, commander-in-chief of the American army in the revolution, was a Mason, as were all the other generals, with the solitary exception of Arnold, the traitor, who attempted to deliver West Point, a most important position, into the hands of the enemy. It was this treasonable act on the part of Arnold which caused the gallant André's death, and ultimately placed a monument over his remains in Westminster Abbey. On one occasion, when the American army had met with some serious reverses, General Washington called his *brother officers* together, to consult in what manner their effects could be best counteracted. Differing as they did in opinion, the commander-in-chief postponed any action on the subject, by remarking, "Let us consult Brother Jonathan," referring to Jonathan Trumbull, who was a well-known Mason, and particularly distinguished "for his sound judgment, strict morals, and having the tongue of good report."

George Washington was initiated a Mason in Fredericksburg, Virginia, Lodge No. 4, on the 4th of November, 1752, was passed a Fellow Craft on the 3rd of March, 1753, and raised to the sublime degree of a Master Mason on the 4th day of August, 1753. The hundredth anniversary of this distinguished Mason's initiation is to be celebrated in America throughout the length and breadth of the land.—*Notes and Queries*, Feb. 14, 1852; Vol. V. p. 149.—*La Valetta, Malta.*

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*We find this anecdote in the London Review, copied from "Notes and Queries," as stated. It is not in all respects strictly correct in what is said of Arnold; nor do we know on what authority the "agnomen" rests. We give the whole for what it is worth.—Editor.

GRAND CHAPTER OF VERMONT.

This body held its annual communication at St. Albans, on the 12th August last. All the active subordinate Chapters but one were represented, and there was a full attendance of the Grand Officers—M. E. Nathan B. Haswell, Esq. presiding.

The Grand Hight Priest opened the session with an interesting address to the Grand Chapter, from which we extract as follows:—

> At our last annual communication I alluded to the transactions of a body in a neighboring State, styling itself a Supreme Council of Grand Inspectors General of the 33d Degree of Masonry, in which my name had been introduced improperly as one of the officers. I endeavored at the time to disabuse my Masonic friends by a prompt disavowal of all connection with this self-created Council; this disavowal, with my communication, were made to this body soon after. The Masonic spirit by which it was met by the Committee to whom it was referred, not only fortified the position taken by me, but tended to advance, and defend the Masonic character of Vermont; for this, I trust I shall ever feel grateful.
>
> I was initiated into the mysteries of Masonry in 1807, and the following year exalted to the Royal Arch Degree,—at the commencement, being taught that Masonry was a progressive science, to be obtained only by Degrees, and prompted, as I trust, by a laudable ambition, I have reached, *step by step, the highest round* (*33d Degree*) *of the Masonic ladder*, and from its exalted and sublime height, have learnt more and more of those *sacred and ineffable secrets* that can only be *there found*, and whose *portals* are guarded by the *eye of Omnipotence*. During a Masonic pilgrimage of nearly half a century, I have for many years been consecutively and unanimously elected to preside over the deliberations of this Grand Chapter, as well as over the Grand Lodge of Vermont. In 1847 I declined a re-election to the latter office, and the worthy Companion who now stands at the head of the Grand Lodge was appointed my successor; for *his* and *your* able counsels, during the trials we were destined to endure, I beg you to accept the warm acknowledgments of a grateful heart. I intimated at our last communication my wish to retire from this responsible station;—fears then entertained, that my further service might be required, induced me to remain as your constitutional head;—these fears no longer exist, and I now respectfully decline being considered a candidate for the Oriental Chair. Permit me, in withdrawing from the canvass, to tender to the Masonic Fraternity at large, and to the Brethren and Companions of our Green Mountain State in particular, my best wishes for their future prosperity, pledging continued fidelity to our Institution, and obe-

dience to all the Masonic requirements enjoined upon its true and faithful followers.

It only remains for me, in making this last official communication, to bid you an affectionate and *Fraternal Farewell*, and may that ALMIGHTY BEING beneath whose Arch the *Cloud* and *Pillar of Fire* have shown so conspicuously during our day and night of darkness, still continue to guide and illuminate your paths, to the latest period of time.

The report of the Committee on foreign correspondence is from the pen of Comp. PHILIP C. TUCKER, and is worthy of the acknowledged ability of its author. We give below such extracts as we have room for:—

GRAND CHAPTER OF VIRGINIA.

Virginia, it is well known, has not, thus far, united with the General Grand Chapter of the United States. At the communication of her Grand Chapter in January, 1852, however, she appointed a special Committee on the following Resolution:—"to consider the relations which exist between the Grand Chapter and the General Grand Chapter of the United States, and the expediency of uniting with said General Grand Chapter as a constituent member thereof." This Committee consists of three highly intelligent Companions, and is to report at the next Grand Annual Communication.

GRAND CHAPTER OF FLORIDA.

The Grand Chapter of Florida does not acknowledge the authority of the General Grand Chapter of the United States. It was, if we understand rightly, originally formed by two Chapters, deriving their Charters from the Grand Chapter of Virginia, and one Chapter which was chartered by the Grand Chapter of South Carolina. The last named State Grand Chapter, being under the jurisdiction of the General Grand Chapter, it was maintained by the General Grand Chapter that she had no right to grant a Charter out of her own State jurisdiction, and that, as a consequence, the Florida Grand Chapter was not constitutionally formed. To heal this irregularity, the General Grand Chapter claimed that the charter fees, amounting to Ninety Dollars, should be paid into its own treasury. The General Grand Chapter also claimed that the constitution of the Grand Chapter of Florida should be so amended as to require ninety instead of fifty dollars, as the price for a Charter to a subordinate Chapter, in accordance with the requirements of the General Grand Royal Arch Constitution. The Grand Chapter of Florida insisted that the subordinate Chapter in question, (Florida Chapter, No. 4, at St. Augustine,) had paid for its Charter and dues, to the Grand Chapter of South Carolina, from the time of its organization up to that in which it passed under its own jurisdiction; that it was unacquainted with the relations existing between the Grand Chapter of South Carolina and the Gen. Grand Chapter, and this was in truth a question between those two bodies only. It insisted, also, that as it was formed by bodies deriving their powers from Royal Arch Chapters, not subject to the General Grand Chapter, it owed that Grand body no allegiance, and that the requirement to alter its constitution amounted to a demand for a surrender of its municipal rights not demanded by Masonic law, and not necessary to the good order and harmony of Masonry. With these views it withdrew its application to the General Grand Chapter, and has ever since stood upon its own individual independence.

This, we believe, is a correct statement of the position of the Grand Chapter of Florida, and we very deeply regret it, because we believe there are no better or more intelligent Royal Arch Masons in the United States than are to be found among its members. We do not intend to argue the questions involved in these unfortunate causes of division, but have stated the case, as we understand it, for the information of our Companions. New York and Maine have commented upon it, so far without any favorable result. We have but one or two suggestions to make on the subject.

If the General Grand Chapter would have considered the difficulty in the position of Florida Chapter, No. 4, cured or healed by the payment of the charter fees into her own treasury, we can hardly conceive why those fees should not have been claimed by her from the Grand Chapter of South Carolina, into whose treasury they had been mistakenly paid, and from which they were properly due; and particularly as the Grand Chapter of South Carolina was one of the constituent members of the General Grand Chapter, and accountable to that body for its Masonic acts. We can see no good reason, why Florida Chapter should be required to pay them twice. As to the other question, it appears to us that the Grand Chapter of Florida could not reasonably expect all the other State Grand Chapters to yield obedience to the requirements of the General Grand Royal Arch Constitution, and that the exception should be created in her favor; or, in other words, that she should be a constituent member of an associated body with the right of acting upon a different rule from her associates. Had the difficulties been got over, we believe that the assistance she could have rendered other Grand Chapters, who are opposed to the ninety dollar fee, would have terminated at no distant day, in a satisfactory alteration of that regulation. We do not agree with our Florida Companions in the belief that, as to this portion of the subject, they would "have degraded themselves as men, and Masons," by meeting with the General Grand Chapter.

The Grand Officers for the current year are as follows:—

Philip C. Tucker, Grand High Priest; Samuel S. Butler, D. G. H. Priest; John S. Webster, Grand King; Thomas H. Campbell, Grand Scribe; Leverett B. Englesby, Grand Sec'y; Charles P. Bradley, Grand Treasurer; Joel Winch, Grand Chaplain; Phineas Bailey, Ass. Grand Chaplain; John B. Hollenbeck, Grand Marshal; Nathan Griswold, George Lowry and L. S. Drew, Grand Stewards.

SCARED BY A RED HOT GRID IRON.

A NUMBER of years since, when our city was new, and there were no splendid halls, the Masonic body held its sittings in the upper story of a well known public house, kept by Major S——t, who was himself a high Mason. As is the case now, many new members were offering, or asking admission into the fellowship and mysteries of this ancient body of Brethren. Why it is, we cannot say, but there are many stories afloat among the people, and there ever have been, that the noviciate is introduced to a seat on a *red hot Grid Iron!*—that in making a man a free and accepted Brother, he must undergo a great many interesting ceremonies, besides being shown the grips and signals of the Order.

On one occasion—and it must be some forty years ago, according to our information of many of the particulars—the Lodge met, and a young, good-looking clerk of one of the stores came into the lower rooms of the building, it having been arranged to initiate him that evening. He was ordered to remain below until all was ready for his reception. The time dragging, and his mind conjuring up what he was about to meet, he commenced walking backwards and forwards through the passage leading to the stairway of the Lodge. On the right of the passageway was the kitchen, in which, and directly before him, as he passed the door, was a large fire burning, it being in that season of the year requiring artificial heat for bodily comfort.

It so happened that the Major kept an Irish servant girl, and she was the only person left with the stranger in that part of the house. Betty had heard of the hot grid iron operation of Masons, and knowing that the young clerk was to be admitted that night, thought she would have a bit of innocent fun. She took a large grid iron, on which she had broiled many a steak, and placed it on the fire, and retired to watch the result. Clerky continued to pass and repass the door, and ever and anon Betty saw he cast a furtive glance at the fire place! The iron was growing redder and redder every time he passed. He shook his head—a sigh escaped him! Betty was in ecstacies. To place her victim in still greater agony, she fixed a small screen, taken from another room, between the fire and the door leading to the hall as if to hide from *his* view the fearful instrument of *honorable* torture. As the cunning jade was retreating, the young man with a wink of the eye, a beckon of the hand, and a "come here" of the head, succeeded in arresting her progress a moment.

"A-a-a—what is that grid iron on the fire for *now* ?" said he; "my good girl, will you tell me ?"

"Oh! *sir !* But I realy don't like to. It would'nt be polite."

"Oh! never mind! I'm *exceedingly* anxious to know."

"Why-a-theres a *Lodge* up stairs to night. And-a—"

"Well, well; I *know* there is a Lodge up stairs to-night. But what is that iron in the fire for? Tell me good girl, I pray you. Tell me quickly."

"Why—why—I—"

"Speak out! Do! I'm aching to hear!"

"Why, the Major told me as how they're going to *make a Mason to-night*, an' that's all I know about it."

That was enough. The oft told tale was told. That grid iron was for *him !* A change came o'er him in a moment. *He* would not be burned with as hot an iron as *that*, any how. The putting on of hat and cloak was a momentary affair: he sought the street, when legs, if ever, did their duty.

Soon after, the Brothers having got all things ready, the Major came down for his young friend, but met *Betty*, who seeing the result of her fun, and fearing the consequences, came toward her master sobbing and crying in a most affected manner.

The Major soon learned the story of the young man's flight, also the cause, and answered, "Never mind, Betty; if he's such a fool as that, we don't want him."

One would naturally suppose that the Lodge had a fine laugh over that good joke upon the return of the Major. The inevitable conclusion is, that the young clerk never offered himself again as a candidate for admission into the mysteries of the free and accepted Masons, and a seat on their rascally *red hot Grid Iron.*—Anon.

OPENING ODE FOR ROYAL ARCH CHAPTERS.

BY R. W. THOMAS POWER, ESQ.

Music :—" *God save the King.*"

Where burns the Sacred Fire,
Each heart, with pure desire,
Bring thoughts of love!
Who, with affections cold,
Would highest praise withhold,
When Hope's best joys unfold
The bliss above?
Chorus.—Who, with affections, &c.

While to our Heavenly King
Hearts fill'd with love we bring,
Come, join in praise.
'Neath heaven's broad arch of blue,
Where dwell the free and true,
There our best vows anew
In anthems raise!
Chorus.—'Neath heaven's, &c.

MASONIC CORRESPONDENCE.

Hartford, Conn., August 21, 1852.

C. W. Moore, Esq.—*Dear Sir and Br. :*—While I am writing permit me to say, I have been highly gratified and instructed, in an attentive perusal of your Magazine. It is just what every Mason needs, to make him more perfect in the art. Your opinions of Masonic usage are very important. I desire to be better informed on the subject of Masonic Law. We have one Lodge, a Chapter, Council and Encampment in this city—all of which are in a flourishing condition. Our Grand Lodge, in May last, was more fully attended than on any former occasion; the best feelings prevailed. We have no discord in our Order—all is peace and harmony. The only contention that exists is, "that noble contention, who can best work and best agree."

Sacramento, Cal. August 10, 1852.

C. W. Moore, Esq.

Dear Sir and Brother,— * * * *

It is however proper to inform you that we are frequently embarrassed in our financial matters, not because there are few Brethren in our midst; not because we have not a wide and electric circle of humane and active Masons in our city, but because the constant and accumulating appeals for assistance and relief, have borne down upon us so severely that a different state of things could only exist by the support of a selfish meanness and a hopeless departure from all the elevated and ennobling features of our beloved Institution. California hasbeen the great field of emergency, in which perpetual and overwhelming adversity has been continually beggaring men, and entailing distresses of the most aggravated character upon the members of our Fraternity. Freemasonry in its wild and ardent benevolence has endeavored to meet these emergencies, and in doing this she has involved herself in debt to a degree which cannot be liquidated—debts surrounded by conditions which make it utterly impossible to meet them. But if we have become greatly involved, if the revulsing currents of '50 have almost swept us from our position as societies, we have the satisfaction of knowing that we were carried away while attempting to execute our duties in the work of charity; of knowing that it was the impulses of sympathising hearts and commisserating minds that caused us to act with an involving indiscretion.

But I need not trouble you with any allusion to our misfortunes or poverty. We have too much at present to encourage, too much to cheer, to magnetize and enliven our paternal sphere, to dwell upon the gloomy points of the past. We know that a brright and radiant future is before us. We know that we have learnt more discretion and that the emergencies of calamity and distress are less in number and severity than in the exciting days through which we have passed in California.

All we now ask is time and a kind and attentive consideration upon the part of our fraternal Lodges in the east, time to recover from debt, to perfect our work and to recuperate our resources of friendship and charity.

Cayuga, Miss., Aug 27, 1852.

Comp. C. W. Moore,—*Dear Sir and Brother :*—According to promise, I give you a few items touching the Order in this place. On Wednesday last, our beautiful Chapter and Council Hall was dedicated by our M. E. G. High Priest, Comp. H. J. Harris. After the usual ceremonies, we formed a procession and marched to the Methodist Church, where the M. E. G. H. Priest addressed us for about an hour, in a very lucid and eloquent manner, on the tenets of our ancient and beloved Order. After which Brother Brewer, from Port Gibson, gave us a short but very appropriate extemporaneous address on education. We were then *called to refreshment*, and invited to partake of a collation, prepared by the ladies of the neighborhood, in a beautiful grove—where there was presented to our view a sight that would make the heart of an epicure leap for joy. The table was over a hundred feet long, covered with every thing that heart could wish. There was one thing in particular that attracted my attention. I observed several beautiful cakes, ornamented with Masonic emblems, prepared by the ladies,—God bless them! they are the best Masons in the world. After feasting until satiated, we returned to the new hall, where the ceremonies closed. We then opened the Council and conferred the degrees; after which we closed, and the craft separated with a warm fraternal shake of the hand, many perhaps to meet no more until we meet in the celestial Lodge above.

Our Chapter Hall and Female Academy, is quite an ornament to our little village. The School will commence on the first of October.

Yours fraternally,

W. K. Lackey.

Obituary.

Brother JOHN H. TOWNSEND.

Masonic Hall, Mansfield, La., July 27, 1852.

The Committee appointed to prepare appropriate resolutions relative to the death of our much esteemed Brother John H. Townsend, Worshipful Master of Desoto Lodge, No. 55, aged thirtyfour years, who departed this life at his residence in this town, on the 26th instant, reported the following preamble and resolutions, which were unanimously adopted :—

Death has been in our midst, his resistless hand has been laid on one of our number. The East gate will no longer be opened for our Brother; his footsteps will no more be heard in our sacred Hall; his voice will no longer be lifted up in Council; his accustomed place will honor him no more forever. The silver cord is loosed, the golden bowl is broken. Our Brother has been called from the level of time to that undiscovered country from whose bourne no traveller returns.

Br. John H. Townsend, is no more. And whereas the Great Architect of the Universe, in the dispensation of an all wise providence, has been pleased to send us this sad bereavement, be it therefore

Resolved, That we cordially sympathize with the bereaved wife, children and relatives of our deceased Brother, who have lost an affectionate husband, a kind and indulgent father and the best of friends.

Resolved, That we deplore his death, and that in it society has lost a most valuable citizen; the Masonic Fraternity an estimable, efficient and worthy member, and we all a worthy and devoted friend. As a Mason, he was pure, zealous and faithful, and ever devoted to the Order; he presided with dignity and discretion, dispensing justice to all; as a friend, always true, frank, kind and generous; as a citizen, prompt and efficient in the discharge of his duty; as a charitable man, the widow and orphans can testify that he never turned a deaf ear to distress, nor sent them away empty; as a christian, it is a consolation to his friends that he died in the triumphs of faith.

Resolved, That the Brethren wear the usual badge of mourning for thirty days.

Resolved, That the Masonic Hall, and the Jewels of this Lodge, be placed in mourning for the same period, as a testimony of our high esteem for our departed Brother.

Resolved, That the Secretary of this Lodge forward a copy of this preamble and resolutions to the widow and relatives of our deceased Brother; to the Mansfield Advertiser; to the Freemasons' Monthly Magazine, at Boston, and to the Masonic Signal, at St. Louis, and request that they publish the same.

Andrew S. Flower,
Benj. Youngblood,
Wm. H Terrell, } *Committee.*

T. C. Scales, *Sec'y.*

Brother F. M. WILLIAMS.

Whereas it has pleased the Supreme Architect of the Universe to take from amongst us our worthy and beloved Brother, F. M. Williams, and whereas it is meet and proper that mourning friends should pay a last sad tribute of respect to departed worth, by an expression of their common sympathy, and to recall to mind the many virtues of him they shall see no more on earth,—be it therefore

Resolved, That we deeply deplore the loss which this Lodge has sustained in the untimely death of our deceased Brother.

Resolved, That we sincerely sympathize with his family in this their great loss, and beg that they accept this expression of our regret.

Resolved, That as a mark of high regard for our departed Brother, we wear the usual badge of mourning for thirty days.

Resolved, That the Secretary of this Lodge be requested to forward a copy of this preamble and these resolutions to the family of the deceased.

R. Mundy,
M. Youngblood,
Wm. H. Terrell, } *Committee.*

T. C. Scales, *Sec'y.*

Dr. C. W. WINSHIP.

In Roxbury, August 27, at the residence of Hamilton Willis, Esq. Charles Williams Winship, M. D., aged 79 years. Dr. Winship was a graduate of Harvard College, of the Class of 1793. He attained to eminence in his profession, and was highly esteemed for his social and private qualities. He was early initiated into Masonry, we believe in the old "Glasgow Kilwinning Lodge," Scotland; and although he never took an active part in the operations of the Institution, we are told by those who knew him intimately, that he remained a true and faithful Brother unto his life's end, and that when within a few hours of his decease, he manifested his interest in the subject by inquiries in relation to the Grand Lodge of this Commonwealth,—a circumstance rendered somewhat remarkable by the fact that he had never been associated with that body, and had not probably visited a Lodge during the last quarter of a century, or been in any way personally identified with Masonic affairs. The early impressions were well made, and they kept their hold upon the mind unto the end.

MASONIC CHIT CHAT.

☞We are happy in being able to state that at the annual communication of the G. Chapter of this Commonwealth last month, the M. E. and Rev. Stephen Lovell, of this city, was elected to the responsible office of G. H. Priest—the Rev. Comp. Benjamin Huntoon, who has filled the office for the last three years, with credit to himself, and to the great acceptance of the body, having declined a re-election. Comp. Lovell is probably as well skilled in the work of the Chapter as any Companion in the State, and we anticipate with much confidence the entire success and usefulness of his administration. E. Comp. Timothy Ingraham was elected D. G. H. P.; John Flint, G. K.; J. A. Marshall, G. S.; Peter C. Jones, Grand Treasurer; Thomas Waterman, Grand Secretary.

A remnant of the old leven.—A correspondent complains that he has recently had offensively thrust upon him a collection of obsolete antimasonic books, and asks—"Who is Cassett?" If we know the man, he is a pock-mark of antimasonry—a lingering manifestation of a loathsome disease, which, some fifteen years ago, infested this community. He has out-lived his associates, and now amuses himself by circulating gratuitously about the country, the virus of the malignity and blasted hopes of his departed friends.

New Volume.—With the next month, we commence the 12th volume of this Magazine, and our local agents, Secretaries of Lodges and others who feel an interest in the work, will oblige by calling the attention of the Brethren, who are not at present subscribers, to this fact, as affording a good opportunity to forward their names.

California.—Br. Addison Martin, of Sacramento City, is an authorized agent for this Magazine, and for the Trestle-Board. Orders left with him, or with Br. L. Stowell, of San Francisco, for either work, will be promptly answered.

☞We notice that a writer in the Masonic Union,—an excellent monthly published by Br. Finlay M. King, at Port Byron,—is agitating the question of a removal of the Grand Lodge of New York from the city to some more central point in the State. We do not readily perceive any sufficient reason why the suggestion should not meet with favor among the Brethren. On the contrary, it would seem that the ultimate good which might reasonably be expected to result from the change, would more than counterbalance any temporary inconvenience which might arise from it. The country Lodges would clearly be greatly accommodated by it; many of them being located from three to five hundred miles from the city. The past history of Masonry in the State, affords a suggestive study in connection with this subject, and may be profitably consulted by those particularly interested in the matter. Local preferences should, and no doubt will be, cheerfully and amicably made to yield to whatever may tend to strengthen the union and elevate the character of the body. There may however be objections to the measure which do not occur to us.

Canada.—We are pleased to learn that the M W. the Earl of Zetland, Grand Master of the Grand Lodge of England, has been pleased to appoint the R. W. Brother P. Douglas Harrington, Esq. Prov. Grand Master and Grand Superintendent of R. A. Masonry for the District of Quebec, &c. We also learn that the newly appointed. Prov. Grand Master convened a Prov. Grand Lodge at Quebec, on the 14th ult., when, his Patent having been read, he was duly installed, and a Prov. G. Lodge for the District was regularly organized. We are promised an official account of the proceedings, and shall probably be able to lay them before our readers next month.

☞Dr. R. Moffett, of Webberville, Texas, was drowned at San Antonio, while bathing in the river on the 17th ult. His remains were borne to the grave by members of the Masonic Fraternity, by whom, as well as by his fellow-citizens, he was highly respected.